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SIVAJI'S RAID UPON SURAT IN 1664.

By WILLIAM FOSTER, C.I.E.

(Continued from Vol. L, p. 321.)

II.

The Dutch factory was in the southern part of the city, not far from the castle. They had occupied it since 1616, previous to which it had been rented by the English (Factory Records, Surat, Vol. 84, Part I, fol. 69). The Directeur, Direk van Adrichem, had at his disposal a far smaller number of Europeans than Oxenden and was compelled therefore to adopt a more cautious policy, standing strictly on the defensive. He and his companions had, however, a very anxious time, mainly owing to the danger to their building from the conflagration that raged around them. A fairly long account of their experiences will be found in the Dogh-Register, Batavia, 1664 (p. 195), based upon advices from Surat, written in the middle of March; and a still fuller one is contained in Hague Transcripts (at the India Office), series I, Vol. XXVII, No. 719. This is a copy of the Surat Factory Diary for those eventful days; and, as it has not hitherto appeared in English, a translation (somewhat condensed) is given below, the original spelling in the case of names of persons and places being adhered to, but the dates being altered from New to Old Style, to correspond with those in the English narratives.

"5 January (Tuesday). About nine o'clock in the morning, while we were busy over the unloading of the Haarlem, came tidings that the Governor, Amietchan, had been advised from Gandivie that last night had suddenly arrived ther a great commander, who refused to disclose his name but declared that he was the Emperor's servant and was bound for Amadabath. He had with him a force of eight to ten thousand soldiers, horse and foot, and from the talk of his own men it was gleaned that he was the redoubtable Sivagie. We paid little attention to the rumour; but soon the intelligence was confirmed, and many of the inhabitants began to flee, after hastily collecting their belongings.

"The Directeur was told that the English President had asked the Governor's permission to withdraw to Swally, but the latter had angrily refused, saying that if the English and the Dutch forsook the city at this crisis no one would remain. This continuance of bad news made us anxious, especially as the Leerden's cargo was for the most part in the Company's warehouse. The
Directeur dispatched the junior merchant Vollert to the customhouse, with orders to reship in the Haarlem the goods not yet brought to the factory and to bring up two small guns from that vessel. He also considered it advisable to ask permission from the Governor to send his wife and children on board for safety; but on going to the house of that functionary, accompanied by the senior merchant Abraham Hartman, he found him absent, engaged in placing scouts round the city, breaking down bridges (though the water channels were mostly dry), and placing cannon in various places; so the message was entrusted to the broker Kissendas [Kisun Dāṣ]. Meanwhile the Directeur visited the house of the [English] President, where he found everyone busily engaged in putting the place in a condition for defence.

"On his return Kissendas communicated to him the Governor's answer, which was similar to that given to the English President, except that the Governor had said in a desponding manner that we and the English ought to assist him in this extremity. Since it was his duty to protect both his own people and strangers, his reasons for refusing so moderate a request seemed trivial. As the danger appeared to be increasing, we engaged from 50 to 60 Moor soldiers to assist in the defence of the Company's property. We were lucky to be able to secure these, though at more than the usual rates. With the ordinary house servants they made up a body of about 80 men, well armed with bows and arrows, swords, and pikes. For greater security an express was sent to Conraadt Roermundt, directing him to furnish from the Leerdam 15 seamen, with cutlasses and muskets. Eight free Europeans offered their services; and, with these we mustered about 40 Europeans.

"As the day wore on, the enemy drew nearer and the number of fugitives increased. The Directeur decided, in spite of the Governor's prohibition, to send all the women on board the Macassar, which, with the little Amsterdam, had embarked the goods, and had gone, together with the Haarlem, to lie off the castle landing stairs. This was effected before dark, and the Captain, Pieter Willemsz, was ordered to lie in the middle of the river and watch for signals from the factory, to direct his departure for Swally. The Directeur now divided his force into three watches, and dispatched letters to Amadaban acquainting the Dutch there with what had occurred.

"6 (Wednesday). In the early morning the mate of the Leerdam arrived to report that his boat with 15 sailors was in the river. News came that Siewagie and his army were approaching Oudena [Udhna], about 4½ Dutch miles from Surat. We understood that the Governor, Enajetchan, had sent one of his chief servants thither to demand of the stranger, since he gave out that he was a servant of the Emperor and had been summoned by Mobetchan [Mahābat Khān] to put down a rising in Pattan, 10 but had been delayed on the way, that he should not approach any nearer to Surat, as suspicion of his intentions had already dispersed the city. This message so irritated the rebel that he sent no reply, but kept the bringer of it a prisoner. Two servants of the Dutch, sent to glean intelligence,
were likewise seized, but they were released towards evening and returned, bringing news that the invader was certainly Siwagie, for one of them had seen him before at Ragiapoor.

"About seven o'clock the sailors from the Leerdam were brought into the factory, and two guns from the Macassar were placed in position. Some piece-goods from Broach, which were lying on the maidan, were also carried in, without waiting for permission from the Governor. Messages were sent to the weavers and dyers to bring to the factory any cloth they had belonging to the Company and this they did in great haste and confusion.

"Whilst we were thus engaged, the English President Oxenden about ten o'clock came marching over the green, past the castle, and then by our factory. He had with him a goodly number of Englishmen, as, fortunately for him, there were two ships from England lying at Swally, besides four or five smaller vessels for local trade. He took the occasion to pay a visit to the Directeur, and showed himself so full of spirit and so confident, because of his 200 Englishmen (in addition to the Moor sailors), that he declared himself ready to attack Siwagie, should he approach the English factory.

"Our Directeur replied that on his part he meant to stand on the defensive and do nothing unless attacked, in which case he and his companions would resist to the death. At the close of the interview a report came that the enemy was approaching the gates of the city; and shortly after the President's departure (about midday) this was confirmed. Thereupon the Directeur signalled to the ships to depart for Swally Hole.

"No sooner had we closed the gates of the factory and repaired to the roof than we saw flames burst out with great fury in the middle of the city. Some of the robber's troops made their way, quite unopposed, to the custom house and there found plenty of booty. The Governor, though the commander of 1000 horse and charged with the duty of defending the city, took refuge in the castle, with his suite and 100 horsemen (all that he had of the aforesaid number) as the principal inhabitants had already done, though, if they had had the presence of mind to do so, they might, by hiring a few Moor soldiers, have defended their houses and saved their goods. Thus the whole city was left as a prey to burning and pillage. The robbers, finding themselves nowhere opposed, had the boldness this evening to come close up to the castle, the guns of which did them no harm, while inflicting considerable damage on the city itself. During the first watch of the night the firing continued very briskly. The thieves could be heard all round the factory, calling to one another and breaking into the houses; but the conflagration did not seem to increase perceptibly.

"7 (Thursday). Early in the day came an emissary from Siwagie, in the person of Nicolas Calostra, a Greek merchant who lived in Surat, accompanied by a horseman. The Greek was admitted and told us in Portuguese that he had been dragged out of his house and had been ordered to tell the Dutch and English Chiefs that Surat had been given to Siwaji by Prince Siasousa [Shâh Shuja], who was now living with him: that he needed money to maintain his army: and that unless they gave him some (the amount not being specified), the whole city would be burnt. This pretext was obviously false, it being well known that the Prince had died three years ago in Arracan,
"The Directeur sent in reply a message that we were merchants and did not keep our money idle; therefore we had but little in hand, and could not place any at his service; if, however, a little broadcloth or spices would be acceptable, we should be pleased to make him a present of some. The Greek was further charged to tell Siwagie that, since he had never injured our Company at Wimgurla, but on the contrary had treated our factors there very well, we trusted that we should receive equal consideration from him here, and that we were merely endeavouring to protect our property against any who might, without his knowledge, have designs against us. All this the Greek undertook to deliver in the most persuasive way and to let the Directeur know the result; and after drinking a glass of wine he took his departure.

"No sooner had we finished our midday meal than an alarm was given; but our two guns placed at the door of the factory, intimidated the would-be marauders. About one o'clock the conflagration burst out afresh, principally in the northern and eastern parts of the city, and the flames spread so rapidly that our destruction appeared imminent; but God was merciful, and a change of the wind from east to north stopped the fire about a musket-shot from our factory. Understanding that the English had made sorties in various directions, we sent a few lines to their President, inquiring as to the truth of this and asking what reply had been made to Siwagie's demands, at the same time stating what we had done in the matter, and adding that what we most feared was the fire. The bearer was the Company's waterman, who, looking like a beggar, had no difficulty in passing through the enemy. He brought a reply that the President meant to hold out till the last: that two or three sorties had been made, in which two of the rogues and a horse had been killed and two more taken prisoners. As the conflagration seemed to be increasing again, it was determined to pull down the thatch of part of the factory; and as a precaution against attack we built barricades of goods inside the gates.

"The king's wadiahwad [intelligencer], who had taken refuge in the castle, wrote to the Directeur, asking that certain chests in his house (hard by ours) might be fetched into our factory for safety; but this was refused, it being his business to look after his own property, and moreover, if we complied with his wishes, he might hold us responsible for their loss, should the factory be burnt. Our anxiety was increased by the fact that the Macassar and her consort had been delayed in their departure by having to wait for the tide to turn, and there were strong rumours that forty of Siwagie's frigates were in the river and were seizing all shipping.

"Happily, however, before dark our fears were allayed by the arrival of a note from Signor Roermont, announcing that our vessels had reached Swally Hole in safety. We were still uneasy because the Greek had not returned with an account of Souwagie's reception of our answer; and the more so because Signor Roermont had sent us word that he was dispatching the Macassar to us again with four or five seamen and a supply of lead and hand grenades.

"During the first watch of the night the fires continued burning fiercely round us in a semicircle, and there was a great noise of musketry and drums, mingled with yells and groans. We were thankful, however, to find that the rascals appeared to be so much afraid of us that they kept as far as possible out of our sight.
January 1922]

**SIVĀJI’S RAID UPON SURAT IN 1664.**

“January. About six o’clock in the morning came an alarm, but as before, it proved false. While we were at dinner, the Captain of the castle sent as servant with an offer of ammunition, which was gladly accepted. At this time the conflagration seemed to be abating, and as the tumult was also dying down, we concluded that the robbers were preparing for departure. Rumour said that an order to this effect had been issued by Suagie, who was encamped about two kos outside Surat, having for his own use merely a ‘semaian’ [awning], while none of his officers possessed a tent. The camp was crowded with *masūra* [carriers] and oxen to carry away the plunder; and every rider had a spare horse. In short it was evidently but a temporary camp.

To ascertain the truth, the Directeur sent out a peon, who had volunteered his services, entrusting to him also a note for the English President, acquainting him how things went with us, and giving him the news received from Swally. Later in the day a reply was received, in which it was suggested that, should Suagie make another demand upon us, we should answer that we and the English were pledged to stand by one another. To this proposal we returned no reply, not wishing to bind ourselves. We also learnt that Antony Smith had been captured by the marauders and carried to Suagie, but had had the good fortune to be taken for a menial servant (being badly dressed) and so released for a ransom, carrying a message to the English threatening an attack if they did not give satisfaction. The French Capuchin Fathers had taken refuge in the English factory. They sent word that Mons. Dugueule had been with Suagie and had reported on his return that the answers by us and the English to the rebel’s demands had much enraged him.

The reason why the Greek had brought us no reply was that on his way back he had been wounded by some of the rascals and had sought refuge in the English house, which was nearer than ours. Our spy on his return reported that he had been through the whole of the city and had seen several parties of robbers, five or six in each. In the house of the Company’s broker Kissendus and in that of his neighbour, the Banian Zom Zom, standing about a musket shot from our factory, he found 50 to 60 marauders pulling down everything. The dwelling of the famous merchant Wiergewora [Virji Vora] was in ashes, and the same fate had befallen that of Suwadrae and innumerable others, few of the great houses having escaped spoliating. He had been outside the city to the camp and had seen Suagie sitting there with only a ‘pael’ [pāl, tent-sheet] over his head and no ‘canaeta’ [kandās, side walls of a tent], his men continually arriving with booty, which they laid before him. He put by the gold and silver and the best of the goods, and distributed the rest among the bystanders. The peon was unable, owing to the crowd, to find out whether the camp was about to be moved. It extended from the ‘Pemisiche’ [11] graven [tomb] to the Princess Saha Begem’s [12] garden, and contained not a single tent.

The *Macassar* having now arrived from Swally and anchored close to the castle the four sailors and the ammunition she brought came safely to our house. Towards evening the Marauders were busy again, and the fires burst out into fresh violence.

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11 Possibly the original had ‘Persische’ = Persian.

12 The Shihb-Begam, i.e. the Princess Jahānāra. The position of her garden is indicated by the suburb known as Begampura, on the eastern side of the city.
“9 (Saturday). We kept vigilantly on guard all night, as the uproar continued and thieves were prowling round the factory. However, all we could see in the moonlight were the miserable inhabitants fleeing before the flames. The Kotwál’s brother came out of the castle with 40 soldiers, and a trumpeter sent from the Captain to the Directeur, proposing that we should send out some of our men, as the English had done, to assist in driving away the marauders. Reply was made that we had no men to spare, that it was the Governor’s business to clear the city, and that we were determined to remain on the defensive.

“About eleven o’clock came a rumour that the ‘Bielpaars Raadja’ 13 and the Governor of Broach were marching to the relief of the city with a strong force. The conflagration was now very violent around us, and we gave up hope of our factory escaping destruction, concluding that our only course was to take refuge in one of our small vessels. We had collected our books and papers for this purpose, when God was pleased to send again a change of wind, which saved us.

“The English President being unable, owing to the smoke, to see from his house whether our flag was still flying, and fearing we were in extremities, sent his servant to the Directeur to offer assistance. We thanked him heartily, but said we hoped by God’s help to save ourselves. All through the day and the night we watched vigilantly.

“10 (Sunday). In the morning it was reported that Swagie’s forces, with their booty, had left the town and marched away. This was confirmed by a peon who was sent out to report, and also by some servants dispatched by the English President with his greetings to the Directeur, who returned a suitable reply.

“The goods from the Leerdam, which had been stored in a warehouse near the custom house and on which no duty had yet been paid were removed to our factory, with the intention of disputing the payment of any customs for them, seeing that the Governor had so shamefully failed to protect us. A letter from Signor Wagensvelt at Brotschia [Broach], dated the 8th instant, apprised us that many fugitives had arrived there: that the Duke ‘Suberdesham’, 14 with a large force, was marching to the relief of Surat: and that ‘Mirfetta’ [Mir Fateh] was to follow. Had they started earlier, they might have prevented much of the destruction that has taken place.

“11 (Monday). It was now evident that Swagie had really departed, 15 for the inhabitants were coming out of their hiding places, only to find in most cases that their houses had been burnt to the ground. Half of this important city has been laid in ashes. Besides the English and Dutch factories, and the new saráí (in which some Armenian and Turkish merchants were lodging), there were not ten houses which offered any resistance and thus escaped spoliation.

“Had Hagia Sjasbeeec [Haji Zahid Beg] and Virgia Wora been willing to spend three or four thousand rupees on peons, they might have been able to save their dwellings and thus have avoided an immense loss. The house of the Company’s broker, Kistendaes, with all its contents, was destroyed. The Ethiopian ambassador, who, according to report, was lodging in the old saráí and was about to start for Delhi, was taken prisoner and carried to Swagie, but was released on giving up the presents he had brought for the Emperor, these being the only things of value he possessed.”

13 In the Bombay Gazetteer (Vol. 1, pt. 1, p. 284), the Chief of Belpáí is mentioned as one of those who marched to the relief of Surat. ‘Belpáí’ appears to be Bhilápar, about 12 miles south of Baroda.

14 Súbadár Khán? Mahábát Khán, the Súbadár of Gujarát, is evidently intended.

15 The Dagh-Register (loc. cit.) says that he left a rearguard of four to five hundred horse, who soon after departed as well.
VACHANAS ATTRIBUTED TO BASAVA.
TRANSLATED BY RAO SAHIB P. G. HALKATTI, M.L.C.

[Basava was a leader of the Vira Saiva or Liṅgāyat sect in the middle of the twelfth century, and probably was its founder. The sect has produced a large and varied literature, chiefly in Sanskrit, Kanarese and Telugu. The Vachanas are brief practical utterances in Kanarese prose, some expository, many hortatory, written by the early leaders. Rao Sahib P. G. Halkatti has translated a large number of those attributed to Basava into English. From these Dr. J. N. Farquhar has made a selection, and has prepared the MS. for the press.

The sect is noteworthy in several respects. They are called Vira Saivas, because they are staunch Saivas, recognizing no god but Śiva. They are called Liṅgāyats, because each member of the sect wears a small liṅga in a reliquary hung from his neck, and uses this liṅga in his daily worship. The Āhāgama guru and the monastery play a great part in Liṅgāyat life. Bhakti and morality are deeply emphasized in the practice of the sect. Spiritual progress has six stages:

1. Bhakti ... Devotion.
2. Maheśa ... Divine Power.
3. Prasāda ... Grace.
4. Prāṇāliṅga ... The Liṅga in the Life.
5. Śaraṇa ... Self-surrender.
6. Aikya ... Oneness with Śiva.

The Vachanas here translated, expounding, as they do, each of these stages in turn throw a good deal of light on the beliefs of the sect.

The question whether these Vachanas are actually the work of Basava or not has never been settled; and certainty can scarcely be attained until all the utterances attributed to him have been critically examined from the point of view of language as well as history. But there is one passage in these selections of special interest in relation to the question; for we can scarcely believe it to have been written by any one but Basava; see number 5, under Prasāda. Further, the vigorous good sense and the fresh moral outlook of many of these utterances give the impression of a mind of originality and power such as the founder's must have been.]

State I: Bhakti: Devotion.

A. Seek Liberation from Worldliness.

1. I appear in all the splendour of a full moon, but alas! this Rahu of wordliness has encompassed and swallowed me up completely. To-day there has been an eclipse of my body. Oh, when shall I be released, O Kudalasaṅgama Deva?

2. Oh, when shall these worldly troubles cease? Oh, when shall I have realization? Oh, when will it be? When will it be, O Kudalasaṅgama Deva? When shall I be in the highest joy? Oh, when shall I be?

3. Alas, like an oyster-shell in the sea, I am lying with my mouth opened. Oh, see there is no one but Thou that canst know me. Behold, there is none else; only Thou canst take me within Thee, O Kudalasaṅgama Deva.

1 Saṅgama is the Sanskrit word for the point where two rivers meet. At Kudalasaṅgama, in the Southern Mārtha country, there is a temple to Śiva. The author of these utterances addresses Śiva as the God of this temple.
B. Destroy Egoism.

1. My life is bearing the burden of a hungry stomach, and says, "How is it to-day? How will it be to-morrow?" It feels no disgust that it has come through so many births already, nor has it planned how to obtain liberation hereafter. Alas, this egoism never allows me to meditate upon God with constancy, and has killed me, O Kudalasaṅgama Deva.

2. When I try to meditate upon one thing, egoism makes me meditate upon another. If I turn this way, it turns me that way. It makes me weep, and torments me. It makes me weary, and torments me. If I say, I will join with Kudalasaṅgama Deva, it confounds my way, this my egoism.

3. Alas! you all go riding an elephant. Alas! you go anointing yourselves with saffron and musk. Alas! you go riding a horse. But alas! you do not understand the place of truth. Alas! you turn aside from sowing and reaping the fruits of virtue. Alas! you are entangled in the three states, and go riding an elephant in rut called pride, and so spoil yourselves. Alas, through not knowing our Kudalasaṅgama Deva, you become subject to hell.

4. When egoism has occupied your mind, where will the Liṅga be? Hence you should not give room to egoism, but should be Liṅga-bodied. If you be without egoism, Kudalasaṅgama Deva will remain within you.

C. Seek the Protection of God.

1. The sea swells up at the rise of the full moon; but it ebbs when the moon wanes. When Rahu tries to swallow the moon, does the sea shout and rush up? Or, when the sage was drinking up the sea, did the moon stop him? There is no helper for any one; there is no friend for the distressed. Only Thou, O God, art the friend of the world, O Kudalasaṅgama Deva.

2. When the fire is burning on the hearth, there is standing-room left; but if the whole earth catches fire, one can find no standing-room. If the dam drinks up the water in the tank; if the hedge eats up the crops in the garden; if the woman steals in her own house; if the mother poisons the milk and kills the child; alas, to whom shall I complain, O Kudalasaṅgama Deva?

3. Alas, it has happened to me as to a frog that seeks protection from a serpent. Alas! alas! this life is false, and is passing fruitlessly away. O Creator, Kudalasaṅgama Deva, free me from this state, and protect me, O Lord.

4. What is comparable with devotion towards God? O, how shall I obtain godly behaviour? I am tied down with the bonds of lust, anger, greed, passion, pride and jealousy. I am boiling in thirst, hunger and passions. The five senses and the seven fluids have made me a frying pan, and are tormenting me. Hear my cry, O Kudalasaṅgama Deva.

5. Take from me and cast away my covetousness, lust, fierceness, falseness, sensuality, cunning, dissimulation, anger, meanness and lying; for they hinder me from approaching Thee, O Kudalasaṅgama Deva.

6. Destructive weeds have grown in uncultivated soil. They do not allow me to understand, nor do they allow me to awake. Root out these weeds of wickedness and protect me, O Father Liṅga. There I shall plough and cultivate, O Kudalasaṅgama Deva.

7. Oh, do not spread before me the green leaves of temptation. What does the heart know of them? It is tempted to them as being green leaves. But, O Kudalasaṅgama Deva, make me void of temptation; feed me to the full with the food of faith; pour water of good knowledge upon me; and thus care for me and protect me.
8. Make me an insignificant parrot in this human forest, and then make me repeat ‘God,’
‘God,’ and so protect me. Place me in a cage of faith, and so protect me, O Kudalasaṅgama
Deva.

9. O Father, make me a lame man, that I may not walk hither and thither. O
Father, make me a blind man, that I may not see how to wander and turn away. O
Father, make me a deaf man, that I may not hear anything. So keep me that I may not be
drawn to any other temptation than the feet of Thy servants, O Kudalasaṅgama Deva.

10. Ah, do not say, “Who are you?” “Who are you?” “Who are you?” but
say, “You are mine,” “You are mine,” “You are mine.” Regard me as a son in Thy
house, O Kudalasaṅgama Deva.

11. If, after creating me in this world, saying, “Be born,” Thou wert to thrust me
aside, how would the people laugh at Thee! O keep me in the path of God. O God, I
am purposeless! Ah, show me the way. I keep crying and crying. O faithful companions
of God, hear me: Kudalasaṅgama Deva is tormenting me.

12. Alas! alas! O God, Thou hast not the slightest pity for me. Alas! alas! O
God, Thou hast not the slightest mercy for me. Why did’st Thou create me, who am far
away from the other world? Why did’st Thou create me, O Kudalasaṅgama Deva? O hear
me: were there no trees and shrubs for me?

13. Thou wast pleased with Arjuna who drove the sharp arrow into Thee; but Thou
did’st burn Cupid who shot the flowery arrow at Thee. Thou did’st take that Virūḍha to
Kailas who slew Day and Night. Then why dost Thou not want me, O Kudalasaṅgama Deva?

14. If Thou art angry with me, will it not suffice if Thou dost once scold me? Alas
alas! Should’st Thou sell me to Cupid? Is it proper that Thou should’st sell Thine own
people to Thine enemies and surrender them, O Kudalasaṅgama Deva?

15. If Thou art pleased, even dry wood will sprout. If Thou art pleased, the barren
cow will yield milk. If Thou art pleased, poison will become nectar. If Thou art pleased,
all that is desired will come, O Kudalasaṅgama Deva.

16. Does Mount Meru consider the qualities of a crow? Does Parusha consider
the qualities of iron? Does a fragrant flower consider the qualities of the wicked man
that wears it? Does a sandalwood tree consider the qualities of the neighbouring trees?
O Liṅga, replete with all excellent virtues, should’st Thou mind my evil qualities,
O Kudalasaṅgama Deva?

17. Oh, my faults are crores innumerable, but Thy patience is immeasurable. If I
err, only Thy feet are my salvation. To this, Kinnari Brahmayya is witness before Thy
Pramathas, O Kudalasaṅgama Deva.

D. Be Virtuous.

1. O consider, if iron cannot remain iron after contact with Parusha, then one should
not have mean qualities after contact with Liṅga; for the servants of our Kudalasaṅgama
Deva should possess no other qualities than His.

2. You can see Liṅga in the mirror of a devotee’s face. That Kudalasaṅgama Deva,
who has as His body the body of His devotee, that all-pervading One is lying in heaps in
the midst of the words of the devotee.

3. Why do you propose to mend the crookedness of the world? First, correct your
own body. First, correct your own mind. Our Kudalasaṅgama Deva is not pleased with
those who shout about the errors of their neighbours.

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2 The philosopher’s stone.
3 One of the companions of Basava.
4 These are angels or ministers attendant on Śiva.
4. Desire for wealth cannot cease, and anger cannot subside. As long as you cannot
give up cruelty, insincerity and evil words, where are you, and where is Liūga? Get you
hence, madman! So long as you cannot get rid of this darkness, this disease of worldliness,
where is Kudalasaṅgama Deva, and where are you, O madman?

5. Is there, or is there no Lord of the house within? Grass has grown over the
threshold, and dust has filled the house; is there, or is there no Lord of the house within?
Falsehood has filled the body, and sensual passions have filled the mind. The Lord of the
house is not there, O Kudalasaṅgama Deva.

6. Are what we call God's world and the mortal world to be found anywhere else?
There are innumerable worlds in this very world! Yes, godly conduct is God's world;
the spot where God's devotee lives is verily God's world; ay, God's devotee's yard is
verily Benaras; his very body itself is Kailas. That is true, O Kudalasaṅgama Deva.

7. Do not steal. Do not kill. Do not lie. Be not angry. Have no contempt for
others. This is internal purity. This is external purity. This is the way to please our
Kudalasaṅgama Deva.

**E. Speak the Truth.**

1. My brothers, behold, what are called the divine world and the mortal world are
not far away. To speak the truth is the divine world, and to utter a lie is the mortal world.
Good conduct is the divine world, and bad conduct is hell. For this Thou Thyself art our
authority, O Kudalasaṅgama Deva.

2. What can a sword do, when its edge is gone? What can a serpent do, when its
poison is gone? What can a devotee do, when he has broken his word? When he has
broken his word, if he loves his life, consider: it is like sacred food touched by a dog.

3. If you inquire what the true path of a servant is, it is to speak the truth and to
behave as he speaks. Kudalasaṅgama Deva desires not that worldly man who lies in speech
and err in behaviour.

**F. Be Merciful.**

1. What is that religion wherein there is no mercy? It is mercy that is wanted for
all creatures. It is mercy that is the root of religion. Kudalasaṅgama Deva wants not
that which is unmerciful.

2. You should look upon all creatures as yourself. If there be difference in this, even
to the smallest extent, will God fail to see it and to throw you away? If I make a difference
as between high and low, how can God be pleased? If you look upon all lives and souls
as equals, will not God make Himself one with you? If you show mercy to all living
creatures, believing that wherever there is life there is God, will not Kudalasaṅgama Deva
come down from Kailas and carry you up?

3. Ah, I cannot kill animals, nor can I eat their flesh as a titbit for my tongue; for
I know I should have difficulties hereafter, O Kudalasaṅgama Deva.

**G. Be not Angry.**

1. If people condemn you behind your back, rejoice when you hear of it. Why so?
Because they find pleasure without taking anything from you and without giving anything
to you. O Kudalasaṅgama Deva, crush hatred of others out of my heart, and favour me,
so that I may constantly say to Thy servants: "I submit, I submit."

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*s* Siva's heaven.  
*Vira Ṣaivas are strict vegetarians.*
2. Why should you be angry with those who are angry with you? What do they gain, or what do you lose? Anger in the body causes you loss of dignity. Anger in the mind causes you loss of knowledge. Will fire in a house burn the neighbouring house without first burning its own house, O Kudalasaṅgama Deva?

3. Some of us were stabbed and yet became devotees; others were reviled, and yet became devotees. But I got angry with the servants of Kudalasaṅgama Deva and lost half my faith.

4. If I see people talking sixteen to the dozen, glaring with their eyes, tearing their hair and clenching their fists, I am afraid of them and run away. Let me be called coward for running away from them! I will not touch the boundary of the fields of those that have no knowledge of the servants of Kudalasaṅgama Deva.

H. Be Chaste.

1. I am not afraid of the darting serpent; I am not afraid of tongues of flames; I am not afraid of the edge of the sword; but one thing I am afraid of; one thing I do fear: I am afraid of other men's wives. What fate did Rāvaṇa meet who had not that fear? I am afraid, O Kudalasaṅgama Deva.

2. You pass by her, you look back at her, and you feel you ought to have her. That is adultery, and you will not escape a terrible hell. What they call other men's wives is in truth Thy harem; it belongs to heaven, O Kudalasaṅgama Deva.

3. If my mind becomes attached to what it sees, I swear; I swear in Thy name; I swear in the name of Thy Pramathas, that I regard every woman as a great goddess, O Kudalasaṅgama Deva.

I. Be Charitable.

1. You hoard wealth, thinking that you will live and not die; but, when your life ends, and death comes upon you, you will not enjoy that wealth. Hence, do not dig and bury it. If it is lost in the earth, will the earth throw it out again? Do not mix it with dust, gaze at it with your eyes and then go away without enjoying it. If you say, 'Let it remain for my wife', your wife may have crooked designs of a different character. When your body drops away, will she fail to give it to somebody else? So do not, like a silly sheep, throw your wealth to others and so be deprived. You ought to spend it on the servants of Kudalasaṅgama Deva.

2. When a crow sees one grain of corn, does he not call all his kindred? When a cock sees one morsel of food, does he not call all his family? If a man who is God's devotee shows no partiality in his faith, he is worse than a crow or a cock, O Kudalasaṅgama Deva.

3. It is said: "The gift of him who offers a gift that is not in accordance with the faith of Śiva will be fruitless, and he will go to a terrible hell." Since such is the saying, alas! that man's wealth who spends money to win fame and name, not recognising the servants of Kudalasaṅgama, goes all for nothing.

4. I say, "My body is Thine"; I say, "My mind is Thine"; I say, "My wealth is Thine"; yet deceit leaves me not. I do not realize that the things that I have and the wealth that I have are all Thine; and so I am ruined all for nothing, O Kudalasaṅgama Deva.

J. Be Gentle.

1. He is a devotee that folds his hands before a devotee when he sees him. Yes, gentle words themselves are penances. That excellent modesty itself brings love of God Kudalasaṅgama Deva wants not those who are not so.

2. When devotees affectionately call you near, saying, "Please come here, please come here," if you go sideways to them and fold your hands over your mouth; if you are humble and speak as a servant; if you are modest and attentive to them; then Kudalasaṅgama Deva will take you up to His Pramathas.

3. If you speak, your words should be like a string of pearls, your speech should have the lustre of jewels, should be like a bar of crystal. The Liṅga within you, pleased, should be saying, "Yes, yes." Otherwise, how will Kudalasaṅgama Deva be pleased with you?
K. Be Humble.

1. Instead of making me a golden crown over a temple tower, on which crows sit and drop dirt, make me a leather-shoe to be trod on by the masters? It is said, "Some are followers of karma, and some of knowledge, but we are followers of the shoes of God's devotees." O Kudalaśāigaṇa Deva, I spread out the ends of my garment: this is the only boon that I crave from Thee, "O have mercy."

2. I do not want the place of Brahmā; I do not want the place of Vishnū; I do not want the place of Rudra; I do not want any such place. O Kudalaśāigaṇa Deva, favour me with the high place that knows the feet of Thine excellent devotees.

L. Keep Good Company.

1. You are to keep company with the excellent and the good. But ah, do not seek the company of the wicked and the bad. The company of those whose inner heart is impure is like the terrible poison of Siṅgi Kālakūta, O Kudalaśāigaṇa Deva.

2. Be not a neighbour to lukewarm devotees. Do not go with them. Do not accompany them on the road. Do not talk to them even from a distance. It is far better to be the slave of him who is dissolved in the Liṅgā, who is the servant of Kudalaśāigaṇa Deva.

3. If a blasphemer offer you a whole kingdom, do not desire it, and do not live near him. But if a Mahārā₁₀ be a devotee of God, it is far better to be his slave. The servants of Kudalaśāigaṇa Deva fetch leaves from the forest, fry them in a pan and live upon them.

4. The husband is a devotee of God, but his wife is a devotee of the cholera-goddess and spirits. What the husband takes is the water of his guru’s feet and food offered to Śiva, but what the wife takes is wine and flesh. The faith of those who have such an impure receptacle is like washing the outside of a toddy pot, O Kudalaśāigaṇa Deva.

M. Be Pure in Mind.

1. O my mind, be not like a monkey that has tasted jaggery (i.e., brown sugar) thinking only of what is sweet. Mind, be not like a fox that has tasted sugar cane: do not think of what you have enjoyed. Mind, do not—like a crow that has flown high in the air—do not cry in every direction. But, when you have seen the servants of Kudalaśāigaṇa Deva, O my mind, do believe them to be the Liṅgā.

2. When you see the masters, O my mind, act not as a thief to them. If you wish to avoid worldly troubles, be strict, be full of fear, be not proud, and then say, ‘I submit.’ If you wish to show your faith to the servants of Kudalaśāigaṇa Deva, O mind, be to them as a servant, and so live.

3. O my mind, do not hurt others in speech. Do not be reluctant when you do good. Do not speak unwisely in company. Take care not to say ‘No’ to those who ask of you. Use no vulgar words, but humbly offer prayers to the servants of Kudalaśāigaṇa Deva, spreading out the ends of your garment.

4. My skin is clean, but I am not pure in mind. If I wish to worship Thee, touching Thee with my hands, alas, my hands are not clean! If I wish to worship Thee, approaching thee with my mind, alas, my mind is not clean! But if my heart is truly clean, then Kudalaśāigaṇa Deva will certainly take me up, saying, ‘Come here.’

5. Alas! my wicked mind torments me. I am like a pot broken upon a stone. I am a madman without sense. I am a poor man with no faith. I am an unlucky man with no thought of Thee. O Kudalaśāigaṇa Deva, have mercy upon me.

(To be continued.)

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7 ‘Servants of Śiva’ and ‘Masters’ are used for Vira śaiva ascetics.
8 A gesture of humility.
9 Kālakūta is the name of a dark blue poison produced at the churning of the ocean.
10 Mahāras are a class of untouchables found in the Marāṭhā country.
11 That is vegetarian food.
THE APABHRAŚṬA STABAKAS OF RĀMAŚARMA (TARKAVĀGIṢA).
BY SIR GEORGE A. GRIESON, K.C.I.E.
(With three plates.)

The welcome edition by Professor Jacobi of the Bhavisāṭta Kāha (Munich, 1910) has again drawn attention to the importance of Apabhraśṭa in the linguistic history of India. Its appearance has suggested to me the propriety of offering for publication a text and translation,—so far as I am capable of preparing either,—of the Apabhraśṭa sections of Rāmaśarman (Tarkavāgiṣa)’s Prakrit grammar, known as the Prākrit-kalpataru. This exists, so far as is known, only in one MS. now in the India Office Library, which is very incorrect, and which can be read only with considerable difficulty and hesitation. I have been studying it for some time, and have, I hope, succeeded in restoring the text to something like what it was when it left its author’s hands. The section dealing with the Vibhāṣās partly appeared in the J.R.A.S. for 1918. That dealing with Paisāci will I hope soon appear in the Sir Ashutōsh Mookherjee Commemoration Volume, and that dealing with Apabhraśṭa forms the subject of the present paper.

It is, I think, certain that there were two distinct schools of Prakrit philology in India. The first, or Eastern School, was derived from Vararuci (himsel an Easterner), and descended from him, through Lāukēśvara and Kramadiśvara, to Rāmaśarman and Mārkaṇḍēya. The second, or Western School, is based on the so-called Vālmiki sūtras, now extant only in a much expanded form. From this teaching are descended the grammar of Hēmacandra, who used a technical terminology of his own, and the works of Trivikrama, Laksmitādhara, Sinharāja, and others, who followed the whole system of terminology found in the expanded Vālmiki sūtras. Even when dealing with standard Prakrit the two schools not unfrequently contradict or supplement each other, but their main difference consists in their respective treatments of the Vibhāṣās, of Apabhraśṭa, and of Paisāci. For instance, the Paisāci described by Vararuci and his successors, who in their accounts actually give a quotation from the Brhatkathā, is not the same language as that described by Hēmacandra and Trivikrama. It is unnecessary to go into further detail on this point. I mention it here merely to show the importance of Rāmaśarman’s work.

The Prākrit-kalpataru, or ‘Wishing-tree of Prakrit’, is, according to its author, based on the Prākrit-kāmadhēnu of Lāukēśvara, a work described by Rajendra-lāla Mitra in Nos. 3157 and 3158 of Vol. IX of his Notices of Sanskrit MSS., but which has since, to my great regret, disappeared. The Kalpataru is divided into three Śakhas, or ‘Branches.’ Each Śakha is divided into so many Stabakas or ‘Clusters,’ and each Stabaka into so many Kusumās or ‘Flowers’, each consisting of a single verse, with, in the earlier Śakhas, a full prose commentary. The first Śakha deals with Mahārāṣṭrī Prakrit, in nine Stabakas. The second Śakha (three Stabakas) deals with Śaurasēni, Māgadhī, and their sub-dialects, and the third describes (1) the Vibhāṣās (one Stabaka), Apabhraśṭa (two Stabakas), and

1 It is a mistake to suppose that Prakrit was not employed for literature in Eastern India. As examples of Apabhraśṭa I may quote the Kirti-lalita, a historical work by the famous Vidyāpati Thākura of Mithiha, and the Dōhā-kṣaṇa of the Bengali Kṛṣṇācāryapāda.
2 The only writer referred to by both schools as authoritative is Bhāmaha, who was a Kāshmirīl and belonged to neither.
3 I would draw the attention of Indian scholars, especially those of Bengal, to the importance of this work, and to the urgent need of a further search being made for it. I have done all that I could by correspondence, but have failed.
Paisācika (one Stabaka). In the present paper, we therefore have to do with the second and third Stabakas of the third Śākā. The second Stabaku contains thirty-one, and the third thirteen Kunumas or verses.

For further particulars regarding Rāma-sarman’s grammar, the reader is referred to pp. 19 ff. of Lassen’s Institutiones Lingae Præcritae. In the first Excursus to that work, Lassen has added a summary of Rāma-sarman’s account of the Vihāsās and of Apabhraṃśa. Unfortunately Lassen did not recognize that several pages of the MS. are misplaced, and this has vitiated much of his remarks. On p. 5 of this Excursus he attempts a transcription of the passage in the third Stabaka which deals with the minor varieties of Apabhraṃśa. The materials then available were insufficient for a correct interpretation of the text, as a comparison between his edition and mine of stabaka iii. 6-13 below will show. I claim no credit for my more accurate text. In Lassen’s time no edition of Māraṇḍēya’s grammar was available, and, without that as a guide, it would have been almost impossible to solve the difficulties that crop up in almost every line.

The manuscript is full of gross blunders, and is often very difficult to read. I am fully aware that some of my emendations are uncertain, and a few of them are desperately rash. I therefore do not presume to imagine that I have throughout given a correct text. But I do believe that I have in the main represented what Rāma-sarman intended to be understood, and that, as I have given it, the text is fairly intelligible. That other students may here and there be able to suggest better emendations is my earnest hope, and I shall be the first to welcome them.

Before proceeding further, I must here record my indebtedness to several kind friends who have assisted me in doubtful points, and especially to Professor Jacobi and to Professor Suniti Kumār Chatterji. The latter gentleman’s familiarity with ancient Bengali scripts has been exceptionally helpful in suggesting possible and plausible readings.

In reading the text so as to make sense, I have been aided by many years experience in deciphering illegible Bengali legal documents in India. I have also been greatly helped by Māraṇḍēya’s Prākṛta-savrasva, the 17th and 18th chapters of which deal with the same subjects, much in the same manner, and often also in almost the same words. Māraṇḍēya must have been acquainted with the present work or with some of its predecessors, for he quotes almost verbatim the long passage, at the end of the chapters here given, which deals with the minor varieties of Apabhraṃśa.

It will be remembered that the MS. of the Prākṛta-kalpataru is written in the Bengali character. The scribe was by no means particular as to correct formation of his letters, and in writing some he had his own way of representing them. The following are some of his peculiarities which I have gleaned during a somewhat minute study of what he no doubt considered to be calligraphy.

1. He makes little or no distinction between non-initial ओ (ो) and non-initial े (े). Thus, काक may be read either कः or कृक (कक) and काका may be read either कःका or कको (कके).

2. The two characters ई (ि) and ई ha are frequently confused. We have to decide from the context which is intended.

3. Similarly, आ (ा) and आ da are confounded. Only the context can show which is meant.

4. Similarly, ए (े) (initial) is confounded with ए (ा) tru. We are here again driven to the context.
5. Similarly, ə ə (initial) is confounded with ə ə ə. Moreover, both are commonly used to indicate əu, and again both are often confounded with ə əu. In each case our only guide is the context.

6. When r is subjoined to a consonant in Bengali, it takes the form r. But in the MS. this sign is also often employed to indicate a non-initial əu, so that ə may be either ər or əu.

7. The letters ə ə kha and ə ə tha are habitually confounded. It is generally impossible to tell from the form of the letter which is meant. A typical example is khōḍā in verse 5 of the Nāgara section. It should probably be read thōḍā. Cf. the Hindi thōḍā, a little.

8. The letter ə is used indiscriminately for əa, əa, and əa. Sometimes ə ə ə is also used. For əa, the writer sometimes makes a slight distinction in the form of the ə, by bringing the left-hand end of the essential part of the character a little lower than usual. When this is the case, I have transliterated it by əa, but otherwise I transliterate it by əa, whatever it is intended to represent.

9. The letters ə ə pa and ə ə da are frequently so written that it is impossible to distinguish between them. We may take it as a general rule that every ə may be read either as əa or as əa.

10. The character ə is employed indiscriminately for ba, va, and ra. It is also often indistinguishable from ə ə ca. Thus, ə may always be read as ca, ba, va, or ra.

11. The compound ə ə pra is invariably written ə ə tra, and I therefore so transliterate it.

12. The character ə ə stha is also used for hu. Only the context can indicate what is intended. The syllable hu is also often represented by ə ə ha, the only distinction being that when hu is intended the tail at the bottom is made a little longer, and more horizontal. But this distinction is commonly neglected, and only the context can decide which character is intended.

13. The character ə ə dru seems generally to be used for its proper purpose. But the character ə ə dru is also used to indicate hrə. Only the context can tell what is meant. Similarly, ə ə is used for hrə, but, as written, it strongly resembles ə ə.

In the following text, I have given for each verse, first, a strict transliteration of the MS. as I read it, and then my version of the text as emended after allowing for the above and other irregularities, and after comparison with the corresponding text of Mārkaṇḍeya. The transliteration is slavishly literal. Thus, I have transliterated ə by va, whether it represents ba, va, or ra, and I have transliterated ə by stha, even when hu is clearly meant. Only in this way will my readers be able to check my emended text and to criticize it. I have divided words as they are divided in the MS., and have indicated the beginning of each folio, and of each line within a folio. The whole passage begins near the end of the fifth line of Folio 42a.

On plates I, II, and III will be found photographic reproductions of those pages of the Original Manuscript on which the verses occur, with these my transcription and emended version can be compared by those familiar with the Bengali character.
We now proceed to describe, in order, beginning with Nāgarā, the forms of Apabhraṃśa. It is generally considered that the basis of all the different varieties is to be found in the two preceding bhasāś [i.e., apparently, Śaurācāri and Māgadhī].

Non-conjunct, non-initial ka, kha, la, and tha, become respectively ga, gha, da and dha. Thus:

- lokaḥ becomes lōgu,
- sukham becomes sughu,
- patītu becomes padītu,
- sāthā becomes sōdhu

On the other hand, words such as sakala- and the like follow the Mahārāṣṭri rule, and become saala- and so on.

Not in Mk. Cf. Pischel, §§ 302, 306. The emendations in the last two lines are conjectural. By i, 23 of this work, the Prakrit form of jauḍika- is suṇḍī. The word sipā in the third line of the verse is squeezed in at the end of a line of the MS., and is capable of being read in several ways. Sipā is, I think, most like what is written.

In puṣkara-, maskara-, and similar words, ska and ska become k, [so that we have pukkara- and makkara-]. In raṅgaṃukha-, ksa also becomes k, [so that we have rakṣasamugha-]. Poets pronounce sipā and similar words with the sound of cha, and there is also a chu- sound in suṇḍaka-, [so that we have chappā and chuṇḍagō], but viruddham becomes viruṇā.
vyāsavyājāprabhūtinīpadēvā śvāsāyadadhistā
dēśāviniyāyadasāhantāsvaśvanādyarthakāstē
vastraprāptēnaghu nica tathā(4) nāṣthaliḥ syāt kavinām

The akṣara sva is doubtful. It may also be read nma, lla, na or nu.

Mete, Mandākraṇṭa, -- -- -- -- -- -- -- --
vīyāsā -'vyāji' -prabhūtiśu padēv atra raḥ syād adhastat
vaśa vrāḍi, 'priya' -'mṛga' -samē syāt prakṛtyā ra-ṛuce ca

dēśā vyānādaya iha na vā syur 'vanādyarthakās' tā
vastraprāptē 'laghunī' ca tathā lāhulī syāt kavinām

The emendations in the last two lines are conjectural. There is nothing like them in Mk. As regards the word lāhuli, it will be remembered that the character for sthā may also represent sru. With riṣa, cf. the Prakrit-Śaṃskṛta arīṣā, a dried up place, in Bhāṭṭi, xiii, 4; Śindhī riṣu, a desert; and Skr., ārīṣa. For vastraprāptē, perhaps we may read vastrāprāptē, if some altogether different word is not intended. For lāhuli, we should probably read gāhuli. Cf. gāhuly-ādir gāthādēr alpādu (so to be read), of Kramādiśvara 14.

In the words vyāsā-, vyājī- and others, the letter r is inserted after [the initial consonant], so that we have vrāṣu, vrāḍi, and so on. In words like priya- and mṛga- the original r and ō remain unchanged. The Dēśya words riṣa- and the like are optionally used in the sense of 'forest' and so on. And poets use the word lāhuli- in the sense of (?) 'vastrāprāptē' as well as in that of 'laghu'.

stōkēkhḍaśyācchabhadretrabhalla tēsāmēvāntvadviyēmadīyē
tasmaṁvārthēbhaukṣhētiḥ(5)tyādyāyāḥ kidṛṣṭiyadīkēśu

Mete, Sālinī, -- -- -- -- -- -- -- --

stōkē 'khōḍān [? thōḍan], syāc ca 'bhadrē' 'tra bhallaṁ
lēraṁ mēraṁ ca 'tvadviyē' 'madiyē,'

Mk. has nothing corresponding to the above. According to Mk. iv. 64, the Prakrit adēśa for stōkam is thōḍan or thōkān (irreg.). The analogy of the Hindi thōḍā makes me inclined to emend khōḍān to thōḍān, see the remarks under No. 7 on p. 15. For kēhī, cf. Kramādiśvara 9 (Lassen, p. 449).

For stōkam, we have khōḍān (?) thōḍān; for bhadram we have bhallaṁ; for tvadviyē and madiyē, we have, respectively, lēraṁ (or?) tōharaṁ and mēraṁ (or?) mōharaṁ; and for the feminine kīḍā, we have kēhī.
Mk. does not mention kēha or sū. For the former, cf. Kramadīśvara 9.
The words kēha-, and so on, are substituted for kidśa- and similar forms; and sū is
substituted for srih. A long vowel is sometimes shortened. The syllable ā is added
to a-bases [in the masculine and neuter, but] not in the feminine. Thus, hiḍā pasāṇām
[hrdayāṃ prasannam]. In the feminine, it is ā that is added, as in gōlaṅī laggu kanṭhe
[gauri lagnā kanṭhe].
The change of r to l in gōlaṅī is a Magadhism. Cf. verse 1.

Fol. 42b.
sarvatradūrjaṉahakāminādu avasṭraṅgrāmyapadāṇibhūmānā
striyāṅstapōlū(7)kprakteśahrasvaḥ syādvāna vāvāna drūmevadṛūca7 || 7 ||
7 The last group of aṅkharas is doubtful. The me is partly obliterated. The character
which I represent by drū is probably intended for hū, see No. 13 above, on p. 15.
Metre, Upajāti, as before.
sarvatra dur, jāraka kāminidu.          Mk. 7.
araṅṭraka-grāmya-padāni bhūmānā,      ||
striyāṁ supo luk, prakṛtēs ca hrasvaḥ,  Cf. Mk. 9.
syād vā na vā bālēdu mēradu ca       || 7 ||

In the second line, araṅṭraka is very doubtful, but I can suggest nothing better.
The emendation of the fourth line is doubtful. In the MS. it can be read in several
ways owing to the indefinite character of the signs here transliterated va and na.
Although the MS. appears to read bālēhu mērahū, the metre requires that the final
vowel of bālēhu should be short, and the preceding lines of the verse seem to require
the termination āu. I have therefore conjecturally emended to bālēdu mēradu.
In all three genders, the syllable āu may be added, as in jāraka kāminīdu [jārasya
kāminī]. Irregular and boorish words are frequently met with [so expanded]. [With this
termination] in the feminine, declensional terminations are elided, and the final vowel
of the base is shortened; and [thus] we have optionally bālēdu mēradu [for bālā madiyā].

Fol. 42b.
sarvatrasaklukanprakteśadalirghaḥ syādaggivaraṇaḍamvṛṣṇidām
(Fol. 43a) karmāḍikēpyēivyāsvapūyaḥvantivaivhaśikāḥsyādanaṁśatamōṣtu  || 8 ||
8 or sudāhavantī.
Metre, Upajāti, as before.
sarvatra sup-luk prakteś ca dirghaḥ,          Mk. 9.
syād aggī aggī, vaṇḍaṁ vaṇḍaṁ,          ||
karmāḍikē 'py eva supo haranti,
vaibhaśikāḥ syād ata ut sv-āmōṣ tu          || 8 || Mk. 10.

In all three genders [in the nominative singular], the declensional termination is
elided, and the termination of the base [optionally] lengthened. Thus, we have aggī or aggī
[agūnu] ; vaṇḍanām or vaṇḍaṁ. So also in the accusative and following cases they merely
elide the declensional terminations, but in the nominative and accusative singular, a-bases
may also [after this elision,] optionally substitute the termination u [for the final vowel
of the base].

[That is to say, the nominative singular takes no termination, but may optionally
lengthen its final vowel, after which, whether lengthened or not, the pleonastic ā may be added. Moreover, in the regard to a-bases, the nominative and accusative
singular may optionally substitute u for the final vowel of the base. In other
cases, and also in the accusative singular, the declensional terminations may be elided, but without provision for the lengthening of the final vowel, or for the substitution of anything else.]

Fol. 43a.
kilaomāmōhaika, haesukilaantuālingaika,ka(2)govi
sōvōdapisyānaṇavaṇṇavotrā bhavennahāvāstramamāśrayeṇa
Mitre, Upajāti, as before.
kilaantu mān mōhai Kāṇha ēsu,
kilaantu āliṅgai Kāṇha gőri,
sōr ōd api syāṅ, naṇād naṅo 'tra
bhavēn Mahārāṣṭra-samāśrayeṇa
|| 9 ||

[As examples of the rules in the preceding verse, we have] kilantu main mōhai Kāṇhu ēsu [kriṇān main mohayati Kṛṣṇa ēsa] and kilantu āliṅgai Kāṇha gōri [kriṇanti aḷīṅgai Kṛṣṇaī gauri]. The nominative singular may also end in ō, as in naṇād [naṇākha], naṅo [naṅol], in this particular following the rules of Mahārāṣṭri.

Fol. 43a.
ihānatōpikvacinnaōprayōjyō vāhūvāṇā(3)ujuānuka,ha
sthāḥ syāt kaṅorukkhasthaṇapuṇṇuhuahaisyājjasōṇānaheṇecavanti
Mitre, Upajāti, as before.
ihānyatō 'pi kvacīd u prayōjyo,
rāhiu bālāu juṇu ko,ha
huḥ syāt (?) kvacīd, rukkha, ha(?)(?)ecu, ucu, Mk. 11, hō.
hec syāj jasō nālāhe caranti
|| 10 ||

The text of the third line is very doubtful so far as regards the example. What I have marked with queries is conjectural. In the fourth line, I do not know what Sanskrit word is represented by nālāhe unless, perhaps, it is nāgurāh, with the Magadhī change of r to l. Cf. verse 1.

Here [i.e., in this form of Apabhramṣa] u may sometimes be employed otherwise [than as laid down in verse 8, according to which u is only used in the nominative and accusative singular as a substitute for the final vowel of a base ending in a]. Thus, Rāhiu bālāu, juṇu Kāṇhu [Rādha bālā, yuvi Kṛṣṇa]. Sometimes we have hu [in this case], as in rukkha, ha ecu ucu [vṛkṣō ṭrōcch]. The termination of the nominative plural is hē, as in nālāhe caranti [? nāgarās caranti].

Fol. 43a.
napuṃsakē syādihajaśasō(4) vīndirghaṁ tathāvavāṇahāvaṇāṁ
vājaśasōḥ strīviṣayēbhavanudvahāhumānāpānōcēca
Mitre, Upajāti, as before.
napuṃsakē syād iha jaś-sasōr id
dirghaṁ tathā vā, vaṇāṁ vaṇāṁ,
vā jaś-sasōḥ strīviṣayē bhavēd ud,
vahūḥ, mālāu, vā, u, ोc ca
|| 11 ||

Here [in this form of Apabhramṣa] the termination of the neuter nominative and accusative plural is ē, before which the final vowel of the base is optionally lengthened, so that we have vaṇāṁ or vaṇāṁ [vaṇām]. In the feminine, the termination of these cases is optionally u, as in vahū [vadhvāh, vadhīḥ], mālāu [mālāḥ], and vā [nadvāh, nadih]. And we may also have ō [instead of u].
In all three genders, the termination of the instrumental Singular is ē, as in vanaē [vamaē], vahūē [vadhvanē], and paṅālīē [praṅālīē]. Moreover, the termination of the instrumental plural, the locative singular, and the locative plural is hiṁ [or hi] in all three genders, as in bālāē [bāḷāēhī, bāḷāyēu, bāḷāsū], vahūē [vadhūbhiṁ, vadhvanēm, vadhūsū], tehūē [teiṁ, tābhiṁ; tasmin, tasīyēu; lēṣu, lāsū]. There are two terminations of the ablative singular, namely ĥē and hō, as in gharaē [grāḥī] [for the termination hē], and similarly [gharaē] for the other.

The terminations of the ablative plural are haṁ and huṁ, as in kāṇaṇāhaṁ [kāṇāṇē-bhyāḥ], naṁhāṁ [nadībhyāḥ], or, on the other hand kāṇaṇahūṁ and vahūṁ [vadhūbhyāḥ] are considered [correct]. The terminations of the genitive singular are hō and hē, as in kāṇaṇāhō [kāṇāṇasā], naṁhē [nadyāḥ]. Some authorities also give the terminations as haṁ and huṁ, as in vanahāṁ [vanasāṇā, and vahūṁ [vadhvāḥ].

Fol. 43a.

sussē (7) tathārūkathasaṁurukathahassadutaśvāśthavibhāṣātōhē
amasthaṁnuvaṇhāṁvahūhāṁ prayūjyatēkēpyabhaṛavasthaṁsthaṁ

Other [terminations of the genitive singular] are su and ssa, as in rukkhāsu, rukkhahassā [rūkkaśaya]. After [nouns ending in] ī or ē, the termination is ē or hu, with hē as an optional form. But the termination of the genitive plural is haṁ, as in vaṇahāṁ [vanānēu], vahūhaṁ [vadhūnāu], while certain other writers have (ś) vahūhuṁ.

(To be continued.)

9 (vahūhuṁ).
10 Cf. rukkhaṁ of verse 10. As already stated, we do not know what Mk. wrote about the genitive singular or plural.
THE APABHRAŚA STABAKAS OF RĀMA-SARMAN (TARKAVĀGISA).

BY SIR GEORGE A. GRIERSON, K.C.I.E.

(Continued from p. 20.)

Fol. 43b.
(1)rūpaṁ mahāvāstrīćayōhanīya māmihanaḥhau maṇadantakānāṁ
cāsyātiḥbhistamsihasābhāhīḥ syāt sarvatrarūpaṁ puriśeva(2)danti

Metre, Upājāti, as before.
rūpaṁ Mahārāṣṭrīacakayōhanīyaṁ
āmihaṇaḥ (?) id-ud-antakānāṁ;
Cf. Mk. 29 (om. īñā).
cāsyā ta-bhir-īñā-siñā-nilbīhīḥ syāt,
sarvatra rūpaṁ puriśe vadanti

In this dialect, the Mahārāṣṭrī terminations of the genitive plural, ṇa and ṇaḥ, are to be mentioned as used with nouns whose bases end in ī or u; and the letter ć may be substituted for the final vowel of an a-base in the instrumental singular, instrumental plural, ablative singular, genitive singular, and locative singular in all genders, so that for all these we have such a form as puriśē [puruṣēṇa, puruṣāḥ, puruṣāḥ, puruṣasya, or puruṣē].

Fol. 43b.
śaṁśutvādyaṁ asumitranaṃvāsundayaṃkakakunavasūṇaṇa
chibhasā syādaśaśihaṇaṇaśa saṣcaśihaṇaḥ(3)ḥitraṇu

Metre, Upājāti, as before.
śuṇāstvā id-udhyām, (?)asiśeṇa, (?)yad-vā
Mk. 24.
sau夸大khiḥ [?] saṅkappiḥ rukku parāṣeṇa;
Mk. 25.
śīm bhisaḥ syād, asiśeḥ jēṇa
(?)viṇa maṛca inuhiḥ (1)tiṣu

As regards the emendment to asiśeṇa, attention may be called to No. 4 on p. 14 above.

In regard to bases in ī and u, the suffix of the instrumental singular is ēṇa, as in asiśeṇa [asēnā], or as in saṃkappiḥ rukku parāṣeṇa [saṃdāriṭo vṛkaḥ parāṣeṇa]. [With these nouns], the termination of the instrumental plural is ēṁaḥ, as in asiśeṁa jēṇa viṇaṇa, maṛca inuhiṁ tiṣu [asibhir yēṇa vidīrṇaḥ, mṛtyur inuḥiṁ lasya].

Fol. 43b.
ēcscatriyāṁpaṇaśvaḥhūtraḥ sambōdhanē hēvaḥahēvaḥhūtra
supihhrasvāpi niruktajītā pūrvattathādāhṛtamēva(4)sarvvaṁ

Metre, Upājāti, as before.
ēc ca stratīyāṁ iau, naē, vahuḥ,
Mk. 26.
sambōdhanē hē, vauhē, vahuḥē
Mk. 27.
supihā hrasvā 'pi nirukta id-ūt,
Not in Mk.
pūrvāṁ tathādāhṛtaṁ ēva sarvam

The syllable ē is also used in the feminine as the termination of the locative singular as in naē [nādyāṁ], vahuḥ [vadhuḥ]. In the vocative, the termination is hē, as in vaṇahē [vahāṇa], vahuḥē [vadhāu]. In this dialect it is explained that the final vowel of bases in ī and u is also shortened in the locative plural. In other respects these nouns are declined as explained above.

As we are at present dealing with nouns in ī and u, the insertion of vaṇahē in this verse seems out of place.

Fol. 43b.
līṅgatrāyēpiṣhīvaḥahogandhavahēkvacidahēpakṣākakakamālīka
kimyadastu bhavātipra thamadvī(5)tiyācisaptmyapīhasavahāṣasamāśāmayōge
In all three genders the syllable hō may be added in the nominative plural [instead of the ke, i, and u prescribed in verses 10 and 11], as in suṇahō [runimī], vaitō [madak], and gandhavahō [gandharvē]. In this dialect we also have forms such as rukkha and the like. The pronouns kīn, yud, and tad form their nominative, accusative, and locative as in Mahārāṣṭrī.

It will be observed that, apparently for the sake of metre, our author uses the Prakrit form marahāṭṭa for mahārāṣṭra. Similarly, in verse 10 of the Vṛṣcagāḍha chapter, he uses sūṭrījī for svaruṣṭrī, but without the same excuse.

Fol. 43b.

The readings jadru and tadrū are justified by the first line of the next verse, in which tadru is quite clear. The corresponding rule is missing in all MSS. of Mk. Kramadīvarā, 47, gives, according to Lassen's rendering, jruṣ, trnu for the acc. sg., and latru, latru for the loc. sg. Mitra's text gives jruṣa dhruṣa; yadru, tadru. Ho. iv, 360, gives dhrus, trna for the nom. and acc. sg. Cf. Pischel, §§ 288, 427. All my MSS. of Mk. 33 apparently give jāna taṇu, but are difficult to read. This, in the printed edition, is emended to jattīsh taṭṭīu.

The following [masculine] forms are accordingly used [for kīn],..... Nom. sg. kō, nom. pl. kē, acc. sg. kāṁ, acc. pl. kē, loc. sg. kāṁ, loc. pl. kē. Similarly for yad and tad. They teach that the same forms are employed for the feminine and the neuter. In this dialect [the termination of] the genitive singular is su, with the vowel of the base lengthened. Its form is therefore kōsu. Another form is kāsu, and another opinion gives kāsu. So also the feminine and neuter. Similar are the forms of yad and tad. Furthermore they explain jadru and tadru as optional forms of the accusative singular.

Fol. 43b.

In this dialect jadru and tadru may respectively be the corresponding locative singular and genitive singular of these two words. The nominative and accusative singular of idam is imu, but this is not used in the feminine. The same two cases of
adas are omu, and they teach that the same word is used as the declensional base, to which the case terminations are added. It is the opinion of the learned that the declensional base of ētād, in all three genders, is ēha—.

According to the corresponding passage in Mk. 37, the word sup, in the third line, does not mean the suffix of the locative plural, but has its other meaning of case-suffixes generally.

Fol. 44a.

ēhāsūmbhavati ēttucahasayagōthāḥēcānī19cēsakakhamantī(2)rūpām
sauyattadāḥ padamamukramatējē(1)ētē21cēttadēbhāhavati pūrṇamadārāpām  || 21  ||

12 In the above, the aksara u is imperfect in the MS., but, as it is, can only be read u.
13 The aksara tē marked with a query is very doubtful. What is wanted is sē; but it cannot be so read, whatever else it may be.

Metre, Vasantatilakah.

ēhā sv-amōr bhavati, ēhu ca, (1)ēka cāktam
ēhē ca ēau ca, saka[ān] ka]thayanti rūpam

Mk 39, ēhā, ēhu.

sau yat-tadāḥ padam anukrametē tra jē, (1)sē
ē ētēdā bhavati pūrṇam apika rūpam  || 21  || Mk 40. ēē.

The last two words of the first line are a conjectural emendation.

For the nominative and accusative singular [of ētād], they describe the entire set of forms as ēhā, ēhu, ēha, and ēhē; and ēhē is also used in the locative singular. The nominatives singular of yod and tād are respectively jē and tē [śē]. In addition to the set of forms given above, [the nominative singular] of ētād is also ē.

Fol. 44a.

tyumadābaśutaṃtumhāhajā(3)pāsūṃ syaṭpaṅyāmāticē(?)mhaṭiḥśyādēbhimī
japāsūrūpāc ayaṃmānēvītumhātumhātysta catumhālakṣācita  || 22  ||

14 The mha marked with a query is not clear in the MS. It may be stha (or hu).

Metre, Śragvinī.

yumadāḥ sau tuhāa, tumbhāin āji-śasūṃ
syāt paśū tāmi ēau, [tu]mhabhīṃ syād bhīsī  || 44, (10ā), 45 (tumhabhīṃ).

Ias-nāśav [atra] rūpā-trayaṁ mēnirē
tumha, tumhē, tuha, syāc ca tumhā [ś tu]jjha ḫutsi  || 22  || Mk 46.

As regards the emendation of tumhāha to tumhāiān, see No. 2 on p. 14. The emendation of the corrupt japāsū to ias-nāśav is, I think certain. Mk. gives for the abl. and gen. sg. tuha, tujjha, tumhā, tuhba.

The nominative singular of yumad- is tuhāa, and the nominative and accusative plural is tumhabhān. The instrumental and accusative and locative singular all take the form paśū. The instrumental plural is tumhabhīn. There are considered to be three forms of the ablative and genitive singular, viz., tumha, tumhē, tuha, and in addition to these we sometimes find tumha [ś tu]jjha.

All my MSS. of Mk. in the above forms substitute mḥḥ for mḥ throughout, which the printed edition corrects regularly to mḥ. It may be noted that Mk. was an inhabitant of Orissa, and that in that country, at the present day, mḥ is regularly pronounced as mḥḥ. What is written is always mḥḥ, even when mḥḥ is etymologically required.

In the MSS. of his grammar, the reverse is the case, and what is written is mḥḥ.

Fol. 44a.

(4)sāvaktagāhāput asmadōjasījasīyasāyādasmamāthājāmiitōsāsyāsyaumahāna(?)mahābhūtiṃmātāṁ
amabhīmahēcaṁ

nirddhi(5)stāṁ sahuμaJaḥasajhaṃjāsīyasāyāpamḥānaḥsāyāmīcasāyavānābhhyasāmabhavāsīpu
matsāṁ amhāsuvāsāṁhasu  || 23  ||
The nominative singular of *asmd- is said to be *hamu, and the nominative
and accusative plural is *amkhiin. Its instrumental, accusative, and locative singular is *maithi.
Three forms are recorded for the instrumental plural, viz., *amkhiin, *ambhehi [↑ amkhehi]
and *ambhehi. The ablative and genitive singulars are described as *maithi, *majhja, or *majhju,
in the genitive singular [in addition to these three] we also have *amkhi. In the genitive
plural we optionally have *ro. In the ablative plural we optionally have *amkhi [↑ amkhahai],
and in the locative plural we have *amkhiin or *amkhasu.

As explained above, Mk. substitutes *mbh for *mh throughout. Mk. 52 gives
Mk. 53 gives *majhja, *mahu, and *maha for the ablative and genitive singular. He
gives neither *ro nor *amb(h)ha.

Fol. 44a.

(6)hakamacain lugaltvisëslaprabhrati satyayasandhisupadiñeyah
   tadudähavavādīnālaksyadṛṣṭyākatici(7) tt sańprati pādayāmi[13] tāvat || 24 ||

| Or prādayāmi, the r of prā is very faint and does not appear on the photograph.
Mk. 56.

(13) Iha kām[am] acām [tu] lug-viśēsāh
   prakṛti-pratyaya-sandhisupadiñeyāh
   tad-udäharaṇādi laṅkṣya-dṛṣṭyā
   katiccit sańprati pādayāmi tāvat || 24 ||

In this dialect there are at will peculiar elisions of vowels in the union of bases
with suffixes. As examples of this, I now proceed to give a few specimens.
Fol. 44b.

lōpa-cēdiha rūkakhu-tathārūkēkhkayadōgamaḥ syādvōijja-hōjjalakakhasu(!)a[16] (Fol. 44b)
vōdevāvahodēvavahō
   vālōlvyavonurvavatathāhāvanāityādikērūpērūpaviprāryayaḥ pranava-cāmuktāviśēsā
   śāvū(2)dhail
   || 25 ||

| The akṣara a marked with a query is doubtful.
Mk. 56.
lōpa-cēd iha rukku [rukka]jū tathā rukkō, yadāj-ūgamaḥ
   syād hōjjja-hōjjja kku sauṛō déivvahō déivvahō,
   bālāō !ūtaram nu bāla, tathā bālāu ityādikē
   rōpē rupaviprāryayaḥ punar, acām utā viśēsā budhaill
   || 25 ||

If there is elision [of the final vowel of the base], we have rukku or rukkō for
rukka[17] [ru[kka]]. When we have the addition of a vowel we have [sentences such as
hōjjja (for hōjjja) kku sauṛō déivvahō (for déivvahō) [hauvēt khalu dukarō daśivāt]. Or
there may be interchange of forms, as in bālāu or bāla, etc. for bālāō [bālā, see verse 11].
Such are the peculiarities of vowels as described by the learned.
(The following, therefore are the declensional forms for nouns in Apabhṛṣṭa according to Rāma-śarman. After each form, I give the number of the verse in which it occurs. First of all I give the terminations which he says are applicable to all nouns.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td></td>
</tr>
<tr>
<td>du (7), hu (10),</td>
<td>hō (18),</td>
</tr>
<tr>
<td>Acc.</td>
<td>...</td>
</tr>
<tr>
<td>Instr.</td>
<td>ē (12),</td>
</tr>
<tr>
<td>Abl.</td>
<td>hē (12), hō (12),</td>
</tr>
<tr>
<td>Gen.</td>
<td>hē (13), hō (13), haù (13), haù (13), hō (13),</td>
</tr>
<tr>
<td>Loc.</td>
<td>hīù (12),</td>
</tr>
<tr>
<td>Voc.</td>
<td>hē (17),</td>
</tr>
</tbody>
</table>

The bare base may optionally be used for the Accusative Singular and all subsequent cases (8).

The above terminations will not necessarily be repeated in the subsequent paradigms.

**Bases in a**

<table>
<thead>
<tr>
<th>Nom. Masc.</th>
<th>vahā (9), vahā (9), rukkhā (25), saurukkhā (18), rukkhā (18),</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. 16, 25, kila (9), jāha (10), rukkhā (25), kaśha (9), macca (16), (rakka) (8), (rukkhā) (7), rukkhā (10)</td>
<td></td>
</tr>
<tr>
<td>Neut. (vahā) (8), hīda (9), hīda (9), vahā (11), vahā (11),</td>
<td></td>
</tr>
<tr>
<td>vahā (11), vahā (11),</td>
<td></td>
</tr>
<tr>
<td>Acc. Masc. (rukkhā) (8), kaśha (9)</td>
<td></td>
</tr>
<tr>
<td>Neut. (vahā) (8), (vahā) (8)</td>
<td></td>
</tr>
<tr>
<td>Instr. purīś (15), vahā (12)</td>
<td></td>
</tr>
<tr>
<td>Abl. purīś (15), gharahā (12), gharahā (12), devahā (25)</td>
<td></td>
</tr>
<tr>
<td>Gen. jāha (7), (kāya) (13), kāya (13), vahā (13), (vahā) (13), rukkhā (14), rukkhā (14), purīś (15)</td>
<td></td>
</tr>
<tr>
<td>Loc. purīś (15), (vahā) (12)</td>
<td></td>
</tr>
<tr>
<td>Voc. vahā (17)</td>
<td></td>
</tr>
</tbody>
</table>

**Feminine bases in ā.**

<table>
<thead>
<tr>
<th>Nom.</th>
<th>ā (6), bālā (10), gola (6), bālā (7),</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acel.</td>
<td>bāla (8)</td>
</tr>
<tr>
<td>Instr.</td>
<td>bālā (12)</td>
</tr>
<tr>
<td>Loc.</td>
<td>bālā (12)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Nom.</th>
<th>mālā (11), bālā (25), (mālā) (11), bālā (25), (bāla) (10),</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acel.</td>
<td>mālā (11), (mālā) (11)</td>
</tr>
<tr>
<td>Instr.</td>
<td>bālā (12)</td>
</tr>
<tr>
<td>Loc.</td>
<td>bālā (12)</td>
</tr>
<tr>
<td>Case</td>
<td>Feminine bases in इ</td>
</tr>
<tr>
<td>------</td>
<td>-------------------</td>
</tr>
<tr>
<td>Nom.</td>
<td>गौरी (9); राहु (10), खिलांतु (9); नाई (11), (नायो) (11), गोलाजी (6); किमिर्दु (7)</td>
</tr>
<tr>
<td>Acc.</td>
<td>(नाय) (8)</td>
</tr>
<tr>
<td>Instr.</td>
<td>प्रांति (12)</td>
</tr>
<tr>
<td>Abl.</td>
<td>(नायक) (12), (नायो) (12)</td>
</tr>
<tr>
<td>Gen.</td>
<td>(नायक) (14), नायक (13, 14), (नायु) (14)</td>
</tr>
<tr>
<td>Loc.</td>
<td>नाय (17)</td>
</tr>
<tr>
<td>Voc.</td>
<td>नायु (17)</td>
</tr>
</tbody>
</table>

| Nom. | aggi (8), aggi (8) |
| Instr. | asी (10), पारसुआ (16) |
| Gen. | … asmad-(33) |

| Nom. | हमु |
| Acc. | मानु, मानु (9), मो (31) |
| Instr. | मानु |
| Abl. | माक, माज्ज्ठा, माज्ज्ठु |
| Gen. | माक, माज्ज्ठा, माज्ज्ठु, अम्हा |
| Loc. | मानु |

| Nom. | तुहां |
| Acc. | पानु, तो (31) |
| Instr. | पानु |
| Abl. | तुह, तुम्ह, तुहा, |
| Gen. | तुहां (ि तुज्ज्ठा) |
| Loc. | पानु |

| Nom. | को (19), जें (21), जे (ि सें) (21), सो (26) |
| Acc. | कानु (19), जाद्रु (19), ताद्रु (ि 19) |
| Instr. | … |
| Gen. | कानु (19), कानु (ि 19), का (ि 19), तास (ि 27), जाद्रु (ि 20), ताद्रु (ि 20) |
| Loc. | कानु (ि 19), जाद्रु(ि 19), ताद्रु(ि 20), तेहिं (ि 12) |

The above are masculine, but most of them may also be used for the feminine and neuter (19).

For idam, the nom.–acc. sing. m. and n. is इमु (ि 20).
For adas, the same cases are amu, which is also used for the declensional base (20). By 31, chih = ambhih (1 ebbi).

For dad, the nominative and accusative singular are i, chu, choh, cho, or chy, chyo being also used for the locative singular (21). Cf. esu (9), nom. sg. m. The declensional base is eha (20).

It will be observed that the above schemes of declension differ widely from those given by Hēmacandra, and reproduced by Pischel in his grammar. But it must not be therefore assumed that the differences are due to blunders of the copyist. They are borne out in a remarkable manner by Mārkaṇḍya, and, as a whole, may be taken as indicating the doctrine of the eastern school in regard to Apabhraṃsā.

It will also be observed that in the declension of nouns substantive, no form is laid down for the accusative singular. It is evidently assumed that this case is the same in form as the nominative singular. Compare Hēmacandra, iv, 341, 344. In verse 9, our author tells us that the acc. sing. may optionally drop its termination, but he does not give any alternative form except for a-bases (8).

Fol. 44b.

\[\text{dhātuḥḥavatānatmaneśpadāṁ tipamāśaṃstudihamaukramanmitau} \quad \text{Mk. 57.}
\]
\[\text{sōhasahahāṁnapaṃmañhātadvidhipraktiḥ(3)kṣuṭipsapacya} \quad \text{Mk. 58.}
\]

\[\text{\[\text{The akṣara cya at the end of the line is superfluous.} \quad \text{Throughout this verse ha may also be read as hu.}\]}

\[\text{Metre, Rathōddhātā,} \quad \text{Not in Mk.}
\]
\[\text{dhātuḥḥavatānatmaneśpadāṁ} \quad \text{Mk. 57.}
\]
\[\text{tipamāśaṃtu di-humau Kramāna matau} \quad \text{Mk. 58.}
\]
\[\text{sō hasēdī hasahum na amhāṁ} \quad \text{Not in Mk.}
\]
\[\text{tadvidhipraktikau tu (?)mip-sipau} \quad \text{Not in Mk.}
\]

The atmaneśpada voice of verbs is not used. The terminations of the third person singular and of the first person plural are di and hu, respectively, as in sō hasēdī, hasahum na amhāṁ [sa hasati, hastām na vayam]. The first and second persons singular are the same as the original [Sanskrit].

The syllable di for the 3rd singular is quite clear in the MS. It is, further, authorized by the rule in verse 2. The last line is difficult, but I think that I have given the meaning intended. I take tadvidhi as practically equivalent to tat-sāma. The change from prakṛtikau to prakṛtikau tu is easy in the Bengali character. I have altered tip to mip, because the latter is nowhere else provided for in this or the following verse. It is worth noting that, in the corresponding passage, Mk. gives the form for the first person plural only, and does not touch upon the other persons.

Fol. 44b.

\[\text{pikācārēpenniu(?)du}^{18} \text{mathikanēṃchacha(?)mun}^{18} \text{dētāa(?)d}^{20} \text{hidēau} \quad \text{27} \]
\[\text{hirvāsisp(?)hē}^{21} \text{hidhanāṁtāsam(?)hu}^{22} \text{sthasyatūmāḥētu(?)ktu}^{22} \text{ppaišau} \quad \text{27} \]

\[\text{The akṣara du may also be read as dva or ha.} \quad \text{The akṣara nnu may also be read as ndu.}
\]
\[\text{The akṣara ā is doubtful. It is not clear. Perhaps the scribe meant dma, dā or gha.} \quad \text{The akṣara hē is clear, but perhaps dē is meant.}
\]
\[\text{The akṣara hu may also be read as initial r, and is, indeed, more like that letter.} \quad \text{The akṣara ktu is pretty clear, but, with a little forcing can also be read as hu, which}
\]
\[\text{is probably intended.} \]
Metre, Upajāti, as before.

tip cātra, pellē judu hathi kaṭha
  jhēr hiṁ nu, dēvā a aāhi dēsu
  hir vā sipō, dēhī dhāvāi tāsu ;
  hus thasya, tumhē (?) Tulahu ppaṭsu


The emendations in the first line are very doubtful. They are made on the assumption that the Prakrit = pāṭayati yutam hastinaḥ Kṛṇaḥ. The metre shows that pellē is certainly wrong, and, in the Bengali character, the change to pellē is very easy. The second line is pure conjecture. We should expect something to the effect that the termination of the third person plural (jhi) is hiṁ, I assume that the last syllable of the preceding line was ṣha, and the first syllable of this line was jhē. The scribe, in copying, made a conflux of the two into ṣhē. He mis-read hiṁ as cha, and then, to eke out the metre, repeated the cha. In this way kaṇṭhājherhiṁnu became kaṅhējherchāṇnu. In bad Bengali writing hiṁ might easily be mistaken for cha (চা for ছা). The Prakrit of the fourth line is doubtful. I can think of no better emendation of tuṭahu than Tulahu (= tölayatho). Ppaṭsu may be prayāṣam or pravāṣam or prakāṣam.

The third person singular also has [the termination š], as in pellē judu hathi Kaṭha [pāṭayati yutam hastinaḥ Kṛṇaḥ]. The termination of the third person plural is hiṁ, as in dēvā a aāhi dēsu [dēvaś ca ayanti dēsam]. The termination of the second person singular is also optionally hi, as in dēhī dhāvāi tāsu [dāsā dhanāṇi tasya]. The termination of the second person plural is hu, as in tumhē tulahu ppaṭsu [ṣhān tölayatha prayāṣam (or prakāṣam, or pravāṣam)]

If my above emendations of these two verses are correct, we have the following as our author’s account of Apabhraṃśa conjugation:—

**Singular.**

1. hasāmi (26, d) hasāhu (26, b)
2. hasā, hasāth (26, d; 27, c) hasāhu (27, d)
3. hasādi (hasēdi), hasē (26, b; 27, a) hasāhiṁ (27, b)

**Plural.**

Fol. 44b.

nuñiñhāśacālaḥhaśiḥcidvahāśiśaīkaṇḍàtappūpīta
kvacaṇhiḥ(5)saṁyātrīdrupāh lūṭimasikāpunaṇavatrakṛṇāḥsyāta
dhāvāi tāsu [dāsā dhanāṇi tasya]. The suffix of the future is i or iṣa, as in bālai ēhu hasihiṁ, ēhu hasisai Kaṭha

luti iṣa ca, bālai [ēhu]
hasihiṁ, ēhu hasisai Kaṭha ;               Mk. 59, 60
kvacādi iṣa siṣṭā cārī ṛpāh ;
luti māsi kū [kūṁ] punar atra kṛṇaḥ syāt

Not in Mk. Not in Mk.

The suffix of the future is i or iṣa, as in bālai ēhu hasihiṁ, ēhu hasisai Kaṭha [bālai ēva hasisati, ēva hasiṣyati Kṛṇaḥ]. Sometimes we also have such a form as hosai [bhaviṣyatī], and, for the root kṛ-, in the first person plural, the base of the future is kū [kūṁ], so that we get ?kūmhuṁ.

It will be observed that here the future is called luti, i.e., the periphrastic future not kṛ, the simple future. So also Mk. Mk. makes kūm-, not kū-, the base of the 1st pl. fut. of kṛ, and, gives, as an example, kūmhuṁ.

*(To be continued.)*
After the dismissal of Qazi Beg, the wise, prudent, and brave Asad Khan was appointed vakil and pishdād.²¹⁵

At this time the vile wretch Šahib Khan, some account of whom has already been given, was prompted by his base nature and disposition to vex the people, and to shed innocent blood and outrage the honour of the poor. To such an extent did he slay and plunder the king’s subjects, that the tyranny and injustice of Shaddād the son of ‘Ad appeared like the justice of Naushirvān beside the enormities which he committed. As the king had retired altogether from the business of the state and had left all power in the hands of this wretch, a gang of low-born and low-bred Russians, the fellows and companions of that scoundrel, gathered around him and incited him to further acts of tyranny and injustice, so that the greatest sages of the time were unable to find a remedy for the state of affairs brought about by his atrocities, or the tyranny of him and his associates, under which the people and the army alike were groaning.

When the tyranny and injustice of Šahib Khan towards all men, but especially towards, the foreigners, who believed that they were specially chosen as the subjects of his oppression, passed human endurance and the slaying and plundering of foreigners both in the city and in the country became a common occurrence, and when at last Mir Mahdī, a Šāfīvi Sayyid, became a martyr by Šahib Khan’s orders,²¹⁶ ‘Adil Khan, Bānū Khan, and other officers and siddhāirs went in a body and unanimously complained of the favourite’s tyranny. But Šahib Khan was now the only person who had access to the king and he represented that the foreigners were traitors to their salt, and were rising in rebellion. The cries and shouts of those who sought but justice lent colour to Šahib Khan’s story²¹⁷ and the king, without any inquiry into the truth of the matter, issued an order for the slaughter of these oppressed people, and Šahib Khan and his satellites, who were prepared for the success of their designs, attacked the foreigners. The Dākani mob favoured the oppressors and the signal for the slaughter and plunder of the foreigners went forth on all sides and the mob rose to plunder and slay, so that the blood of the foreigners ran in rivers through the city and their dead lay piled in heaps, the mob slaying every foreigner whom they met. ‘Adil Khan and Bānū Khan, with some of the bravest of the foreign troops, fled to Bijāpūr, leaving the weaker foreigners, mendicants and traders, in the hands of the mob.

²¹⁵ Firishta says (ii, 276), that Asad Khan had nothing but the name of vakil and pishdād, and that all power in the state was wielded by Šalābat Khan.

²¹⁶ Firishta says (ii, 274) that Šahib Khan attempted to abduct Mir Mahdī’s daughter and, on meeting with resistance, attacked his house with two or three thousand men. Mir Mahdī’s sons, who were in the service of Šahib Khan, guided the assailants to the back of the house, where Šahib Khan’s elephants destroyed the wall. Šahib Khan’s men then entered the house and slew the Sayyid.

²¹⁷ According to Firishta it was immediately after the defeat of Šahib Khan by Husain Khan Tarāshizī that he raised the Dākanis and Africans against the foreigners. Šahib Khan, covered with dust, appeared before the king and falsely accused the foreigners of having risen in rebellion with the object of deposing him and raising to the throne his son, Husain. The king appeared at the head of the Dākanis and the foreigners, seeing that he had taken the field against them, retired to the kingdom of Bijāpūr and Goelconda. Those who remained in the city were slaughtered, and Qazi Beg and Sayyid Murtażā, who had not taken part in the strife, informed Šalābat Khan that he must somehow contrive to bring the facts of the case to the king’s knowledge. Šalābat Khan succeeded in presenting a petition to the king without Šahib Khan’s knowledge and received orders to prevent Šahib Khan from re-entering the city. Šahib Khan prepared to attack Šalābat Khan who, not having a force sufficient to oppose him, withdrew to Mānīkāmdī, twenty-eight miles east of the city.
By this atrocious outrage the whole of the foreigners in Ahmadnagar were dispersed. Most of them took refuge with 'Ali ‘Adil Shāh; some joined Sayyid Murtaza, the amir-ul-Umrāy of Berar, while a few, who could neither fight nor flee, hid in lanes and byways.

After the event the king took up his residence in Şahib Khan's house and stayed there for a long while. As nobody was allowed access to him, men began to doubt whether he was still alive and to give utterance to vain imaginings, but Şahib Khan who greatly feared the remnant of the foreigners, which had taken refuge with Sayyid Murtaza in Berar, and who found that the king's fondness for himself was greater than ever, endeavoured to obtain an order for a general massacre of them, in order that they might be entirely rooted out and that he might be relieved from anxiety regarding them. He told the king that blood lay between him and the foreigners and that they were planning vengeance against him, wherefore he went in great fear. He implored the king to order a general massacre of them in order that his heart might be set at rest, but the king revolted from an action so base, and endeavoured in other ways to set at rest Şahib Khan's fears and to soothe him; but in spite of all these endeavours, Şahib Khan's burning hatred of the foreigners would not be quenched, and one night in his rage he let himself down from the wall of his house and fled with a small number of his followers towards Bijāpūr. As soon as the flight of this wicked wretch was made known to the king, who could not endure the absence of his beloved, he started in pursuit of him, by forced marches, came up with him near Parenda, and delighted him by promising to carry out his will, and, having thus rendered himself obedient to his desires, sojourned with him where he had found him.218

But Şahib Khan was not to be put off by fair words, and was ever insistent on the fulfilment of his object, which was the slaughter of Sayyid Murtaza and all the foreigners. The king, in order once more to set this wretch's mind at rest, decreed that the army should march from Parenda to Bīdar and should capture that fortress, in order that Şahib Khan might be appointed to the government of Bīdar with the title of Barid-ul-Mulk, and that as soon as Sayyid Murtaza joined the royal army in its expedition against Bīdar he might be overthrown. The foolish Şahib Khan was pacified by this means and the royal army marched from Parenda towards Bīdar. When the army reached the Makāna tank and encamped there, Şahib Khan exerted himself to the utmost to open the siege, and the royal army prepared to invest the fortress.219

When 'Ali 'Adil Shāh heard of the expedition of the army of Ahmadnagar against Bīdar he sent the Rīsāli Sayyid, Mir Muhammad Rīsā, as an envoy to Murtaza Nişām Shāh in order that he might ascertain whether the latter had any grievance against 'Ali ‘Adil Shāh and might strive to remove it and to promote peace and goodwill between the two kingdoms. The Sayyid reached the royal camp on the banks of the Bīdar tank, had an audience of the king, and acquitted himself of his mission. As long as 'Ali ‘Adil Shāh lived, Mir Muhammad Rīsā remained at the court of Ahmadnagar as the Bijāpūr ambassador.

218 According to Firidhsa, Şahib Khan was disgraced by Şahbat Khan and fled to Bīdar with two or three thousand horse and many elephants. There is no mention of his having gone to Parenda—F. ii, 276, 277.

219 On the arrival of Şahib Khan and Murtaza Nişām Shāh before Bīdar, 'Ali Bārk Shāh, here unceremoniously called Malik Bārk, shut himself up in the fortress and appealed to 'Ali ‘Adil Shāh for help. 'Ali ‘Adil Shāh sent him 1,000 horse on condition that he gave up to him two handsome servants whom he possessed. The condition was fulfilled and one of the eunuchs slew 'Ali ‘Adil Shāh.—F. ii, 38, 277, 348.
When Malik Barid saw the determination with which the royal army pressed on preparations for the siege, he secretly sent a messenger to Murtaza Nizam Shah to make professions of humble submission and service, and the king’s already existing disinclination to the siege of Bidar was thus confirmed. The king then visited Suhib Khan’s tents in order to appease him and compensate him for the disappointment which the abandonment of the siege would cause, but Suhib Khan, who had heard of the king’s approach, escaped from the back of his pavilion and would not appear before the king. The next day the king summoned Asad Khan and gave to him, for delivery to Suhib Khan, a jewelled belt, each jewel in which was worth the tribute of Bidar, with a message to the effect that if Suhib Khan coveted anything from Malik Barid he might take this belt in lieu of what he coveted.

Suhib Khan accepted the belt and became outwardly reconciled to marching from Bidar. On the following day the army marched from Bidar towards Udgir, and Suhib Khan, on the pretext that he had now entered his jagir, left the royal camp with his bavaldars and with the troops which his friends had placed at his disposal, and marched through the country laying waste and devastating both cities and districts by his tyranny and oppression wherever he went. Royal commands were issued for his recall, but he paid no heed to them and pursued his obstinate and contumacious course. He even aspired to royal power, hankered after the royal umbrella and adjibgir, and began to issue to the chiefs of the army farmans such as those issued by kings and to endeavour to attract the officers to his cause by means of deceitful promises, until at last by the agency of Jamshid Khan, Khudavand Khan and Bahri Khan he met his death in the village of Ranjanii as will soon be related.

The king halted one day in Udgir and on the following day marched thence towards Kandhar. When the royal army entered the districts of Kandhar, spies and informers reported to the king that owing to his retirement and to the domination and the supremacy of Suhib Khan, the army and the cultivators, nay all the inhabitants, both of the city and of the country, were firmly persuaded that he was dead and that the throne was vacant, and that a great body of them had therefore gone to the fort of Lohaghar where the Kotwal Jujhar Khan had given his daughter in marriage to the pious prince Burhan, had released that prince from confinement and had left him free to depart with a strong force, consisting largely of Foreigners who went in fear of Suhib Khan, and that as Ahmadrnagar was depleted of troops, it was possible that it might fall into the possession of Burhan.

When the king heard this news he was much perplexed and perturbed, fearing lest fate should now play him a scummy trick, and he therefore sent Asad Khan to quell the prince’s rebellion. Asad Khan with his troop left the royal camp and marched with all speed to

220 The name of this place is left blank in the India Office MS. I have supplied it from Firishta (ii, 278). Ranjanii is situated in 19° 39’ N. and 76° 11’ E.
221 Burhan-ud-din, brother of Murtaza Nizam Shah I. He ascended the throne of Ahmadrnagar on May 7, 1591, as Burhan Nizam Shah II, and it was after him that this work was named. He was detained by his brother as a state prisoner in the fortress of Lohaghar, where he had a jagir assigned to him and lived in ease and comfort. When Murtaza went in pursuit of Suhib Khan to Bidar, many of the emirs wrote to Burhan informing him that his brother was mad and unfit to reign and inviting him to seize the throne. Burhan persuaded the commandant of Lohaghar to release him and hastened to Jumna, where he raised a force of five or six thousand horse. He then assumed the royal title and advanced on Ahmadrnagar. Murtaza, on receiving the news, hastened back from Bidar and reached Ahmadrnagar a day before Burhan. On his return he mounted an elephant, and with a view to silencing persistent rumours of his death, rode through the city. Stopping at a druggist’s shop he asked the druggist whether he had any medicine for madness. The druggist said that he had, and the king said that he did not know whether it was he, who had retained the crown and royal title while living the life of a reclus, or his brother, who was attacking him without a cause, that was mad. The druggist replied that the king might set his mind at rest. He was not mad, for the affairs of the kingdom had been very well managed. The madman was Burhan, who had left a life of ease and comfort to attack a kind and generous brother. The king was much pleased, and gave the druggist a purse of a hundred dinars.—F. ii, 298, 299.
Ahmadnagar. The king then, without paying further heed to the affair of Şahib Khân, marched from Kandhâr towards the capital, and when he reached the bank of the Godâvari he decided that it would be better to turn thence into Berar and to summon the amirs of that province around him in order that they might march against Burhân with him. When some of the officers of the state and courtiers who were in attendance understood the king's design from what he said, they were unanimous in dissuading him from it and pointed out that to turn aside towards Berar would be far from wise and could but lead others to despise him (as one who shunned the fray). The king heartened to their advice and marched on Ahmadnagar.

Asad Khân, who had started for Ahmadnagar before the king and had marched with the greatest speed, found, when he reached the city, a number of Foreigners, who for fear of Şahib Khân, were hiding in holes and corners. He armed and drilled them and encouraged them with hopes of the royal favour and he wrote to the king saying that Burhân, with an army eager for the fray, had left the town of Jumâr and was now marching on the capital, and he urged the king to advance rapidly on Ahmadnagar in order to save the state.

When the royal army entered Ahmadnagar district, the king, with a view to pleasing and satisfying his subjects, who until now had heard nothing of him but his name, mounted an elephant and rode about through the city and the bazaars, and all the Foreigners who had been lurking in holes and corners came forward, and once more entered the royal service.

The next day, at sunrise, scouts reported that prince Burhân, with nearly 3,000 horse and five or six thousand infantry had advanced to the village of Kânumr, two gâuds distant from Ahmadnagar, and was encamped there before the garden of the old water course. The king appointed Asad Khân to the command of the advanced guard and placed all the Foreigners under him, and then himself came forth from the city. Asad Khân marched to meet Burhân's army and a battle ensued, in the course of which some were slain and others wounded on both sides. It was now reported to the prince that the king was marching against him in person. The prince had hitherto had no intimation that the king was living 222 and had marched on Ahmadnagar in the belief that he was the rightful successor to a vacant throne, but now that he was aware that the king was living he paid him the respect due to him and rode off the field. Jujur Khân and some others were killed in the fight and Bahâdur Khân lost an eye by an arrow. A soldier severed Jujur Khân's head from his body and took it to the king.

The king then commanded that Asad Khân should hasten in pursuit of the prince, but should be careful that nobody was slain. The prince made for the fort of Ahmadnagar. This affair took place on Rabî-us-sani 11, and it is a strange coincidence that the words ۷۱۱۸۲۱۰۸۲۱۰۸۲۱۰۸۲۱۰۸۲۱۰۸ give the date of the year, which was 988 (May 27, A.D. 1580).

Asad Khân in obedience to the royal orders rode a short distance in pursuit of the prince but could find no trace of him 224. As these matters will be fully dealt with in the account of the reign of Burhân Nigâmshâh, this brief record of them will suffice here.

LXXXV.—THE QUELLING OF THE REBELLION OF ŞAHIB KHÂN.

When the royal army returned from Kandhâr to the capital, the wretch Şahib Khân did not join it, 223 but occupied himself in oppressing the people and devastating both town and country in his jâdîr, and although farmâns for his recall were issued repeatedly he, blinded by perversity and foredoomed, declined to obey them. Asad Khân and many other courtiers and officers who had suffered from the overbearing and tyrannical conduct of this wretch, now represented to the king that this low-born scoundrel had transgressed...
all bounds, and in the extremity of his folly, ignorance, pride, and arrogance aimed at royal power, and had gone forth into the land oppressing the people and raising strife everywhere until the people, the army, the amirs and the officers of state could endure his tyranny no longer and had left their land and hereditary homes in a body, while tumults arose everywhere and on all sides. They said that unless the king took the field in person against this rebel he might soon become so strong that it would not be possible to overthrow him. They so plied the king with arguments of this nature that orders were at length issued to the effect that Sayyid Murtaṣā and the amirs of Berar should march against Sāhib Khān, and either bring him to Ahmadnagar or drive him forth of the kingdom, and thus free the people from his tyranny.

Sayyid Murtaṣā, who had for years been anxious for permission to act thus, seized his opportunity and sent Jamshīd Khān, Khudāvand Khān, and Bahri Khān with other officers and a body of troops as an advanced guard to act against Sāhib Khān, while he followed them. These amirs, marching with the rapidity of the wind, came up with Sāhib Khān at the village of Ranjani.

Sāhib Khān was quite up to the fight and began to prepare for battle, but the amirs sent a message to him to say that they had come not to fight, but to pay their respects to him. The fool believed them and hastened forth to meet his death. When the amirs met that prince of evil-doers they at once slew him and quenched the fire of strife and tyranny with the water of the sword, freeing the people of the country and of the towns from his oppression.220

When the news of Sāhib Khān’s death was brought to the king he was much grieved and vexed, and conceived a hatred for all the amirs and officers of state. He withdrew entirely from all public business and formed the intention of abdicating and of retiring entirely from the world. He frequently told his more intimate courtiers that he devoutly and sincerely wished to repair what was past and to atone for his past errors, to which end he proposed to retire altogether from the world and to devote the rest of his life to an attempt to secure eternal happiness. He said that he had a desire to travel and to make pilgrimage to Makkah, Madinah, and to other holy places, to spend the rest of his life in acquiring merit for the world to come, and after life’s worldly disputes to attend to his own welfare. He said that he knew that the affairs of the state could not go on without a just ruler, that in this matter reference should be made to the Sayyides, who were the true rulers of men, and that they should select one of them, who should seem to be most fitted for the office, to manage the affairs of the state in order that he himself might abdicate. The courtiers would not assent to the king’s proposal, and said that they were unable to find anybody who would be equal to this great task. But the king had become weary of his crown and, with a few of his confidants, passed over secretly, in the guise of a darčāh, into Humāyūnjāpūr.

220 According to Firāṣta, Sāhib Khān sent to Bahri Khān, the Qīšābhāb in Ranjani, demanding his daughter in marriage and Bahri Khān replied that it was not fitting that a fowl-seller should mate with the sisters and daughters of amirs. Sāhib Khān marched on Ranjani, and Bahri Khān, who had not sufficient force to oppose him, fled to Jālna, where he joined Jamshīd Khān Shīkhā. Meanwhile Sayyid Murtaṣā skeleton Sabzavārī, in obedience to the royal command, sent Khudāvand Khān and other amirs to Sāhib Khān to advise him to return at once to Ahmadnagar, but secretly instructed Khudāvand Khān to kill Sāhib Khān if he could. The mission was joined at Jālna by Jamshīd Khān and Bahri Khān and then went on to Sāhib Khān’s camp, where they sarcastically begged that they might be admitted to the honour of an interview. Sāhib Khān, who was drinking wine and apparently intended to receive them with some respect, failed to perceive the sarcasm and gave orders for their admission. On perceiving that they were armed, he rose to receive them with proper ceremony. Khudāvand Khān, while embracing him, cried out that Sāhib Khān was trying to crush him, and suddenly putting forth his strength crushed Sāhib Khān’s ribs, threw him to the ground, and finished him with his dagger. Sāhib Khān’s force then dispersed. Sayyid Murtaṣā reported to the king that he had obeyed his commands with regard to Sāhib Khān, but that when his messengers had reached his camp Sāhib Khān had foolishly attacked them, and had lost his life in consequence. The king was much grieved by his favourite’s death, but the satisfaction was so general that he could not venture to take any steps in the matter.—F II, 270
design, they hastened after him and had an audience of him near Humayūnpur. Here they, with the Sayyids and learned men, saluted him and implored him to resume the reins of government, saying that God had created him to rule the kingdom, that the regulation of the affairs of all its inhabitants depended on him, that to forego so great a task was reprehensible in the eyes both of God and of the people, and that as the happiness of the world depended on the due exercise of authority, no greater act of worship that this could be conceived. The king replied that he was sick of worldly affairs, that he was firmly resolved to make a pilgrimage to the tomb of 'Ali, and that they might elect whom they would to the throne, and leave him in peace. The Sayyids, the learned men, the amirs and vazirs, chief among them Sayyid Shāh Haidar, bowed their heads to the ground and earnestly told the king that his design was neither wise nor permissible by the sacred law, as its fulfilment would lead to strife and disturbances and the ruin of the country and its people; and especially of the Sayyids and learned men from Khurāsān and Irāq who had lived in peace and happiness under the protection of the king and who, by his removal of himself from the head of affairs, would be plunged into grief, trouble, and annoyance, a state of affairs which could not be but displeasing both to God and to His prophet. The arguments of the Sayyids and learned men convinced the king and he desisted from his purpose of abdicating, and appointed Shāh Haidar vakil and pāshvād, at the same time saying that as God had entrusted the government of His people to himself, so he in like manner handed the care of them and their affairs to Shāh Haidar, whom he enjoined so to deal with the people thus placed under his care that he might earn their gratitude and God's reward, by promulgating the divine commands and insisting on the observance of the sacred law.

When the king had concluded his counsels to Shāh Haidar, he returned to the capital and passed his time in ease and enjoyment in the fort of Ahmadnagar, entrusting the whole administration to Shāh Haidar, before whom all the amirs and officers of state used to assemble and transact the business of the kingdom.

When Shāh Haidar had acquired the supreme power in the state, he forgot the king's counsels and decided questions in accordance with his own personal predilections so that in a short time not only the great officers of state, but all the army, were loud in their complaints of him, for they feared and abhorred his violent behaviour and his easily excited wrath, and Maulānā Vālihī, one of the most witty and versatile men of the time, satirized him in the speech of Khurāsān as follows:

'The king's mind in his cups was not so distraught
As the people were dissatisfied with Asad Khan's pāshvād.'

Although Asad Khan had made great endeavours to bring about Shāh Haidar's elevation to the office of pāshvād, Shāh Haidar was very suspicious of him, and was ever compassing his overthrow. At this time he made a pretext that some amirs should be sent to the borders of Burhānpūr in order that they might guard the kingdom from the inroads of enemies. Asad Khan, with a number of other amirs, was appointed and was dispatched to Daulatābād.

One affair which alienated all, both gentle and simple, from Shāh Haidar, was his conduct in the matter of the jāgers, which had originally been granted to the late Shāh Tāhir. Some four hundred parganas had been thus allotted and these were now all held in in'dān by various amirs in close attendance on the court. Shāh Haidar, without any farman from the king, transferred the whole to his own name and thus transferred from their holdings many who were not willing to leave them, even when receiving compensation. This matter distressed the king greatly and although he endeavoured to prevail on the dispossessed amirs to accept other jāgers in lieu of those which they had lost, he failed to do so.

At this time the king gave orders for the preparation of a great banquet, and the officers and servants of the household set to work to prepare it, and on this occasion Shāh Haidar ignored the orders which he had received from the king in the matter of prohibiting forbidden
things and removed all prohibitions from them. When the king was informed of this removal of prohibitions, he wrote to Shāh Haidar asking how he, a Sayyid, could thus set at nought the commands of the Sacred Law and how he could justify his breach of the royal commands. Shāh Haidar made many excuses and endeavoured to appease the king, but all to no purpose, and one day in the course of the feasting, the king, on the pretext that he desired to walk in the garden of the watercourse, parted from all the amirs and vazirs, who were enjoying themselves, and made off to Daulatābād. The first person to discover his absence, and to follow him and pay his respects, was Salābat Khān. When Shāh Haidar and the other officers of state and courtiers discovered that the king had left for Daulatābād, they followed him with all haste and paid their respects to him, some, while he was on the way, and some in Daulatābād itself. When the king reached Daulatābād, he summoned Asad Khān, who was encamped with his troops in that neighbourhood, and addressed them in open darbār, saying that he was tired of the business of the state and of worldly affairs and purposed to make a pilgrimage to Makkah. All present implored the king not to abandon the ship of state, pointing out that he alone had been chosen by God to guide it and that his desertion of it would be displeasing to God and would lead to the ruin of the kingdom and its inhabitants. Before all the rest, Sayyid Mir Muhammad Muqim Rizāvi uttered affecting words in the endeavour to turn the king from his purpose, and all the learned men delivered fatāwā in accordance with the scriptures and traditions, and with tears implored the king not to leave them, until at length the king, taking compassion on his subjects, abandoned his project. He then called Asad Khān to him in private and again requested him to undertake the office of vakil and pishvā. Asad Khān declared that he was unable alone to undertake the duties of so responsible a post, and requested that Salābat Khān might be associated with him in the office and might relieve him of some of its duties. Salābat Khān was a Circassian slave whom Shāh Tahmāsb, Shāh of Persia, had sent as a gift to the late king. His wit, readiness and knowledge had advanced him in the royal service and he daily advanced in dignity until at length he ascended the seat of the vakil and pishvā, as will be set forth. The king tried hard to persuade Asad Khān to accept office without a colleague, but Asad Khān persisted in his refusal to accept it unless Salābat Khān were associated with him. At length the king said, ‘You are now making Salābat Khān your colleague of your own free will, but the day will come when you will repent it and will taste the bitterness of collaboration with him.’ And the king’s words came true, for Salābat Khān mastered Asad Khān, and day by day deprived him of some power in public business until at length he brought about his dismissal and threw him into prison, as will be seen.

Asad Khān then, in accordance with the royal command, introduced Salābat Khān to the presence and caused him to be invested with the sar-u-pād of the office of vakil, just as he himself was invested, and the two then undertook the duties of their office and settled all matters of state. After Asad Khān and Salābat Khān had been inducted into the office of vakil, the king ordered that Shāh Haidar should move to the town of Daulatābād and reside there until he received further orders. He was afterwards transferred from the town to the fortress of Daulatābād and remained there for a time unemployed and in retirement. He was then recalled by the royal command to Ahmadnagar and was sent thence to the port of Rājpūri which was appointed to him as his muqāda.

Some days later the king returned from Daulatābād to Ahmadnagar, where he took up his dwelling in the old garden of the watercourse and there remained for twelve years in seclusion and retirement, in no way concerning himself directly with the affairs of state,
while Asad Khan and Salabat Khan required daily to the neighbourhood of that garden and decided causes there; and if a case demanded the royal orders, they approached the king through a young eunuch who had access to him and carried out such orders as they received through the same source. Occasionally the king would issue written orders to one of the officers of state or courtiers. Those in the royal service and those who had petitions to make approached and attached themselves to Asad Khan and sometimes to Salabat Khan, while there were some who used to pay equal court to both. Thus the learned and accomplished Mirza Sadik, Urdubadi, who was from Iraq and was a great wit, and was at this time in the royal service, wrote the following two couplets on the state of affairs:

"In my perplexity, bewilderment and confusion I am by night a partisan of Asad Khan, and by day a follower of Salabat Khan.

That is to say, by the tyranny of fate, which cherishes the base,
I, poor wretch that I am, am by turns a Gabr, and a Christian."

The king passed most of his time in seclusion in reading books, and when he came across any difficult or knotty points he would lay them before the learned men of the court for solution, and the learned men, having resolved them, would write their replies and submit them for the king's perusal. I shall now record some of these questions and answers, but I would here remark that as all the learned men of the court wrote treatises on the questions laid before them by the king, I cannot reproduce all these without interfering with the continuity of this history. I shall therefore content myself with reproducing some of the replies given to the king's questions by the learned Shah Faizullah Shirazi, the most learned and deeply read man of the age. It was at this time that I came from 'Iraq to Ahmadnagar, and learnt something of these disquisitions, but if at any time I am in doubt regarding any matter, I shall mention the fact.

(To be continued.)

VACHANAS ATTRIBUTED TO BASAVA.
TRANSLATED BY RAO SAMB. P. G. HALKATTI, M.L.C.

(Continued from p. 12.)

N. Have Faith.

1. They say, 'God is fond of sound.' Nay, God is not fond of sound. They say, 'God is fond of the Vedas.' Nay, God is not fond of the Vedas. The life of Ravana who knew the sound was cut short to one half. The head of Brahma who knew the Vedas was cut off. Hence, He is neither fond of sound nor is He fond of the Vedas. But our Kudalasaigama Deva is fond of faith.

2. If you wish to acquire this treasure called Faith, you should first anoint your eye with the ointment called love of God. The knowledge of the servants of our Kudalasaigama Deva is itself a sovereign medicine.

3. It destroyed the five Brahmans. It hurled away the Praavana Mantra. It drove away karmas. It stood above actions. It broke the teeth of the Agamas. Such is the elephant of faith, belonging to Kudalasaigama Deva.

227 This is a hit at Salabat Khan's Christian origin. It is not clear why Asad Khan should be referred to as a Gabr or Zoroastrian. He was a Georgian by origin and therefore, probably a Christian before he was captured by Muslims.

228 I have not reproduced any of the trivial questions which perplexed the disordered mind of Mortaza Nyam Shah.

10 The sacred syllable Om. 13 These are manuals of teaching and practice used in certain Shaiva sects.
4. They cannot believe, they cannot trust, and they call in vain. These worldly men know not how to believe. If they believe and call, will not Siva answer them? But if they call without believing and trusting it is all useless. Our Kudalasāgama Deva says, "Let them shout from the top of a tree!"

5. I am not one to ask like Dās for imperishable treasure. I am not one to ask like Chola that it should rain gold. Be not afraid, be not afraid. I am not one like these. O my Father, Kudalasāgama Deva, favour me always only with that excellent faith in Thee.

O. Worship with a Pure Heart.

1. You bring cart-loads of flowers and bathe the Liûga whereever you please. But do worship without taking such trouble. For God does not want you to take such trouble. Does Kudalasāgama Deva become soft merely by the use of water?

2. If an angry man bathes the Liûga with water, that water is a stream of blood. If a sinful man offers a flower, that flower is a wound from a sharp blade. I see none that loves God, except Channayya the Mahâr. I see none that loves, except Kakkayya the tanner. It is Machayya the washerman who is all-pervading. Ah, they are Thy relatives, O Kudalasāgama Deva.

3. You worship the Liûga and do what ought not to be done. This is like letting fly an arrow at a deer under cover of a white ox. Our Kudalasāgama Deva does not receive worship from the hands of a thief or an adulterer.

P. Meditation upon the Liûga.

1. Ah, my bodily connections are severed, and I know no other connection whatsoever. I am strongly drawn towards Thee; I cannot part from thee. O thou smiling-faced king, give me attention. I am in haste to pierce Thy mind and enter, O Kudalasāgama Deva.

2. I will not allow greed, anger, or joy to touch my senses, and so I shall make my conduct divine. I will act with fear and faith. With no deceit in my mind, I will worship with a pure heart, and so join myself to Kudalasāgama Deva with all the force of my life.

3. O when shall I gaze at the Liûga in my palm with my eyes showering down limitless tears? O when shall the sight of the Liûga be my life? O when shall union with the Liûga be my life? When shall I lose all connection with my bodily disorders, O Kudalasāgama Deva, and say continuously, "Liûga, Liûga, Liûga"?

Stage II: Mahesa: Divine Power.

A. Be Firm.

1. Does a servant, having laid hold, let go? Does a servant having set go, still hold? Does a servant fall in courtesy? Does a servant tell lies? If he fails in natural goodness, Kudalasāgama Deva will slit his nose, so that his teeth may fall out.

2. There is an obstinacy wanted in a servant, viz., that he should not covet other people's wealth; that he should not desire other man's wives; that he should not seek other gods; that he should crush adverse critics; that he should believe God's grace is real. Our Kudalasāgama Deva is not pleased with those that are not obstinate.

3. You should be like a weapon in the hands of a warrior. You should endure even though they plague you. When your head is struck off, and your body falls upon the ground, if you still shout, our Kudalasāgama Deva will be pleased with you.

4. I am severe in justice; I have no pity nor mercy; I oppose the whole world. I am not to be afraid even of other servants, because I live in the royal lustre of Kudalasāgama Deva.

B. Face Difficulties.

1. If you, being a devotee of God, approach Him, thinking that He will take you up to heaven, He will first pound you; He will crush you; He will make you dust; He will make you ink. But if you still firmly believe in Kudalasāgama Deva, He will at last make you Himself.
2. If I say ‘I believe Thee,’ if I say ‘I love Thee,’ if I say ‘I offer myself to Thee,’ Thou wilt first shake my body; Thou wilt shake my wealth; Thou wilt shake my mind, and so examine me. If I fear not, our Kudalasaṅgama Deva will then tremble at my faith.

3. Do not expect, because God is good, that you will get only good from Him. Is one that torments you fearfully good? Is one that makes you cry and laugh good? But if you work as a slave without being alarmed and frightened, Kudalasaṅgama Deva will surely offer Himself to you.

C. Be Fearless.

1. I will not lose courage, how much so ever it may cost me. Even though my bones protrude, my blood-vessels be torn, and my bowels drop out, I will not lose courage. Even though my head be torn off and my trunk falls to the ground, still my tongue shall say, “O Kudalasaṅgama, I submit myself to Thee, I submit myself to Thee.”

2. Look at his house: it is the house of a poor man. Look at his mind: it is great. He is pure in his touch, and courageous in all his limbs. He has nothing for his necessities; yet he has everything when the need arises. The servants of Kudalasaṅgama Deva are independent and courageous.

3. One that runs away is not a soldier, and one that begs is not a devotee. Hence, I will not run, nor will I beg, O Kudalasaṅgama Deva.

4. I am not a soldier who is all hollow within. I am a soldier who is watching for Thy time. I am not a soldier who would break and fly. For hear, O Kudalasaṅgama Deva, to me death itself is the great festival of Mahā Navami!

D. There is One God.

1. Thou art the only Lord and Thou art eternal: this is Thy title. I proclaim it so that the whole world may know. There is no word beyond the Almighty God, the Almighty God. Paśupati is the only God in the whole universe. In all the heavenly world, the mortal world and the nether world, there is only one God, O Kudalasaṅgama Deva.

2. I did not see those so-called gods alive, when the four yugas and the eighteen cycles of those yugas were being destroyed; nor do I see them now. I did not see them, when all was burning; nor do I see them now. Neither that day nor this day, do I see those gods, except Kudalasaṅgama Deva.

3. There are some gods that always watch by the doors of the houses of men. They do not depart, although told to depart. They are worse than dogs, these same gods. There are some gods that live by begging from men. What can they give? But our Kudalasaṅgama Deva will give you whatever you ask.

4. How can I say that the god that, filled with lac, melts down, or the god that, being touched with fire, twists itself, is equal to Him? How can I say that the God that is sold, when the time comes, is equal to Him? How can I say that the god that is buried, when there is fear, is equal to Him? Kudalasaṅgama Deva is the only one God whose state is natural, who is in union with truth, eternal, pure and chaste.

5. O think: there is only one husband to a wife that loves. So there is only one God to the devotee that believes. Oh, do not seek the company of other gods. To speak of other gods is adultery. If Kudalasaṅgama Deva sees it, He will cut your nose.

E. God is Universal.

1. Ah, wherever I look, there Thou art, O God! Thou Thyself art one with a universal eye. Thou Thyself art one with a universal mouth. Thou Thyself art one with universal arms. Thou Thyself art one with universal feet, O Kudalasaṅgama Deva.
2. Thy width is as wide as the universe, wide as the sky, wide as the widest. Thy auspicious feet are far beyond the nether world, and Thy auspicious crown far far above the globe of the Universe. O Liṅga, thou art unknowable, immeasurable, impalpable, and incomparable, O Kudalasaṅgama Deva.

F. Do not Believe in Expiatory Ceremonies.

1. A Brāhmaṇa by caste incurs great sins. For, he holds forth his hands for sins committed by anybody. Is such an one equal to the devotee of God? What shall I call him who, saying that he will transform Māchala-devi, a woman of the carpenter class, into a woman of high caste, makes her pass through the gold image of a cow, cooks food in milk and eats it on castor-oil leaves, O Kudalasaṅgama Deva?

2. O you who have committed sinful deeds! O you who have killed a Brāhmaṇa! Say only once, “I yield myself to God.” If you say once, “I submit,” all sins break and fly away. Even mountains of gold will not suffice for expiations. Hence, say only once “I submit,” to that only one, our Kudalasaṅgama Deva.

G. Do not Sacrifice.

1. Leave it alone, that Horse-sacrifice, leave it alone, that Initiation into the Ajapa Mantra. Leave it alone, that offering in fire, and those countings of the Gayatri spell. Leave them alone, those charms and incantations for bewitching people. But the company and the words of the servants of Kudalasaṅgama Deva, mark, are greater than any of these.

2. Your destiny does not allow you to look forward. You are like an ox that turns ceaselessly round and round the block of wood in the oil mill. O mortals, be not ruined in vain, but worship the Liṅga ceaselessly. Our Kudalasaṅgama Deva is not pleased with those thread-bearers that repeat the ‘mantra’ of cutting the necks of other creatures.

H. Do not believe in Astrology, Devils and Omens.

1. O Liṅga, whence comes the auspicious junction of the stars, whence the obstacles of the stars! Whence come the ill aspect of the stars, and the unpropitiousness of the day! O Liṅga, to one who unceasingly meditates upon Thee, whence is their karma?

2. Do not say ‘that day,’ ‘this day’ or any other day. There is only one day to him who says, “O Siva, I submit.” There is only one day to him who unceasingly meditates upon Kudalasaṅgama Deva.

3. With one who knows not the subtle path of God, the time of the eclipse is far superior to the twenty-four tithis. The fast day is far superior to ‘Sankranta.’ Sacrificial offerings, and the daily rites are far superior to Vyatiapatā! But to one who constantly meditates on Kudalasaṅgama Deva, such meditation is far superior to innumerable countings of mantras and the performance of severe penances.

4. Oh see, devils and ghosts are not far away! What in reality are devils? It is a devil if your eyes see amiss. It is a devil if your tongue speaks amiss. It is a devil if you forget meditation on Kudalasaṅgama Deva.

5. There is a snake-charmer who is going out with a snake in his hand to ascertain, with his noseless wife, an auspicious time for his son’s marriage. Then he sees on his way another snake-charmer with a snake in his hand, coming before him, accompanied by his

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14 The most sacred prayer in the Rgveda, found in III, 1xii, 10.
15 Those Brāhmaṇa priests who wear the sacred thread and repeat the liturgy which accompanies animal sacrifice.
16 These are astronomical terms used in determining lucky and unlucky days.
noseless wife. At that he says he has had a bad omen, and returns. Do look at this wise man! His own wife is a noseless woman, and he himself holds a snake in his hand. O Kudalasaṅgama Deva, what am I to call this dog who, not realizing his own noseless woman and his own meanness, speaks ill of others?

I. Do not believe in Caste.

1. Do they look for beauty in an enthroned king? Should they look for caste, when one is a worshipper of God, Liṅga? Why, it is the word of God that the devotee’s body is His body.

2. None but the ancients can know it. O stop, stop! Only the devotee of God is of the highest caste. Hence no distinction of caste should be observed. He is neither born nor unborn. The servant of Kudalasaṅgama Deva is limitless.

3. When a devotee comes to my house, with the symbol of God17 on his person, if I then ask him what his caste is, I adjure Thee by Thy name, I adjure Thee by the name of Thy Pramatha, let my head be a fine, let my head be a fine, O Kudalasaṅgama Deva!

4. What if he has read the four Vedas? He that has no Liṅga is a Mahār—What if he is a Mahār?—He that has the Liṅga is Benares. His clusters of words are good. He is holy in all the worlds. His praśāda18 is nectar to me. It is said, “My devotee is dear to me, even though he is a Mahār. He is acceptable to me. He should be worshipped even as I am.” Since it is so said, then he that worships Kudalasaṅgama Deva, and knows Him, is greater than the six philosophies and is pure in all the worlds.

5. The Vedas trembled and trembled; the Sāstras retired and stood aside; Logic became dumb; the Agamas went out and withdrew; for our Kudalasaṅgama Deva dined in the house of Channayya, the Mahār.

6. What does it matter what caste he belongs to? He that wears the symbol of God is of the highest caste. It has been said “The caste of him who is born from God is sacred and he is free from births. His mother is Umā and his father is Rudra, and certainly his caste is Iśvara.” Since it is so said, I will accept the remains of their food and will give them my child in marriage. O Kudalasaṅgama Deva, I place my trust in thy servants.

(To be continued.)

BOOK-NOTICES.


The glazed plaques on the Ananda temple at Pagan, Upper Burma, have long interested students, but as the legends are all in Ta-lain, the actual information about them has always been meager. There are 289 of these plaques on this site which illustrate in series (and hence their importance) the stories contained in the last ten Jātakas. The plaques are, of course, old and have become much damaged by time and the hand of ignorant man wishing to preserve the temple by annual doses of whitewash. It is therefore important to have these legends adequately deciphered, read and explained. The lasting value of this volume of the Epigraphia Birmanica lies in the contribution it contains towards an adequate Ta-lain Dictionary. R. C. TEMPLE.


At pp. 201 ff., is the First Report on the Search for Avesta, Persian and Arabic Manuscripts by Professor Nadirah Doroji Minocher-Homji. I wish to draw attention to this very valuable work which I feel sure all those interested in Indian research will heartily welcome. It is specially interesting to know that many invaluable documents will in this way find a home in the Bhandarkar Institute. R. C. TEMPLE.

17 That is the liṅga.
18 Food from a god’s table is called praśāda, a grace gift: the writer says that food from a Mahār devotee’s plate will be praśāda to him.
FURTHER SPECIMENS OF NEPALI.

BY R. L. TURNER.

Of the following passages the first three continue the story begun in the 'Specimens of Nepali,' which have already appeared, ante, Vol. I, pp. 84-92. It is the story of the first phase of the British advance in Palestine which, beginning with the capture of Gaza in November of 1917, ended with the seizing of the pass leading from the plains to Jerusalem and the capture of the commanding height of Nebi Samwil. In these operations one Indian and two Gurkha battalions played a not unimportant part. They were the 58th Vaughan's Rifles E.F. and the 2nd and 3rd battalions of the 3rd Queen Alexandra's Own Gurkha Rifles. There were at that time only four regular Indian Infantry battalions in the attacking army; and, when on the 19th of November the 21st Corps was swung round into the Jordan Hills, these battalions found themselves in the familiar environment of hill-fighting. Entirely without artillery support, in the face of powerful enemy artillery, as advance guard to the 75th Division, they drove the Turk from ridge to ridge, until a panting charge through dense mist and rain and the gathering darkness of the evening of the 20th won them the village of Kuryet-el-Enab (the ancient Kirjath Jearim), at the very summit of the pass.

Afterwards on the 21st, 22nd, and 23rd the two Gurkha battalions and the 123rd Ootram's Rifles played a leading part in the attempt of the 21st Corps, reduced by more than a fortnight's continuous fighting, to cut off Jerusalem from the north. The attempt failed, and Jerusalem did not fall for another month; but the many graves beneath the terraces of El Jib (Gibeon) and on the slopes of Nebi Samwil (Mizpah) give witness to the gallantry of the attempt. Nebi Samwil itself was seized and held; and though attack after attack surged up its slopes, while Turkish guns west and north of Jerusalem pounded its summit and destroyed the mosque (for it was the scene of some of the bloodiest fighting of the campaign), it never left our hands. Englishmen and Scots, Gurkhas and Indians fought over its blood-stained stones. At one time all that we held was the courtyard of the old Crusaders' Church, into which the remnants of the 3/3rd Gurkhas closed, to hold it to the last. But the Scots of the 52nd Division came to their aid; and the hill was held, to the doom of all Turkish hopes of retaining Jerusalem.

The fourth passage is a song composed and sung by men of the 2/3rd Gurkhas on the day on which the conclusion of the armistice with Turkey was announced. The English reader will recognise the language of the chorus. The effect is curiously pathetic. This battalion was mobilised with the Meerut Division for France in August 1914, and landed again in India on the 31st March 1919, only almost at once to supply drafts for the fighting in Afghanistan.

The last passage is written in standard spelling, since it was copied by a Gurkha, not by myself. Often have I heard these and similar songs sung, now, it may be, by a solitary little figure sitting on the bank of the Suez Canal or under a fig-tree on the Plain of Sharon, now to an.cluster audience of his fellows sheltered in some cave of Adullam from the rain storms driving over the bleak stony hills of Judaea or Galilee. They may not be great poetry, but they are real; and a line such as this:

Dasal ra tārikh unīs sau pandra márca kā mainā mā
or
Pācāsī tārikh unīs sau pandra Siṭambar mainā mā

cannot be denied the having a certain Homeric flavour. The English '10th March 1915' looks and sounds so much more prosaic.
I.

A BOMB ACCIDENT.

Tea bâti cā biskuṭ khāiere āgāri boryū. Jānda jānda è kāmpāni le (tyō caur mā bhāṅgo no sakerā Turki ka tinōta sipai bām phālāne manche lugī baseka rēchān) tinīheru lai pakrener pachī pâthaï diu. Tyō din mā kēi lārai bhaisena. Rāti mā Turki kā rēlwe mā pikaṭ bāgyo. Tyō rāṭ bhāri (Turkiheru kā ghūra bhaśi khācereru lai Turki le āphe mārere gāka rēchān) ganierer bāri sākku bhaisena. Thūla kāthīn le rāt kāpyo. Ujēlo bhoiše dēkta thiū: yō ghūra khācereru māreka sari rāka rēchān aru Turki ka gāheriu bām ko samān tise latha lite phālī rākheko rēche aru bānere bām ka diṭāntēr rēl hinnē bāta ka tālīrī phālī rākheka rēchān. Tyō thau mā hamra sipaiheru le täma ko sāno sāno dhūṛgro jasto dēkheru ‘Kē hō?’ bhāri hāt mā linda yōta le orka lai dekhaunda orka manche le bhānyo: ‘Is ka bhītro kyā chō?’ bhāri ākhuța mā tātkāk hānda tyo dhūṛgro phat goīo. Phat goīo (tyō dhūṛgra khaluoce tinīto manche thiē) jō manche le te lai tātkāk gārya thiū ākhuța mā tyo manche lai te lathalītie banaio; ńhā pani phutāli diu; duītai hāte ka hāla urai diu; āphnu jiū bhāri dule dulo pāri diu; yōta khuța pani bhīcī diu; aru duīta manche lai ghail banaio.

Translation.

From there, having eaten biscuits and tea, we advanced. As we were marching (on that plain, being unable to escape, three Turkish soldiers, bomb-throwing men, are hiding), A company seizing them sent them to the rear. On that day there was no fighting. At night a picquet was set on the Turkish railway. All that night (the Turks had gone after having themselves killed their own horses, buffaloes and mules) from their stink it was impossible to rest. With great difficulty the night was passed. When dawn came, we saw that these dead horses and mules remain here decaying and the Turks' waggons and bomb-throwing apparatus have been thrown away anyhow and bombs and bomb-detonators have been thrown away below the railway. In that place our men seeing something like a small copper tube, saying 'What is this?' and taking it in their hands, one showing it to another, the other man said: 'What is there inside this?' So saying he struck it with a tap on a stone: that tube burst. As it burst (the men playing with that tube were three) it scattered in pieces the man who had tapped it on a stone; it blew out his eyes; it blew off the fingers of both hands; all over his body it made hole after hole; one leg too it broke. The other two men it wounded.

Notes.

jānda: as far as I can tell this is represented and should not be jāda. It does not seem to differ in sound from jāndā pres. part. fr. jāmnū ‘know’. In all probability this full nasal is not the direct descendant of the Skt. n (jāndā : Skt. yānt –) but is developed from the nasalised vowel before d: thus yānt > jād > jānd-. What is essentially the same change is found when g or b (final or intervocally) preceded by a nasalised vowel become ā or m: e.g., tāmā < tāḍā, āhūṇo < āḍūgo. A similar problem arises with the present-future tense: e.g., jānchu or jāchu ‘I am going’ or ‘I shall go’. In any case this appears to be a contraction of two separate forms: (1) jānc chu ‘I shall go’; (2) jānda or jāda chu ‘I am going’. Possibly jāncchu represents jānc chu and jāchu jāda chu. But the two are undoubtedly confused in speech, as in writing.

lugi < luki. As so often, a breathed intervocalic stop has become voiced. Cf. pugnu < paknu (cf. kās, pakum). The change appears to be more general in the case of t preceded by a nasalised vowel: e.g., kāţo < * kāţo (kāţaka-), bāţnu < bāţnu (vāţa-). Without
preceeding nasalisation in the numeral ending -ôrä beside -ôtâ. The enclitic caî also appears as daï. Cf. also garner < karnu (karôti), where ë belonging to what has been treated as an auxiliary word has not kept its force as an initial. Cf. Pkt. hôi < bhavati.

ratî is properly a locative < Pkt. rattiâ rattiâin (Pa. rattiâin), while rât is the direct case < ratti rattiâin. In actual use râtī means ‘at night’, but is also frequently used with the postposition mā, as here. Cf. in the next line tyô rât bhari.

khâcoru < khaccavharu.

darï: apparently here stands for darâ. Normally sañnu ‘be able’ is preceded by the oblique infinitive in -na, and saknu ‘be finished with’ by the indescribable participle in -i. But the latter is frequently heard with saknu ‘be able’, and its use here is perhaps due to the desire to avoid two consecutive infinitives. There is moreover in these verbs a certain overlapping of meaning: e.g., garner sapâ ‘I have been able to do’ and yari sakâ ‘I have finished doing’ both refer to a completed action.

kaïhîn: adjective used as substantive = ‘difficulty’, as so commonly in Nepâlî. The dividing line between adjective and substantive is very ill-defined. Cf. the substantival; use of the past participle, as in gare pachî ‘after having done’.

kâlyô < kâtiyo: passive.

wêlo < wiyâlo, where y is apparently due to the preceding palatal: < Pkt. wîjâla-
(wîjâla)-. Cf. the frequent writing of ñ as jy; and the form sâno ‘little’ beside sânû (with palatal s) < Pkt. sanha- (slakïna-).

dékta < dékhâdâ.

sari râka rîchan < sari râhekâ râhechan: emphatic for sari râhechan, râhechan here being practically equivalent to an emphatic chan.

kê hó : note the difference between this question asking about the quality of something already known to exist and is ka bhïtra kyâ cho below, which asks a question as to the existence of something not definitely known to exist. Cf. the sentences pâni hó ? ‘is it water (or something else)’? and pâni cho ? ‘is there water?’ kê < kyâ : there does not seem to be any difference in the meaning of the two forms, both of which are used.

II.

ON THE EDGE OF THE JUDEAN HILLS.

Translation.

For three days we remained on that same hill; and as for the Turkish sheep which our Doctor Sahib had brought, in the three days’ stay we ate up all of them. And remaining on that hill we dug each his own strong trench, because we thought that in the night the Turks deceiving us might attack. Throughout the day-time stretching our waterproof-sheets over the hollows between the stones we rested. Looking for thorns and roasting the flesh of the Turk sheep we would eat tea-water, biscuits, jam, dates, figs; and all the men resting as though it were Dasehra we would eat most pleasantly. And all the men would say among themselves: “The Turk is defeated; if we always got Turkish sheep like this, it would be splendid.” Thus happily eating, when we had finished eating, smoking cigarettes and tobacco we would remain lying all day in the hollows between the rocks underneath our waterproof-sheets. When night came, we would go forward, where we sat also in trenches to kill the enemy. Our first battle was counted from Gaza to that hill. Our Commanding Officer Sahib, writing down on a paper the names of those men who had done good work in the fighting, distributed one order-paper to each company. The men who read it all thought thus in their minds: “If there were fighting again, we too should earn such a name.”

Notes.

basyü : the preterite expresses continuous action in the past where the verb itself implies continuous action, otherwise, with instantaneous verbal roots, the past imperfect must be used: e.g., below khanthiü......khanthiü......kuru gorthiü ‘we kept on eating......’ compared with khanyü ‘we dug (once for all).’

III

CAPTURE OF THE PASS.

Athürė tārik ko biāne Ašṭāśyan bhanne gōra pāltan ka sawareru le (hamra sāmune mā yōta gaũ thi) tes māthi ai lāge : tāro kē phal milenio. Turki le bōs gari apna masingan le gōli hāne : hamra sawareru lai agari bērno dienān.

Bhōli pāle unis tārik ko biāno dwī bāje mā ārget bāto hukum āyo : “Sikin tārd gōr-
khā pāltan le tyō gaũ linu pīro”; bhani. Kēnāl sāp le kampaniheru lai bāto : “E kampani ro si kampani agari ko lai hunan ; bī kampani ro di kampani tini ko saphot hunan.” Iso gari agari bōryū.

Tāro Turki le unis tārik ko biāne hami bōrda bhanne pāni aghi biāne cār bāje tyō gaũ mā thūlo āgo bāleka thi. Turkiheru ko isara tēi āgo rēcho pachari bhāgna lai. Jab hamro ē kampani tyō gaũ mā pugyo, kē gōla gōli kē pāni caleda.

Teā bātī ali aghi gāire gaũ ka chēu mā thāmero ali chin teā basyū. Tyō gaũ ka dāine bāi Turki le apna gaũ basneheru ka ḋukhru sābe lūtero khaiero gaĩe chān. Butle butla matri tyō bāto bhari dhuni ka kopaera ṭūro pāni butla matrī ḍōkāṁṭhe.


Pāni pani pānō lāgyo. Hamiheru ka saū mā āne bhāni pani bichānu bhāni pani yōta yōta borsāi thūi; kamal pani thēna; brandi pani thēna; khāli khāki līnā mātri thūi. Pāni pani musāldhāre āyo. Testa dūk mā pani mancheheru le kēi citaunna thē.


Tyō rāt bhari pāni perthi. Hami lai pani tirkha tēste lāgyo: hamre le tirkha bujhauna lai pāni le bhīgo b bāiēka līga mukho mā euthūī.


Tes bēla mā hamra kōtmāstār sāp rasān pāni līere aie: aru kōi paltan lai rasān pāni milena. Testa rāma kōtmāstār sāp thīe.

Dāra māthī ujelo bhaiāka birgeṭ bāta hukum āyo: “Phēri dāra mā carero Turki lai dhāpaeiro agari bornū pesi.”

Tyō dīn bhari hamiheru le dāre dāro carero orāla ukāla mā goiero Turki lai aphna thāu thāu bāti dhāpaeiro agari beryū. Madhēni dīn mā kūiro lāgyo: pāni pani pānō lāyo. Kūiro lāgna le kēi pāni dēkhīnna thūi. Phēri andhero lāgda mā (hamra sāmune mā yōta gaiero khozo thūi; palle pāti thūlo dāro thūi; tyō dāra mā Turki le bālo thāu banaieko yōta gai thūi) tyō khoło pāti goiero ukāla mā carero phik-sēt garero hamre le tyō gaū Turki ka āto bāto liyu.

Tyō rāt bhāri pāni porthi. Tāro hamiheru pikāt lāgaiero bāki manchero sābe yōta thūla mākān mā paseiro basera āgo bālera cā pakaiero khaiāra syēthe khushi bhōīu. Manchero le kura gērde: “mere manche mār cēn; ghaiā manche ghaiā bhaiā cēn; hamru lai tu yō bhāgyo milāya chā; hamra paltan le pani thūlo nāi kamaia chā”: bhāni kura garero tyō rāt bhāri khushi bhaiākā sute.
Phēri ujelo bhōiero hamra thūla jērnāl sāp le sajāṅri bhōiero hameru lai bhānnu bhoio: "Hē Gorkhā biro hō! Timra bāduri le Jīrūsam naṅ garekā saer mā hinne bātō khōlyo; timra naṅ thūlo bhai gyu. Tē Jīrūsam saer lina lai āzē pāni timi phēri agari boro perso: " bhānera bhānnu bhoio.

Tēs bēla mā Turki kā göla hamra māthi hamme lāge; haute nuksān bhoio. Phēri phālin ko hukum milero hâmiharer agari boryū.

Translation.

On the morning of the 18th the troopers of a white regiment called Australians (in front of us there was a village) attacked this village. But there was no success. The Turks shot machine-gun bullets out finely; they did not let our cavalry advance.

The next day on the morning of the 19th at two o'clock an order came from the Brigade, saying: "The Second-Third Gurkhas must take that village." The Colonel Sahib apportioned the companies: "A company and C company will be firing line; B company and D company will be their support." So doing we advanced.

But the Turks on the morning of the 19th even before we advanced at 4 o'clock in the morning had lit a great fire in that village. That same fire is a signal of the Turks to retire. When our A company reached the village, neither shell nor bullet nor anything at all was fired.

From there going forward a little and halting on the edge of the village we remained there for a little while. Right and left of the village the Turks, having stolen the fowls of their own villagers, had eaten them and gone away. Feathers only over the whole road, in the hollow between the stones also only feathers were to be seen.

From that village we went forward a little for about two miles along the road. What was that road like? On the right hand there was a great mountain, and on the left hand a great mountain. In the middle was the valley. For one who had to go along it the road was exceedingly difficult and narrow. That road too in several places the Turks had left blown up. Saying that our baggage and gun-carriages should not be able to come, putting in mines, they had blown it right up.

Very slowly we continued to advance. From the right an Indian regiment, numbered 58 (58th Vaughan's Rifles), had come up. We remained halted for a while: the Indian regiment advanced.

Again to our regiment came the order to advance. The Colonel Sahib commanded, saying: "A company will remain to protect the guns; the other three companies climbing the hill on the left will advance." So saying he commanded. On our receiving such order, the company commander Sahibs, each by his own arrangement, sent forward parties to scout. We remaining men, reaching the top of that hill one at a time, advanced by the right. Going slowly on, we had no information, as to near where the enemy was.

Having crossed that hill, on the further side there was a descent. Again another hill was met; again there was an ascent. One by one, saying: "We will come out on the top of that hill," we went on. As soon as a few men had come out on the top of the hill, the Turks rained down on us very thickly both shells and machine-gun bullets just like hail. We, too, with our Lewis guns from the shelter of the rocks, wherever possible, returned the bullets thickly. Now also darkness began to fall. The Turks too continued to fire. Our D company advanced; B company remained in its support. At that time a cannon shell struck D company commander, Grey-Smith Sahib (Captain M. Grey-Smith, I.A.R.O), and on that hill he entered the heavenly dwelling.
Rain also began to fall. With us, both for covering and for lying on, there was only one waterproof-sheet each. There was no blanket; there was no greatcoat; there were only our cotton clothes. The rain also came in torrents. The men were in such distress that they could not feel anything.

That night D company remained on the hill. To B company came the order, saying: "Come to your headquarters." B company went down to the road. Till they had been there two or three hours, rations and water did not come.

All that night the rain fell. Also we had such thirst that in order to quench our thirst we sucked in our mouths the clothes that were wet with rain.

After that, stopping when we reached the road, we lay down. On that night what was the road like! The baggage and artillery of our whole division had reached the road between the two hills. Horses and mules, all mingled, were kicking each other. Men bringing news, searching for their own headquarters, were going this way and that. Prisoners and wounded were making for the rear. The 33rd Gurkhas, come to bring help, on account of the crowd could not advance, nor turning round could they go back. On both sides of the road on the hills, where were our D company and the 58th Indian regiment and a white regiment, machine-gun bullets striking the rocks were shooting out sparks.

At this time our Quartermaster Sahib came bringing rations and water. No other regiment got its rations and water. So good was our Quartermaster Sahib.

When it dawned on the hill, from the Brigade came an order, saying: "Again climbing the hill and driving off the Turks it is necessary to advance."

All that day climbing hill after hill, going up hill and down hill driving the Turks from position after position, we advanced. At midday a fog came on; rain too began to fall. On account of the fog nothing was to be seen. Again as darkness was descending, (in front of us was a deep valley; across the valley a great hill; on the hill a village made by the Turks into a strong place) crossing the valley, climbing up the hill, having fixed bayonets we took that village from the hands of the Turks.

All that night the rain fell. But when we had set pickets, the rest of us men all entering one great building, sitting down, lighting fires, boiling and drinking tea, were exceedingly happy. The men said: "Those who were to die have died, the wounded have been wounded; but to us this great fortune has fallen. Our regiment also has earned a great name." So talking, remaining happy all that night, they went to sleep.

Again at dawn our great General Sahib coming said to us: "O Gurkha heroes, by your bravery the road leading to the city called Jerusalem has been opened. Your name has become great. To take that city of Jerusalem, to-day also it is necessary to advance." So saying he spoke.

At that time the Turkish shells began to fall upon us; there was great loss. Again receiving the order to fall in, we went forward.

Notes.

bhanno < bhándá.

goiro < goera : probably on the analogy of goio < gayo, where the umlaut of a to ə is regular. It should be remembered also that goera is < gayo or gae ra, lit. = 'he or they went and . . . . . . . . . . . . . . . ' .

kukhra : Skt. kukkura- of H. kukar kukrā. The aspiration is unexplained. It occurs in other words: e.g., bākro 'goat, sheep', of H. bakrā. On the other hand kūkur 'dog' (karkura-) H. kūkar. The Rev. N. C. Duncan informs me that in East Nepal baḍhar 'monkey' is used for baḍar (of H. baḍar, bandar).
dekhinthe: the passive seems to be dying out. More and more it loses its distinctively passive sense to become a simple intransitive verb: e.g., dekhinu 'appear', ariyu 'halt', salkinu 'burn intr.', ubhinu 'stand up'. On this a new causative formation has been built, ending in -yana: e.g., argyanu 'cause to halt', salkyana 'burn tr.', ubhyana 'set upright'.

Sakun: an example of the beginnings of Oratio obliqua. Hamsheru refers to the narrator, not to the subject of bhai. These beginnings of the oblique construction are fairly common in Népáli: e.g., (1) Dhandatta le 'Ghar jau: 'mā saha (i.e., Dhandatta saha) gai bēpār gari āz bhanu' bhanyo. (Bhrakā, p. 67, 1, 5). (2) dokān mā bārāī garthaya rē bhai sunī 'I heard that you were doing........' instead of the direct N. gurcha bhai...... Probably too the very frequent use of the oblique infinitive in -na with bhai to express purpose clauses is oblique in origin: e.g., ma lāi mārma bhai jukti gareko hō 'he must have made a plan to kill me.' This has replaced the direct les lāi mārchu bhai......

barn bhai < barhna bhai. This oblique infinitive used with bhai in clauses of purpose, order, promise, etc., is directly governed by the verb bhai. Barhna, infinitive used as imperative, becomes barhna as object to bhai. Although in nouns the old nominative and accusative cases have fallen together in the more general direct case embracing both nominative and accusative, in the infinitive the oblique case is that used for the direct object (see my note on the infinitive in the first series of 'specimens'). Similarly too the direct case as accusative has in nouns been replaced by the oblique case followed by lāi (cf. H. oblique with kō); the direct case is retained generally only for inanimate objects. E.g., ma lāi jana parcha, lit. 'the going is necessary for me' (subject), but mā jāna lāgē, lit. 'I began the going' (object). These are parallel with the equivalent noun constructions: (a) animate: chōro āyo 'the boy came' (subject), but chōd lāi ḍānī 'I struck the boy' (object); (b) inanimate: rukh dhālo 'the tree fell' (subject), and rukh dhāta 'fell the tree' (object).

Mādhenu: semitatsama < madhyahana- with adjectival suffix -i.

lāyo: either < lāryo or past participle of lāmu (Skt. lāgayati). Lāgynu < Skt. lāgyati. The same confusion is found in Hindi and Panjābī.

balti 'strong', a formation from *baλi (Skt. bālin-).

phikelī = Fix swords!

pasera < pasera: pasnu < *paisnu (pravēśati, cf. H. paisnā G. pēsē) by analogy with bāsnu (vasati).

jarnāl = General: probably for jārāl through influence of karnāl = Colonel.

 asnāri bhōjo = honorific for āyo.

IV.

AN ARMISTICE SONG.

Pandārā maina Phrāse mā lāryū dhēr hīlo khāiero;
Unis sau sōlu mā gerizān dūtī Misrā mā niero.

Ai ređi gō hōm āgen; ai ređi gō hōm āgen,
Tū si mai phādār, tu si mai mādār, tu si mai phemili āgen.

Hindustan bāṭe cithi ai pughe kāgat kā lipha mā:
Sikin tord Gorkha īrān īrān poryo Misrā ka mūlūk mā.
Khāi mā hāsta larāi lāryū; bānduk le tākatāk.
Dwi sau bāta le ātake gorgy; Turki ko bhāga bhāga.
Sawar re piali pākha mā khečkan, manowar pānī mā.
Paĩlo dīn lāri bis din mā pugyu Turki raddhānī mā.
Turki le hāryo: Aūgreza le ghāryo yo pāla rāne mā.
Abā to pughe āa chā mo lai ghare ka jāne mā.
Gorkhāli juwān āgari bāre chāṭi ko dāl gāri:
Turki kā phaŭx lai hāt uṭhaun pāryū rāne mā byāl gāri.

Ai ređi gō hōm āgen; ai ređi gō hōm āgen,
Tū si mai phādār, tu si mai mādār, tu si mai phemili āgen.
Translation.

For fifteen months we fought in France, eating much mud; in 1916 there was garrison duty, having come to Egypt.

From India a letter comes in an envelope of paper: the 2/3rd Gurkhas must again fight in the land of Egypt.

Sitting in the trenches we fought, taking aim with the rifle. The 232 (Brigade) attacked; the Turks ran away.

Horse and foot move along the shore, men-of-war on the sea. On the first day fighting, in twenty days we reached the Turkish capital.

The Turk saw: the British surrounded them at this moment in the battle. Now is there hope for me of arriving among the people of my home.

The Gurkha soldiers advanced, having courage in their breasts; the Turkish army we made to lift up their hands, distressing them in battle.

Notes.

As opposed to the artificial metres in Nepāli (e.g., the translation of the Mahābhārata) which are made to depend on a system of quantity no longer existing, this popular metre depends on stress accent. The normal scansion here (supposing — to represent a stressed syllable and ~ an unstressed) is:

| ~ | ~ | | ~ | ~ | | ~ | ~ | | ~ | ~ |

This shows very plainly the initial stress of Nepāli words. The English chorus evidently could not be quite fitted into the metre by its composers!

lipa: loanword from H. lipa with haplogy.

raddhāni < rājdhāni: here Aleppo, not Constantinople. Cf. below khoddakheri < khōj-dākheri.

uṣhāna < uṣhāna.

bād < behāl.

(To be continued.)

THE DATE OF THE MUDRĀ-RĀKSHASA.

BY V. J. ANTANI, M.A.

Mr. K. P. Jayaswal has, ante, Vol. XLII, pp. 265-267, proposed the time of Chandragupta II for the date of the Mudrā-Rākshasa. His grounds for thus fixing the date in the fifth century A.D. was his discovery in the bharata-vākyā of that drama. This for the present purpose I quote in full:

शासीमन्योर्जोत्सर्गवरसहभावाभिस्वासतस्तथाद्रि
चर्यार्गासतांसत्सतानः प्रवक्षणसहिते सम्भावी।

वयस्तोंकृतिः प्रवक्ष परवरिक विचित्रभाषी।

स्यायसाधितान्यन्यं ज्ञातुममित्वं संभविता राजस्तुः।

स श्रीतन्तुर्वाचर्यसचतुः मही पार्ये वचनार्यसुः।

The expressions in the above quotation on which Mr. Jayaswal bases his proposition, and lays his greatest stress, are adhūnā and Chandragupta. They suggest to him that the Mudrā-Rākshasa must have been written in the fifth century A.D. He says: "The bharata-vākyā to the play names the reigning monarch 'at present (adhūnā) ... may long reign king Chandragupta."

He then essays to find out which Chandragupta is meant, and comes to the conclusion that he could have been no other than Chandragupta II. He is aware that there are difficulties in assuming the term Mīčēcha to mean Hūṇa, and as to the meaning of the term udvijajmāṇā. The first he endeavours to overcome by ascertaining that the Hūṇas, though they possessed no territory in India at the time, were well-known to the Indians; that they had had no prominent position in the minds of the Indians previously, as proved by the fact that
they are mentioned only once in the drama, i.e. in Act V, v. II; and that as associates of the Chinese they are named Chêdihûcaññâ. Here we must however, bear in mind that another reading Chêdihûcaññâ is available. Further, he remarks, as worthy of note, that they do not figure at all in the army mentioned in Act II.

In order to make out that the Hûpas are meant by the term Mêchêchhâ and that they were contemporaneous with Chandragupta II, he is forced to interpret udeviyamânâ in a future sense, because of the fact of the Hûpas having no territory in India at the time, or to suggest that these particular Mêchêchhâs represented the Śaka power in Western India which Chandragupta had suppressed; or in the alternative to suggest that the drama might refer to the annoyance caused by the Kushanas, “or possibly to the new element of the Hûpas, also might have already made some incursions, possibly in league with Kushanas, during the last years of Chandragupta II’s reign.”

It will be seen that the above interpretation of the term Mêchêchhâ, which is indeed wide enough to comprise all foreigners, whether Śakas, Yavanas or Hûpas, is necessary only if the Chandragupta of the bharata-vâkya of the Mûdrâ-Râkhasa is to be identified with Chandragupta II. But in that king’s time, as already pointed out, the Hûpas had no territory in India, much less could they have been in a position to harass the land, as is said in the sîloka above quoted. It is true that the term Mêchêchhâ could have referred to the Hûpas, because their conduct shows that they were greater harasers than the Kushanas or Śakas. This is amply proved by general history and the inscriptions: e.g., in the Jûnâgagh Inscription of Skandagupta we have direct evidence in the line रिमोधव आमुह्नभवस विग्रहेन हो तस्के that by Mêchêchhâ the Hûpas are meant. The incidents of the latter days of his father and his own Inscription at Bhitârâ leave no doubt whatever that the Hûpas did vex both father and son, till the latter put them down after much labour. They were, however, only scotched, and after a while occupied territory in India which they greatly afflicted till the people threw themselves into the arms of Yásodharman (Corpus Inscriptionum Indicarum, Vol. III, pp. 146-7). This would infer that the Mêchêchhâs were Hûpas whose history was known to the poet, and that he was playing on two senses of the name Mêchêchhâ, viz. the Yavanas as they were known in the days of Chandragupta Maurya and defeated by him, and the Hûpas who were suppressed either by Narasimha-Bâlâditya or Yásodharman. But it cannot be said with any certainty that the poet meant to allude to these things or not, and in any case it seems to be going too far to see so much history in the simple word adhunâ, and in consequence to identify the Chandragupta of the Mûdrâ-Râkhasa with Chandragupta II.

The plain fact is that the king has been made by the poet to narrate all that had already come to pass in the sîloka just before the bharata-vâkya, which runs as follows:—

रत्नादिन सम वै यवसंव यापूर्विता वनस
नानाभायनावलिता: स्वच्छ फूके तस्के वनसः

And in contrast to the past tense his minister says, “now” let the king rule, etc. So the force of “now” is only with reference to the events of the past. There does not seem to be anything in it but that, and so the poet’s Chandragupta must remain Chandragupta Maurya, according to the conventional method of interpretation.

Further, I may add that the very word adhunâ has also been used in the sîloka preceding the bharata-vâkya in his Mêchêkhakaśika, the play on which he arranged and developed the plot of the Mûdrâ-Râkhasa. Besides all bharata-vâkyas refer to the present time, whether the word adhunâ is actually used or not. It is evident, too, from Act IV, v. 3, that the poet had to labour a good deal at his task, and he is at pains to observe the strict rules of dramaturgy. Consequently he may assume that he set the Mêchêkhakaśika as a model before him in arranging his plot.
Again, one cannot but notice the striking similarity both in idea and wording of some of the verses of the Mudrā-Rākhasa to those of the Mandasor Pillar Inscription of Yaśodharman, already referred to. E.g., between the bharata-vākyas quoted above and the last two lines of the second stanza of the Inscription:

又如，一不能不注意同一思想及词句的相似性於被引述的Mudrā-Rākhasa的當中與前述的Mandasor Pillar Inscription of Yaśodharman，已被引述到。例，於上述的bharata-vākyas間及在第二節的最後兩行的詞句中

Mudrā-Rākhasa.

Mudrā-Rākhasa.

Lastly, the Mudrā-Rākhasa is referred to in the Dasa-rūpaka, which was written in the 10th century A.D., and it must therefore have been written at least a century previously, or, as K. T. Telang has it, its date cannot be later than the 8th century. The Hūnas are mentioned in Act V, though not in Act II for the simple reason that both parties are opposes to each other, and we find that none of the tribes mentioned in Act II are repeated in Act V except the Śakas and Yavanas: so we can assert positively that the Mudrā-Rākhasa must have been written at least after the time of Skandagupta. And in addition to all there is the striking similarity in the ideas of the above-quoted stanzas in the play and inscription. I am therefore compelled to think that the play must have been written, at the earliest, after the time of Yaśodharman, for whom we have the date 589 Mālava Era, or 645 A.D.: in other words the seventh century. This brings us to the end of Harsha's reign, in whose time Buddhism had a great hold over the people, a fact which has been referred to by the poet in his drama.

HEMACANDRA AND PAIṢĀ_CI PRĀKṛTA.

BY P. V. RAMANUJASWAMI, M. A.

I have read with interest the short note written by Sir George Grierson about "Paśāchī in the Kalpataru" in answer to the paper on Paiṣāṭ dialects written by my brother, Mr. Rangamathaswamin of blessed memory and published ante, Vol. XLIX, p. 114. The history of the Prākrit dialects affords a striking parallel to the development of the Romance languages in Europe, but we must admit the sad truth that their philology has not been thoroughly investigated by any scholar in India or elsewhere. One chief cause of this
drawback is the want of proper material for such an investigation. Only a small portion of Prakrit literature has been as yet made accessible to the public. This consists mostly of grammars such as Vararuci's Prakrita-prakara, the Praekrit portion of Hemacandra's Grammar and a few other kavyas. There are a number of other Prakrit works which when published will prove to be of much use for the philological study of the dialects. It is, I think, time to direct our attention to them and I am glad to note that they are receiving the attention of such a distinguished linguist as Sir G. Grierson, and we may confidently look forward for some of the Prakrit works edited by him in a critical manner.

I shall, however, draw attention to a particular remark of his in the short note referred to above. In conceding what my brother said about Paścāci as treated in the Kalpataru, he repeats his remark, first made in the Bhandarkar Commemoration Volume, p. 120, that Hemacandra in his grammar treats of three varieties of Paścāci, one Paścāci and two varieties of Cūlikā-paścāci. But we shall see from the following quotations from Hemacandra and his followers, that the former knows of only two varieties of Paścāci, as was pointed out by my brother. Hemacandra has four sūtras about Cūlikā-paścāci and they are given below with his own gloss thereon—

\[ \text{चुलििका-पैसालकोिक कृत्य-तुर्म्यस्याराय-प्रिंतिशीषे} \]
\[ \text{जुलिकापासालकोिक कृत्यस्य तुर्म्यस्याराय-प्रिंतिशीषे} \]
\[ \text{स्थानं स्थानमियाराय-प्रिंतिशीषे} \]
\[ \text{नारेण नारेपि स्थानं स्थानमियाराय-प्रिंतिशीषे} \]
\[ \text{नारेण तुर्म्यस्याराय-प्रिंतिशीषे} \]
\[ \text{नारेण तुर्म्यस्याराय-प्रिंतिशीषे} \]
\[ \text{नारेण तुर्म्यस्याराय-प्रिंतिशीषे} \]

It will be evident from the above that there is no reason to suppose that Hemacandra is treating of two varieties of Cūlikā-paścāci. He, however, calls it Cūlikā-paścāci while other Prakrit grammarians call it Cūlikā-paścāci simply. Sir George, probably, was led away by this difference in the name. Cūlikā-paścāci is neuter, its nom. du. as well as its loc. sg. will be Cūlikā-paścāci. But in the gloss of Hemacandra, it is to be taken as the loc. sg. and not as nom. du. Even if the word is taken as a feminine in d (which it is not as can be seen from the author's own gloss on sūtra 328 quoted above), the form Cūlikā-paścāci will be nom. du. and not loc. sg., which latter alone will make any sense in the gloss. Trivikrama and Črutasañgara, two Jain Prakrit grammarians who closely follow Hemacandra, avoid the ambiguity (if at all it can be called ambiguity) by adding the word bhdakāyam in their gloss after Cūlikā-paścāci, thus leaving no room for any doubt as to the number of the dialects. As Trivikrama and Črutasañgara follow Hemacandra very closely, the opinion of the latter may be known clearly from their works. I, therefore, quote below the portions of the grammars of Trivikrama and Črutasañgara dealing with Cūlikā-paścāci.
Trivikrama has

रो लक्तु चुलिकाप्रेषण्यासम् || ३ || २ || ६४ ||
शालि-सन्ताबंधृ-नााकाणो रंगमुख नकासी नवति ।
पशुगम मन्ग-वल्लवेञ्चिति-चरण-रंग-थाम्बंगां ||
तत्रूप नवरत्नमेन्द्र एकासम-नन्तु-भाग्य तुष्टि ||
तनाने || तनने || तनाने || तनाने

गच्छद्वाबंधसंगम वप्तस्वलक्ष्यायक || ३ || २ || ६५ ||
चुलिकाप्रेषण्यां गच्छदधवकल्प अर्थेष्यों व्यासारिक वचनप्रस्तुत वक्तव्य सन्दर्भ से नवति || नगरम् । नकर || मारण || माणनी || मेण || मेणी ||
पन्नान || खनन || खनन || । । । । । । कृषिचालनकमक्ष्यापि || परिमाण || परिमाण || परिमाण ||
शंक || शंक || शंक ||

अथेयाधिति चुजि न || ३ || २ || ६६ ||
चुलिकाप्रेषण्यां अथेयाधितवनानां नतेन गच्छदवकल्पकल्पनां पति || निर्विशेषता सन्दर्भ से नवतिः || गतिः || परमी ||
निर्विशेषता || अथेयाधितवनां प्रेषण || काव्य || निर्विशेषता ||

दोषे प्राप्त || ३ || २ || ६७ ||
चुलिकाप्रेषण्यां राजसाहित्यार्थ तुष्टि तत्त्ववादवाचन-विनीत विवाह ||
तात्र जन्म || नननुन || कनी || एवमस्वाह ||

Çruṭasāgara, in his Audāryacintāmaṇi, has

वर्गाणं तत्त्विं वचनार्थाणं सत्त्ववाचनश्च चुलिकाप्रेषणां ||
चुलिकाप्रेषणां नापायतमस्य वर्गाणं वयमात्रांवस्त्रे वर्गाणं मनविवर्तिवी ||
श्चानाम || सावर || सावर || सावर ||
नारण || नारण || नारण || नारण ||
काव्य || परिमाण || परिमाण || परिमाण || परिमाण || परिमाण || परिमाण ||
शंक || शंक ||

एव तत्त्वाधारणम्

चुलिकाप्रेषणां नात्तमस्य सन्ति || नन्ति || नन्ति ||

The two stanzas given in Hemacandra's grammar are reproduced here with their translation into Sanskrit—

आदि युद्धो नेतित हेक्कित ||
केवलितार्थां वें वर्ष || चुलिकाप्रेषणांक्षिप्त वर्गाणं वशवपेशुरं वश भवोः
अभि न नवति तसा प्रयत्नांवर्तिवी न नवतः || शुभात्तीती वदनाभावां

Here Çruṭasāgara, though he calls the dialect Cālikā-paṭācākaṁ, adds the words bhadāvācēṣe which clearly shows that he is dealing with only one dialect. How closely the two latter grammarians follow Hemacandra may be seen from the quotations from their works given above. It is, therefore, but reasonable to suppose that Hemacandra also knows only two Paṭācākas.

There is another grammar of the Prākṛti dialects by Lakṣmidhara called Saḍbhaṭacandra (published in the Bombay Sanskrit and Prākṛti Series No. 71). It is to Trivikrama's work what the Siddhānta-kavyā of Bhattojīdīśita is to Pāṇini's Grammar. He too treats of only one dialect under the name of Cālikā-paṭācāki; for he says in the introductory verses to his grammar.
and further on he says, in connection with the localities in which these languages are spoken

In fact the name Śādhāṇḍacakrīkā itself loses its significance if it treats of three Paścācikās in which case it will have to treat of seven dialects. And in the chapter devoted to this particular Paścācikā (pp. 262, 263) he invariably says in the gloss चुम्बकीपेशाच्यां.

It thus appears that none of the grammarians who follow Hemacandra treat of more than two Paścācikās. And all these treat of six dialects. Hemacandra too treats of the same six dialects and so we are not justified in saying that he has three Paścācikās, thus making his dialects seven.

VACHANAS ATTRIBUTED TO BASAVA.

TRANSLATED BY RAO SAHIB P. G. HALKATTI, M. L. C.

(Continued from p. 40.)

Stage III : Prasāda : Grace.

A. Work without Desiring Anything in Return.

1. I labour in my fields for the sake of my master. I trade for the sake of God. I accept service with others for the sake of the servants. For, I know that whatever Karma I form, Thou dost subject me to the enjoyment of the fruit of that Karma. Hence I spend for none besides Thee the wealth Thou hast given me. I give back Thy wealth to Thee. This is my oath, O Kudalasaṅgama Deva.

2. Mere strings of words such as 'God is the soul of all created beings' will never do instead of the work which is your duty. You ought to use up your body, mind and soul for Guru, Liṅga and Jaṅgama. You ought to work for the servants of Kudalasaṅgama Deva.

3. If it flashes into your mind that you did do your work, you will be rebuked and troubled. This is the word of God. Do not say that you worked for God. Do not say that you worked for his servants. If there be no sense in your mind that you worked for God, Kudalasaṅgama Deva will offer you whatever you ask.

4. I perform at their proper times those several rites, namely the eight kinds of worship and the sixteen kinds of services, and so I become pure. But therein I have no ulterior desire or object. Hence there is no production of fruit, and so I work and become pure, O Kudalasaṅgama Deva.

5. It is said:—"They will walk in a terrible hell for time imperishable, if they eat, sleep, rise, touch and dine with the worldly." Basava reads these words. But my brothers say that Basava sits below the throne of the worldly Bijjala and serves him. I shall answer them, and am able to answer them. Even though I enter the house of the Mahārs of Mahārs and work for them as a day-labourer, I am always burning to attain thy position. But if I, on the other hand, burn for the pleasure of my stomach, O Kudalasaṅgama Deva, let my head be a fine for it, let my head be a fine for it!

6. Is there anybody in this world who says to another, "Eat for my body, and enjoy my wife for me"? Hence you yourself ought to work with an eager mind. You yourself ought to work, labouring with your body. If you do not work with your body, how will Kudalasaṅgama Deva be pleased with you?
B. *Submit Yourself to God.*

1. Whether it be a learned man or a dull man, he will not be free unless he eats the fruit of his previous Karma; he will not be free unless he eats the fruit of his present Karma. Mark, so Śruti proclaims aloud: in whatever world you may be, you cannot escape the fruit of Karma. Hence submission of one's soul to Kudalasaṅgama Deva brings blessedness and freedom.

2. They say that the dining plate is the right receptacle for the Liṅga. But the dining plate is not the right receptacle. For the Liṅga one's own mind is the right receptacle. If you know how to offer your own soul without indifference, with a pure heart, Kudalasaṅgama Deva will remain in you.

3. Oh! I fear not to be in the mind wherein Thou hast placed me; for that mind has submitted itself to the limitless great One. I fear not to live in that wealth wherein Thou hast placed me; for that wealth will not be spent for my wife, son, mother, father. I fear not to live in that body wherein Thou hast placed me; for that body having submitted its all is in the constant enjoyment of 'Prasād.' Hence my whole being is courageous and strong, and I fear not even Thee, O Kudalasaṅgama Deva.

C. *Do not Mortify the Body.*

1. If you quell the senses you are guilty. The five senses will hereafter come and will torment you. Did Siriyala and Chaṅgale abandon the pleasures of life and that enjoyment of happiness as husband and wife? It is only if after having touched Thee, they be tempted to other's wealth and women, that they will be away from Thy feet. Oh Kudalasaṅgama Deva.

**Stage IV: Prāṇalīṅga : Siva in the Life.**

A. *The Nature of the Prāṇa-Liṅgi.*

1. There is an eye within the eye: why do you not know how to see with it? So, there is life within the life: why do you not know it? There is a body within the body, and it is inseparable. O Kudalasaṅgama Deva, no one knows the nature of the body Thou hast given.

2. Some take care of their body, others of their life, others of their mind and others of their words. But none take care of the Liṅga within their own life, except Marayya of Tangaturu, the true servant of Kudalasaṅgama Deva.

3. The worship of other Liṅgas cannot stand firm: they merely deceive the mind. For Kudalasaṅgama Deva stands in the interior of your own mind.

4. Those that are rich build temples for God. But alas! what can I do? I am a poor man. To me my legs themselves are pillars, my body itself is the temple, and my head itself is the golden crown.

B. *The Behaviour of the Prāṇa-Liṅgi.*

1. When one has the Liṅga in his life, then what are we to say about walking without the Liṅga and of speaking without the Liṅga? One should not taste the pleasures of the five senses without the Liṅga; one should not swallow even saliva without the Liṅga. This is the word of Kudalasaṅgama Deva.

2. In this body life is the food to be cooked, calmness is the water and the senses are the fuel. I light the fire of knowledge; I stir the food with the ladle of reason; I boil it well, and, having seated myself on the inner soul, I offer to God that food of complete satisfaction. Then it becomes acceptable to Kudalasaṅgama Deva.

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19 The man who knows and feels that Śiva dwells within him as the Liṅga.
C. The Prāṇa-Līṅgi’s Realization of God.

1. I assume the posture, Paśchima Padmāsana20: I straighten my back, poise my shoulders and move not my lips. I gaze steadfastly, with my eye-brows bent low. So I build a temple in the Brahma-randhra21 and catch Kudalasaṅgama Deva in my hands.

2. When my eyes are full, I cannot see. When my ears are full, I cannot hear. When my hands are full, I cannot worship. When my mind is full, I cannot contemplate, O mighty Kudalasaṅgama Deva.

3. What if a snake’s hole has many openings?—the snake stays in one place. Behold, the mind, by means of contemplation removes its own delusion. Mark how it is cleansed from phenomenal states, when it meditates, O Kudalasaṅgama Deva.

4. O Thou God, that art pure and pervadest the whole earth, water, light, air and sky, no one can behold Thy greatness save the man whose form has become ‘pranava’22 itself. By meditation on that jewel of knowledge the passage of my veins becomes pure; and so I worship, and see Kudalasaṅgama Deva.

5. When that Līṅga, by the favour of the Guru, enters your mind, if you say that you have come to know it by regulating the vital airs of the body, you are surely guilty of ingratitude. If you say you have realized it by controlling the nerves called Iḍā, Pīṅgalā and Sushumṇā, will Kudalasaṅgama Deva fail to cut your nose?

Stage V: Sarāṇa: Self-Surrender.

A. Knowledge of God.

1. By knowledge of Thee my bodily passions have been destroyed; by knowledge of Thee my mental passions have been destroyed; by knowledge of Thee my Karma has been cut through. Thy servants have given me constant advice and have showed me faith in its reality, O Kudalasaṅgama Deva.

2. What good will reading and listening do you who have no knowledge of the path of God? Why even the parrot reads! But it does not know the path of God, O Kudalasaṅgama Deva. It was Channayya the Mahār who had the fruits of reading.

3. A flock of sheep enter a garden of sugarcane and nibble only the leaves of the cane. Hence they cannot taste the sweet juice that is inside. It is only the elephant in rut that can know Thee. How can these sheep know Thee?

4. Faith mixed with pride breeds Karma. Acting without knowing brings loss to one’s own calmness. If you act without knowing what is proper for the occasion, Kudalasaṅgama Deva refuses to stay in you.

B. The State of Sarāṇa.

1. Do not compare things that are incomparable. They are devoid of time and action, devoid of worldliness, Thy servants, O Kudalasaṅgama Deva.

2. Is the sea great? It is bounded by the earth. Is the earth great? It stands on the head-jewel of the lord of serpents. Is the lord of serpents great? He is only a signet-ring on the little finger of Parvati. Is Parvati great? She is only one half of the body of Parameśvara. Is Parameśvara great? He is confined on the edge of the top of the mind of the servants of our Kudalasaṅgama Deva.

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20 One of the bodily postures recommended in the Yoga Philosophy.
21 An orifice, believed to exist in the skull on the crown of the head, through which the soul escapes at death.
22 A name for the sacred syllable Om.
3. His origin is not like that of the creatures of the air. Thy servant is a creation of Liūga. He sticks to one. His heart does not vacillate. He penetrates the mind. He forgets his bodily qualities and worships Thee. He is, as it were, Thine own reflection, O Kudalasaṅgama Deva.

4. If the waters of tanks, wells and rivers dry up, you will see fishes in their dry beds. You will see jewels if the ocean dries up. So, you will see the Liūga in the servants of Kudalasaṅgama Deva, when they open their minds and speak.

C. The Environment of the Servant is Holy.

1. Lo, at his every step, there are clusters of sacred places; at his every step, there are treasures and wealth. If a servant walks about, the place becomes Benares. Where he stays is a sacred place that gives salvation.

2. If a servant sleeps, it is meditation. If a servant wakes up, it is Śiva-rātri. The place where he treads is holy, and what he says is divine truth. Lo, the very body of the Servant of Kudalasaṅgama Deva is Kailās.

Stage VI: Aikya: Oneness.

A. State of Final Absorption.

1. Ah, what can I say about the bliss I feel, when my body melts, like a hailstone in water, or an image of lac in fire? The waters of my eyes have overflowed their boundaries. Oh, to whom shall I speak of the happiness of uniting with Kudalasaṅgama Deva in oneness of mind?

2. I know not the earth, the sky or the ten quarters. I do not understand them. They say, 'The whole universe is contained in the centre of the Liūga,' but, like a hailstone, I fell into the midst of the ocean; I am overwhelmed in the happiness of the touch of the Liūga; and am saying only, 'God,' knowing nothing whatever of duality.

BOOK-NOTICE.


In this second volume of verse by the author of the admirably adapted translations from the Luzumiyāt of Abūl-Alā, the title poem is placed last, all the "other poems" preceding it. This is an unusual procedure, but a perusal of the volume will show the reader that the Chant of Mystics is the climax and natural ending of all that has gone before.

Internal evidence shows the poem to be the work of a Syrian Christian who has a thorough—even an intimate—knowledge of the Arab Muhammedanism of his native land, and of Islam generally, as understood also in Persia and amongst the Sūfis. Although his dwelling is in the United States and his command of English—shall we whisper American English—perfect, he cannot get away from his beginnings in the Near East. Perhaps he has no desire to do so, for again and again he returns in the beautiful lines which so distinguish this volume to his native land in terms that leave us in no doubt as to his feeling for it. He speaks of himself as the Wanderer:

I wander among the hills of alien lands
Where Nature her prerogative resigns
To Man; where Comfort in her shack reclines?
And all the arts and sciences commands,
But in my soul
The eastern billows roll—
I hear the voices of my native strands,
My lingering eyes, a lonely hemlock fills
With grace and splendour rising manifold;
Beneath her boughs the maples spread their gold
And at her feet the silver of the rills,
But in my heart
A peasant void of art
Echoes the voices of my native hills.

* * *

Land of my birth! a handful of thy sod
Resuscitates the flower of my faith;
For whatsoever the seer of science sayeth,
Thou art the cradle and the tomb of God;
And forever I behold
A vision old
Of Beauty weeping where He once hath trod.
And again, in a poem of noble blank verse, there is a varied refrain running through it in rhyme which speaks with no uncertain voice. Its title is Lebanon: to B.C.

O my Love, how long wilt thou continue
Fondly nursing every dreaming Hour?
Our Lebanon, O my Love, is calling.
Yea, and waiting in his ancient Tower.

* * *

O my Love, how long wilt hither tarry,
Making toys of Time's discarded hours?
Fair Lebanon, O my Love, is calling.
Yea, and waiting in his House of Flowers.

* * *

O my Love, how long wilt hither tarry,
Will dally with the web of Time, how long?
Lone Lebanon, O my Love, is calling.
Yea, and waiting in his House of Song.

* * *

O my Love, how long wilt hither tarry
Weave with gossamer of day and night?
Sad Lebanon, O my Love, is calling.
Yea, and waiting in his House of Light.

Despite its English form and its author's mastery of English versification, the book is Oriental from end to end in feeling and spirit.

SHE WENT OUT SINGING.
She went out singing, and the poppies still
Crowd round her door awaiting her return;
She went out dancing, and the doleful rill
Lingers beneath her walls her news to learn.
Their love is but a seed of what she has sown;
Their grief is but a shadow of my own.

O Tomb, O Tomb! did Zahra's beauty fade,
Or dost thou still preserve it in thy gloom?
O Tomb, thou art not firmament nor glade,
Yet in thee shines the moon and lilies bloom.

And the poem "Hanem" reads like a clever translation, so thoroughly Eastern is the whole idea and expression:

Hanem, we must have met before,
Perhaps a thousand years ago;
I still remember when I tore
Your virgin veil of lunar snow.

By Allah, I remember, too,
When, sooning in my mortal bain,
You bit my lip and said, "Adieu,
When shall we, Syrian, meet again?"

It will have been discovered that in the lines quoted from "She went out singing," the line, "Their love is but a seed of what she has sown," does not scan correctly with the rest of the lines. Herein lies my one criticism of form. There is too much of this false rhythm in the book, and Mr. Rihani is such a master of rhyme and rhythm and language that one cannot put the fact down to anything but the evil effect of modern taste in verse which, like the discords so much affected by the modern composers of music, is but "the union of inharmonious sounds."

Apart from what I may call the purely poetical experience of emotion in this book, Mr. Rihani has much serious purpose in what he has written—much that helps the Western to understand the Eastern mind. That this is his object is clearly expressed in many places; notably in the last of four fine sonnets to Andalusia, where Moor and Christian—East and West—fought so hard a fight:—

AL ZAHRA.

Not with the Orient glamor of her pleasures,
Nor with fond rhapsodies of prayer or song;
Could she her sovereign reign a day prolong;
Not in the things of beauty that man measures
By the variable humor of his leisure,
Or by the credibilities that change
From faith to fantasy to rumor strange,
Was she the mistress of immortal treasures.

But when the holy shrine Europa sought,
Herself of sin and witchcraft to assail,
The sovereigns of Al Zahraeakins wrought
And Averroes burned his midnight oil;—
Arabia, the bearer of the light,
Still sparkles in the diadem of Night.

Again, in a poem entitled "The Two Brothers," he definitely tells us in a footnote, "I have tried to embody in these stanzas the idea shared partly by the Sufi, that God and the Universe are one." This is of such interest to Oriental scholars that I do not hesitate to quote it in full:

In the grotto of the forest designed,
Where the fire-fly first dreamed of the sun
And the cricket first chirped to the blind
Zoophyte,—in the cave of the mind
We were born and our cradle is one,
We are brothers; together we dwell
Unknown and unheard and unseen
For aeons; together we felt
The urge of the forces that melt
The rocks into willowy green.

For aeons together we drifted
In the molten abysses of flame,
While the Cycles our heritage sifted
From the vapor and ooze, and uplifted
The image that now bears our name.
BOOK-NOTICE

March, 1922]

I am God: thou art Man: but the light
That mothers the planets, the sea
Of star-dust that roofs every height
Of the Universe, the gifts of the night,—
They are surging in thee as in me.

But out of the Chaos to lead us,
The Giants that borrow our eyes
And lend us their shoulders, must heed us:—
They yield us their purpose, they deed us
Forever the worlds and the skies.

Now the eclectic Muhammadan Sufis borrowed
from any source open to them, including early
Hinduism, and the sentiment in the fourth stanza
quoted above is eminently Hindu. In the 14th
century there arose in Kashmir a great mystic poetess,
Lil Ded, Granny Lil, as she is now
called with affectionate familiarity by the people,
Lalâ Yoghulwari or Lalâshwarî as she is known
to the educated. She was a Shaiva Yogi, by
‘profession’ as it were, but she was imbued with
the eclectic spirit of her time and was to a certain
extent acquainted with Sufi doctrines. Again
and again she reverts to the old Indian philosophy
of the absorption of the individual in the universal
Soul, and being a follower of the Shaiva Yoga,
this meant that she taught the absorption of Man
in Shaiva, as the representative of the Supreme—
the One God. At times she becomes more mystical
still and merges both Man and Shaiva in the One
God, the Nothing.

I venture to render one of her poems in English
verse, in her own metre, as follows:—

Lord, myself not always have I known;
Nay, nor any other self than mine.
Care for this vile body have I shown.
Mortified by me to make me Thine.

Lord, that I am Thou I did not know,
Nor that Thou art I, that One be Twain.
‘Who am I?’ is Doubt of doubts, and so
‘Who art Thou?’ shall lead to birth again.

In another illuminating poem she sings:
Who shall be the rider, if for steed
Shiva the Self-Intelligence shall be?
What though Keshav shall attend his need,
Helped by Braham of the Mystic Three.

If the Self-Intelligence be I,
I the Self-Intelligence must be.
Needing Twain in One to know him by
Who rider but the Supreme is he?

And again:
Ice and snow and water: these be three
That to thy vision separate seem:
But they are one to the eyes that see
By light of the Consciousness Supreme.

What the cold doth part, the sun combines:
What the sun doth part, doth Shiva make whole;
What Shiva doth part, the Supreme confines
In one Shiva and Universe and Soul.

Perhaps the whole attitude is best seen in the
following poem—the Oneness of all observable
things, earthly and divine—the absorption of the
individual soul of all things, terrestrial and celestial,
in the Universal Soul:

Thou art the Heavens, and Thou art the Earth:
Thou alone art day and night and air:
Thou Thyself art all things that have birth,
Even the offerings of flowers fair.

Thou art, too, the sacrificial meal:
Thou the water that is poured on Thee:
Thou art motion of the things that heal:
Dost, then, need an offering from me?

Here then we have the Shaiva conception of the
essential Oneness of the soul of all things conceivable,
in the poems addressed by a native of the
Himalayan mountains to Shiva, the God of the
Himalayas, as the highest representation of the
Supreme possible to the mind of Man. In the
“Song of Siva” Mr. Rihani gives a very different
view of him, which is obviously a clever rendering of the
Sufi view: Hindu in substance, eclectic
Muhammadan and Persian in form.

’Tis Night; all the Sirens are silent,
All the Vultures asleep;
And the horns of the Tempest are stirring
Under the Deep;

’Tis Night; all the snow-burdened Mountains
Dream of the Sea,
And down in the Wadi the River
Is calling to me.

’Tis Night; all the Caves of the Spirit
Shake with desire,
And the Orient Heaven’s essaying
Its lances of fire;

They hear, in the stillness that covers
The land and the sea,
The River, in the heart of the Wadi,
Calling to me.

’Tis night, but a night of great joyance,
A night of unrest;
The night of the birth of the spirit
Of the East and the West;

And the Caves and the Mountains are dancing
On the foam of the Sea.
For the River insistent is calling.
Calling to me.
In the following verses I venture to sum up Lal Ded's spiritual hopes in quatrains in her own style, based on well known stories about her end and her own actual expressions.

Lo! a Vision is before mine eyes,
Framed in a halo of thoughts that burn:
Up into the Heights, lo! I arise
Far above the cries of them that spurn.
Lo! upon the wings of Thought, my steed,
Into the mists of the evening gold,
High, and higher, and higher I speed
Unto the Man, the Self I behold.
Truth hath covered the nude that is I;
Girt me about with a flaming sword;
Clad me in the ethereal sky,
Garment of the glory of the Lord.

In the same way, Mr. Rihani's final, and as has been remarked, 'title' poem, "A Chant of Mystics" sums up the Sufi philosophy, by a quotation from which I close this review of a remarkable work:

Nor Crescent nor Cross we adore;
Nor Buddha nor Christ we implore;
Nor Muslem nor Jew we abhor:
We are free.

NOTES AND QUERIES.

27. A wound and service pension.
9 March 1754. Abstract of letter from Fort St. George to the Court of Directors. Para. 33. Pension Pagodas 15 [Rs. 53] Per Month allowed Clemente Poverio, Captain of Topasses [Portuguese half-caste soldiers], Per Consultation 5th Novr., he having signalized himself on many occasions and lost a Leg in the Service. (Coast and Bay Abstracts, vol. 5, pp. 458-462.)

R.C.T.

16 February 1689. Consultation at Fort St. George. Chinam or Lime being so very scarce that we cannot procure sufficient for the repairation of the Garrison and being also very necessary to send some to the West Coast to carry on their building there. It is orderd that 20 Tons of chalk and a plasterer by trade be sent aboard the Williamson, who understands the making lime, there being plenty of wood at Benecoolen. (Records of Fort St. George, Diary and Consultation Book, 1689, p. 15.)

R.C.T.

29. Punishment by Court Martial for Piracy.
18 April 1689. Consultation at Fort St. George. The two condemned Persons one of whom being a young man, forced or drawn in that bad Company in India, being a Pretence servant was commanded by his Master thereto, the sentence falling upon him by the lott of dye [dice] and being the general opinion of the Court Martial that he was the least Criminal all and considering that Justice inclines to mercy, Tis agreed and orderd that according to His Majesties Charter granted to the

We are not of Iran nor of Ind,
We are not of Arabia or Sind:
We are free.

We are not of the East or the West,
No bounderies exist in our breast:
We are free.

We are not made of dust or of dew;
We are not of the earth or the blue:
We are free.

We are not wrought of fire or of foam;
Nor the sun nor the sea is our home;
Nor the angel our kin nor the gnome:
We are free.

Lal Ded would have heartily endorsed the closing lines:

Whirl, whirl, whirl,
Till the world is the size of a pearl.
Dance, dance, dance,
Till the world's like the point of a lance.
Soar, soar, soar,
Till the world is no more.

R. C. Temple.

Rt. Honble. Company and from them derived to us, that Francis Hopkins have a pardon for his life but that he receives a punishment as the rest did, to be whipt and after be branded aboard the Princes, and that the other offender be reprieved till Wednesday next, then to be executed aboard the Defence according to sentence of said Court and their execution warrant to the Provost Martialis.

26 April 1689. Copy of a Pardon granted Charles Hopkins. Whereas you Charles Hopkins have by evidence and lot a 12th instant being utterly condemned by a Court Martial to suffer death for your great and horrid Crime of Piracy, notwithstanding which we being inclin'd to mercy from the scence of your true repentance and hope of your future Reformation, Wee doe by the authority His gracious Majesty the King of England has granted by his Charter to his Rt. Honble. East India Company and from them derived to us, their President and Council of Fort St. George, doe hereby, remitt and Pardon you from the said sentence and execution of death for your said Crime of Piracy and that you now only suffer the punishment ordered to be inflicted upon you, which we hope will terrifie others and warn you from the like crime for the future which the All-mighty grant. Given under our hands and the Rt. Honble. Company's Seal at Fort St. George in the City of Madras this 26 April Anno Domini 1689. ELIHU YALE, JOHN LITTLETON, THOMAS WAVELL, JOHN CHENEY, WILLIAM FRASER, WILLIAM CAWLEY, THOMAS GREY. (Records of Fort St. George, Diary and Consultation Book, 1689, pp. 40, 44.)

R.C.T.
A CLEVER JUDGE.


Translation.

Once there were two brothers, sons of a brāhman. Now his two sons, the two brothers, went apart. Afterwards they began to divide their cattle. Then the elder brother, being cunning, himself took the bulls. To his younger brother he gave the cows. Then after that they are pasturing their herds in one place. The elder brother's herd is placed on the lower terrace; the younger brother's herd is placed on the upper terrace. After that the younger brother's cow bore a calf. That calf falling on to the lower terrace came into the elder brother's herd. Then his younger brother, looking for his cow's calf, walking about, saw it with his elder brother's bulls. Then the younger brother said to his elder brother: "O elder brother, my calf having been born has come among your bulls: come, give it me, please."
So saying he spoke. Then the elder brother said: “If it had been born from your cow, it would have been in your herd. I will not give up the calf born from my bull.” There arose a quarrel between the two brothers. The elder brother said: “If it was born from your cow, collect assessors.”

Again, the elder brother collected all his assessors; the younger brother seeking assessors could not find any. Then grief coming into the mind of the younger brother, he went into the valley. Then the younger brother saw a jackal coming from there. Then he said: “O jackal, I will ask from you a judgment.” The jackal said: “What is the judgment?” Then he said: “My elder brother has laid claim to the calf born from my cow, saying it is born from his bull. Then I: ‘It is a calf born from my cow; give it me.’ But he did not give it. How will this case be?” So saying he asked the jackal. The jackal said: “Do you now go; I will come after. I will settle this case.”

Going to a forest where a fire had gone burning, and having rubbed the black on his face, he came. Then the elder brother asked the younger brother, saying: “Have you any assessors?” The younger brother said: “My assessor is coming behind.” So saying he spoke. After that in a little while the jackal came. Then the elder brother’s assessors said: “O jackal, why are you late?” Then the jackal said: “Oho! A fire has come burning in the river; so keeping on picking up the fish and eating them, I became late.” Then the elder brother’s assessors said to him: “You fool! does a fire ever burn in the river?” The jackal said: “You fools! does a bull ever bear a calf either?” So saying the jackal went to his home. After that, the two brothers having taken counsel, the elder brother’s assessors, having reconciled the two brothers, gave his calf to the younger brother. All the assessors completely reconciled them, saying: “A fire never goes in the river; a bull never bears a calf. Most certainly the calf was born from your younger brother’s cow.”

Notes.

The speaker was a Gurung, whose native language was Gurungkura, not Nepali. His Nepali, like that of most native Mongolian speakers, is chiefly remarkable for the following points:

1. Tendency to turn unaccented a, and unaccented e before r into o: e.g., bhanyo < bhanyā, pugyo tsai < pugya cha, etc.

2. Fluctuation of pronunciation: a remains in tsora < chorā, but becomes o in bhanyo pugyo tsai etc. kinhēri (< kirdākheri). Tsai beside dsaī saī; dāsi beside dādāi. This should perhaps largely be ascribed to the hesitation of my ear.

3. Simplification of grammatical forms:

(a) The noun has one form only for direct and oblique case, singular and plural: e.g., bāvan ko tsora; tyō gai ko básai; û le (but also us le); tiro gai le, etc.

(b) There is one form only, that of the 3rd sing., for both numbers of the 3rd person: e.g., thiś (< thiyo), tsā (< cha), bhanyu (< bhanyo), rākhyo. The only exception seems to be the honorific plural bhanyo (< bhanyā) used with the Jambumantri.

wile < uile: lit. ‘then’: from pronominal stem w-. Cf. aile ‘now’ tāile ‘then’ jaile ‘when’ kāmile ‘when’? Kāsmiri also has an l- suffix in adverbs of time: e.g., teli ‘then’, yeli ‘when’.
bānā < bārna: cf. hīnna < hīnna.

tsa: a deictic particle with some adversative force, especially used with two or more nouns which are contrasted; so here throughout dāi cāi and bhāi cāi.

dāsī < dājyu: the form dāi also occurs under the influence of bhāi.

maunste < målmatal emphatic form of loanword målmalā.

dinūs < dinu havas.

gōru: o under the influence of the following u does not become ā as in gūra gūra.

psuzhbhadmi < paśca bhālā ādmi.

gūra < gara: 2nd plur. for 2nd sing. imperative. tiro occurs in the same sentence.

khuddakheri < khyūddakheri: cf. raddhānī < rājdhānī.

dammantri < jambu mantri.

sālyo < salkieru: cf. salkinsa below.

VI.

SONGS OF FRANCE.

1914-1915.

Dusmanai márne Gorkhāli sipāhi hukum bhū mālik ko:

Dhāwā ko gidai mā jōri dinchu; chimā dēu Kāli ko.

Gardai chan bhēt ghatā ṣāpa saṅa teṣai ra dinai mā:

"Sipāhi ko dōsti na garna; bhāi cha; saṅa chūchetu chinai mā.

Surtā na phikri na gar; mā pharki aūlā cainai mā.

"Āi bhāihuaru!" bilāp garna thāle bālakai lainai mā.

"Āi pyārā ma lāi chūtācera jāchnu. Mā rahne kasori?

Swāmi ko biyōg ko athāha dukhāi mā sahne kasori?

Sirai ko ṭōpi uthāi lagyo gaṅgā ko hawāi;

Cauda san bāta athāra samma sakena larāi.

Mārsal mā pugi pāni kā jahāj mā ganna sakdina;

Bācerahāni Hindustān jāūlā, mā bhhanna sakdina,

Jārmāni dhāwā agghorai bhāyo Dēbī kā bānai le;

Tin barsa samma dhāwā mā basā harkhāyo jānai le.

Aṅgrēji sipāhi Phrāsī ko jillā gai gae phutukai:

Gōli ko para rāt dinai cāldā man runchan dhurukai.

Aṅgrēji sipāhi Phrāsī sipāhi bhāidōstī gariā;

Jārmāni ko atēk masingan para ekī ṭhāū mariā.

Jiwai ra mērō sītalai bhāyo Phrāsī kā bīrāi le;

Aṅgrēji sipāhi ranaī mā mare gōli kā pīrāi le.

Pharst ṭarā ko darāp apṭhero bhāyo chāuni kā jhōlā le;

Ekī ra seksin uthāi lagyo Jārmāni gōlā le.

Chāuni ko paltān larāi āundā samudra tardainā;

Chāuni mā basne duī ghūrā ghansne bikālai mardainā.

Phrāsī ko muluk dīsambar māinā pario barapha;

Ranaī mā pari bhāi dōsti mare Kāli ko sarapā,

Phrāsī ko muluk cīso ra khattā; baraṇdi bichāī;

Hukum mā mānī atekai gardā Jārmān lāi bītāī.

Phrāsī kā dēs mā paral ko bāri, pākai khumāni;

Ragat mā pari hīlāi mā gāryo; chimā dēu, Bhawāni.

Lestāri gōra atekai gardā lūtiā masingan;
Gurkha soldiers to slay the enemy was the Master's order. A song of the war will I make.

Have pity, O Kali.

They meet together on such a day. "Make not friendship with the soldiers. There is my younger brother; with him I leave thee soon. Be not grieved nor troubled; I shall return in time of peace." "Alas, brothers!" Thus in the lines the children began to make lament.

"O my lover, thou will leave me and go. How can I remain? How shall I bear the immeasurable grief of parting from my husband?"

The sea-wind blew away the hata from our heads. From year fourteen to year eighteen the fighting did not cease.

When I reach Marseilles I cannot count the ships of the sea. Shall we live to return to India? That I cannot say.
Terrible was the German attack through the shafts of Débi. For three years my soul exulted in the fight.

The English soldiers came hot-foot to the land of France. The rain of bullets speeding night and day, our hearts weep bitterly.

English soldiers and French soldiers made fast friends. In the German attack through machine-gun fire they died in one spot.

My body was cooled by the beer of France: the English soldiers died in battle through hurt of bullets.

The draft from the 1st battalion were in difficulty because of the rucksacks from their cantonment; and a German shell carried away one whole section.

The regiment in cantonments, although war comes, will not cross the sea; sitting in cantonments, squatting on their hams, they will not die untimely.

In the land of France in the month of December fell snow. Falling in battle my brothers died by the curse of Kali.

The land of France is cold and biting: I put on my great-coat. Obeying the order I attacked and slew the Germans.

In the land of France are fields of hay; ripe are the apricots. One falling in blood is buried in the mud. Have pity, O Bhawāni.

The white regiment of the Leicesters made an attack and captured a machine-gun. When the smoke of the guns falls like a mist, then tremble the hearts of the wicked.

On the tenth day of the month of March in the year 1915 were gallant deeds done by the Second-Third Gurkhas on the left of the Leicesters.

Black partridge and red partridge have been killed in the jungle by number five shot; and five lines of Germans have fallen by the fire of our machine-guns.

The fire of the guns rumbled in the gateways of France. Gallant deeds were done by the Second-Third Gurkhas in the Battle of Neuve-Chapelle.

The shells of the guns coming like fine rain give greeting: on their backs and on their faces my friends and brothers dying—shall any count them?

Carrying my friend and brother my body has been wetted with drops of his blood. In France thus daily they were killed by the guns of the enemy.

When my body was weak and despairing, then came fever. In the houses of France I found no refuge from the peril of bullets.

An aeroplane on patrol is sailing round the sky: the ships of the Germans the English sink as they come.

Gouts of blood through the sin of Kali! Have pity, Mother Débi! A German aeroplane has come flying; hide you, my brothers.

The rain has come pouring; I will put on my great-coat. The shells of the guns come thickly: where shall I go to hide?

O wicked German aeroplane, that sailest the sky, giving mark and taking aim and making the people lament.

On the 25th day of the month of September in the year 1915 Kulbir Thāpā won the V.C. bringing in wounded.

Turning him on his head I will slay him, seizing him in my wrath: thus having fought against the Germans, I came to the land of Egypt.

Day after day the sunshine glares in the country of Egypt. Overwhelming was the German army in the forts of Belgium.
The juice of the grape, the spirit of France, will I buy with a price. In the land of Egypt is much sand; I shall die of the heat.

By the shaft of Débi has the war been finished; the people are no more. Hope comes to my mind, saying: 'I shall live.' The golden age has been established.

Be not a coward; die in battle; do not despair. Thus do you determine. How great is the difference between the Plains and the Hills!

THE HISTORY OF THE NIZAM SHAHÍ KINGS OF AHMADNAGAR.

BY LIEUT.-COLONEL SIR T. W. HAIG, K.C.I.E., C.B.E.

(Continued from p. 36.)

LXXXVI.—AN ACCOUNT OF THE QUARREL WHICH AROSE BETWEEN ŠALĀBĀT KHĀN AND SAYYID MURTĀZĀ AND OF ITS CAUSE AND ORIGIN.

The quarrel which arose between Sayyid Murtaza and Šalābat Khān was in truth the cause of the ruin of both of them, as well as a host of others.

When Šalābat Khān found his power firmly established and, as has already been indicated, had overpowered Asad Khān, who had striven so hard to ensure his collaboration in the office of vakil and pishva, he formed the design of reducing Sayyid Murtaza, like the rest of the amirs to a state of absolute obedience to all his commands and prohibitions. He therefore issued to Sayyid Murtaza, under the royal seal, insolent and domineering farmāns, full of impertinence. These orders naturally inflamed the wrath of Sayyid Murtaza, and led to strife. Sayyid Murtaza and Šalābat Khān had formerly been firm friends and had confirmed their friendship by means of oaths and agreements. Such orders as these were therefore most distasteful to Sayyid Murtaza and as he was, partly in consequence of his former friendship with the vakil, no whit inferior in power and influence to Šalābat Khān, he returned to them such answers as were far from being acceptable to Šalābat Khān, and when the strife rose high between them, turbulent fellows did their best to increase it and prove day and night to ruin both, until there happened to them what happened, as will be related hereafter.

When the friendship between Sayyid Murtaza and Šalābat Khān was changed to enmity, all the amirs of Berar ranged themselves on the side of Sayyid Murtaza and opposed Šalābat Khān. As Šalābat Khān had so closed all avenues of access to the king that by no device whatever could any person, or even any letter, obtain admission to the royal presence, all power in the state remained in his hands, and Asad Khān had no longer any influence in public business. This led to ill-feeling on the part of Asad Khān against Šalābat Khān, and he secretly allied himself with Sayyid Murtaza and the amirs of Berar, and several times succeeded in bringing Sayyid Murtaza to the capital with a force of 20,000 horse. Šalābat Khān had no chance of successfully opposing this force, for the greater part of the army in Ahmadnagar was ill-disposed towards him, so on each occasion on which Sayyid Murtaza came, he patched up a peace with Asad Khān, treating him courteously, and obtained his intervention for the purpose of inducing Sayyid Murtaza to return, so that the quarrel was healed for a time; but as soon as Sayyid Murtaza returned, Šalābat Khān again ignored Asad Khān and seized all power in the state until at length he became so powerful that he removed Asad Khān not only from the office of vakil but also from the rank of amir, as will shortly be related.
LXXXVII.—An account of the death of ‘Ali ‘Adil Shāh I, and of the accession of Ibrāhīm ‘Adil Shīh II and of the war which broke out between Bijapur and Ahmadnagar, and of its result.

A. D. 1579. As the king, on whose government depended all the affairs of Hindustān, was ever desirous of extending his dominions until he should have brought the whole globe under his control, he now formed the design of conquering Bīdar, and informed Ṣalābat Khān and Asad Khān of his project in writing, ordering that an envoy should first be sent to Ibrāhīm Qutb Shāh to renew the alliance with him, for the purpose of ensuring his support against Bīdar, and that when this mission had succeeded, steps should be taken to conquer Bīdar. The vakils carried out these orders and sent an envoy to Ibrāhīm Qutb Shāh to inform him of the matter, and as enmity always existed between the Barid Shāhs and the Qutb Shāhs, Ibrāhīm Qutb Shāh regarded the policy of Murtuẓā Nizām Shāh as his own and concurred in it without the slightest hesitation. After this Asad Khān and Ṣalābat Khān assembled the bravest amirs and officers of the army, such as Mīrzā Yādgār, entitled Khānjahān, Muhammad Khān the Turkmān, Shāhvardi Khān, and Chaghatāi Khān, and of the Hindū amirs, Chandar Rāi, Lamtya and Śātya, and many silāhdarīs of the royal guards, and sent them with a force of 20,000 horse against Bīdar. The amirs with this army marched to Bīdar, encamped before the place and reduced Malik Barid, the ruler of Bīdar, to a state of terror.

 Malik Barid, being unable to withstand the army of Ahmadnagar, shut himself up in the fortress, which he strengthened, in order that it might be able to resist the attacks of the besiegers. The army of Ahmadnagar meanwhile invested the fortress, set to work on the trenches, and opened fire against the place.

The fortress of Bīdar is a byword in Hind and Sind for strength, being second only to the fort of Khaibar for strength, and it could not, therefore, be captured at once; and the siege dragged on. Barid and the garrison were reduced to great straits by the long continuance of the siege, and he appealed to ‘Ali ‘Adil Shāh for help, sending to him a eunuch of whose beauty ‘Ali ‘Adil Shāh had long heard and whom he burned to possess, and other gifts, entreating him to help him in repulsing the army of Ahmadnagar.

When informers brought to ‘Ali ‘Adil Shāh the news of Barid’s difficulties and of the approach of the beautiful eunuch whom he desired, he was so delighted that before he even met the eunuch he sent several of his amirs and chief officers, with about 10,000 horse, to Bīdar to the assistance of Malik Barid, and himself marched on to Sholāpūr, at which place Barid’s envoy and the eunuch had arrived, burning with desire to meet the eunuch. After he had met the envoy and the eunuch, he sent the former to the dwelling which had been prepared for him, and the latter to his own private apartments. When all the attendants and servants of the bedchamber had departed and gone to their own quarters, the king approached the eunuch, and that wretched slave, who with the object of avenging his honour had concealed a naked dagger about his person, seized his opportunity and stabbed the king with his dagger scindens jecur ejus quod ardebat amore sui. Since the wretched and bold slave struck well home, the good king heaved one sigh of agony and fell to the earth, while

229 The Qutb Shāhs and Barid Shāhs kings were usually on bad terms, partly owing to religious differences, but it was never part of the policy of the former to acquiesce in the annexation of Bīdar, either by Ahmadnagar or by Bījpūr. It may be added that this account of the siege of Bīdar is a mere repetition and amplification of the account already given of the siege of the city by Murtuẓā Nizām Shāh and Śāhīb Khān. Murtuẓā did not besiege the city twice, but only once.


231 This is a gross exaggeration. ‘Ali ‘Adil Shāh sent only one thousand horse.
his soul at that moment left his body and flew on the wings of martyrdom to heaven. A lamp-tender who was on duty heard the king's cry and went to see what had happened, and the base slave slew him with the same dagger. The guard now became aware of what had happened and carried off the slave and put him to a shameful death.

This event happened on the night of Thursday, Safar 23, A.H. 988 (April 9, A.D. 1580), the words بیستم لیل giving the date.333

On the death of 'Ali 'Adil Shâh the affairs of the kingdom of Bijâpûr fell into great confusion; the army plundered the country and its inhabitants, and violence and injustice succeeded the reign of justice which 'Ali 'Adil Shâh had established.

'Ali 'Adil Shâh was in truth a just, generous and beneficent king, a dervish of pure faith, good-natured and of angelic qualities. He was a lover who knew love's joys and ever consorted with the beautiful and had intercourse with them. During his reign the doors of his treasuries were open to afflicted dervishes, and he was a miracle of high spirit and generosity. His humility and hatred of pomp were such that he usually slept on the ground without a bed or covering, and he would often in his meekness, say, 'If God in His mercy had not made me a king what should I have done in my feebleness and how should I, in my unworthiness, have gained a living?' Although most of his time was spent in sensuality and pleasure, his dominions were much extended during his reign, and he surpassed in power and majesty both his father and grandfather. His court was the resort of the learned and accomplished men of the age, and he was so instant in encouraging wise and learned men that when he heard, the fame of Shâh Fatâhullâh Shirâzi he was at once anxious to meet him, sent a large sum as a present to that sage, and thereby induced him to leave his native land and come to his court, and, as long as 'Ali 'Adil Shâh was on the throne, Fatâhullâh held the place of honour among the learned men at his court.

After the death of 'Ali 'Adil Shâh, the amirs and the chief officers of his army put the wretched slave to death as a punishment for the murder which he had committed, and as 'Ali 'Adil Shâh had left no son, they unanimously raised Ibrâhîm 'Adil Shâh II, the son of his brother, to the throne, he being then a youth, made their offerings to him, and tendered their congratulations.

LXXXVIII.—AN ACCOUNT OF THE QUARREL WHICH TOOK PLACE BETWEEN MURTAZA' NIGAM SHÂH, AND IBRAHIM 'ADIL SHÂH, AND OF ITS CONSEQUENCES.

A.D. 1580. It has already been mentioned that Malik Barîd had applied to 'Ali 'Adil Shâh for assistance against the army of Murtaza' Nigam Shâh, and that 'Ali 'Adil Shâh had sent some of his amirs and officers with nearly 10,000 horse to his assistance. This act of hostility greatly annoyed Murtaza' Nigam Shâh and he began to revolve schemes of revenge. Immediately afterwards news of the death of 'Ali 'Adil Shâh and of the great confusion among the amirs of the kingdom of Bijâpûr reached the king.

The circumstances of this affair were as follows:—When 'Ali 'Adil Shâh died, Kâmil Khan, one of the chief amirs of Bijâpûr, raised to the throne, owing to his extreme youth, Ibrâhîm 'Adil Shâh, one of the sons of Tâhmâsib Shâh, the brother of 'Ali 'Adil Shâh, and blinded Ismâ'il Shâh, Ibrâhîm's elder brother who had come to years of discretion, and then seized all power in the state, allowing nobody to share it with him.333

333 This date agrees with that given by Firishta (ii, 88).
333 According to Firishta all the amirs of Bijâpûr concurred in placing the young Ibrâhîm 'Adil Shâh II on the throne. He does not mention that Ibrâhîm had an elder brother, Ismâ'il, who was blinded, and his silence is probably due to the fact that Ibrâhîm was his patron. Ibrâhîm was only nine years of age at the time of his accession—F. ii, 99.
In a short time, however, the officers of the army found that they could not endure the domination of Kâmil Khân and allied themselves with Kishvar Khân in order to overthrow him.\textsuperscript{234} They succeeded in their design, and, having removed Kâmil Khân from the control of affairs, left the coast clear for Kishvar Khân who now assumed supreme power in the state. Kishvar Khân was apprehensive of Sayyid Muṣṭafâ Khân, one of the greatest, wisest, and most politic and resourceful of the amirs of Hindûstân, who was then engaged in a holy war against the infidels of Vijayanagar, and he therefore sent the Sayyid Mîrzâ, Nûr-ud-dîn Muhammad Nîshâbûrî, with some amirs, havalârs, and officers of the army with orders to seize and slay him. This infamous force slew Sayyid Muṣṭafâ Khân, who was, in truth, the chief pillar of the Bijâpur state.\textsuperscript{235}

When Murtasâ Ñîgâm Shâh heard of the plight to which the kingdom of Bijâpur was reduced, owing to the quarrels between the amirs, he ordered the vakils of his kingdom to send an envoy to Golconda to confirm and renew his treaties with Ibrâhîm Qutb Shâh and to make an offensive and defensive alliance between the two states in order that Ibrâhîm Qutb Shâh might join him in attacking Bijâpur.

Salâbat Khân and Asad Khân sent an envoy to Golconda to make the alliance and then jointly appointed Malik Bîhzâd-ul-Mulk, the Turk\textsuperscript{236}, the sar-i-naubat of the right wing of the army, commander-in-chief of the army of invasion, associating with him a number of the most famous amirs, such as 'Abîl Khân and most of the sîlâhârîs, Foreigners, Dakanis, and Africans.

Malik Bîhzâd-ul-Mulk, after he had assembled and equipped the army, marched with it towards Sholâpûr, and when the army, which was very numerous, entered the kingdom of Bijâpur, the lot of the inhabitants of that state was indeed hard. The troops plundered and laid waste the country for a considerable distance on each side of the line of march, destroying many towns and villages, while the garrisons of the posts on the road and the civil governors scattered and fled on the approach of the royal army, some of them fleeing as far as the capital, where they spread the news of the invasion.

When Kishvar Khân heard of the approach of the army of Ahmadnagar, he ordered the assembly of the army of Bijâpur to the number of some 20,000 horse and sent some of the amirs, such as Afsâl Khân, Mughul Khân, and Miyân Budhû with 10,000 horse, to the assistance of the other army of Bijâpur, ordering the officers first to effect a junction with the army which had been sent to the relief of Bidar, and, acting in conjunction with that army, to attempt to drive out the army of Ahmady Nagar.\textsuperscript{237}

\textsuperscript{234} Kâmil Khân's offence was that he treated Chând Bibi Sulân, sister of Murtasâ Ñîgâm Shâh I, widow of 'Ali 'Abîl Shâh I, and guardian of the young king with disrespect; and it was at her request, that Hâjî Kishvar Khân removed and beheaded him.—F. ii, 93, 94.

\textsuperscript{235} Kishvar Khân had enraged the officers serving in the field against the army of Ahmady Nagar by demanding from them all the elephants which they had captured. They conspired to depose him from the post of muazzam and pishâkhd to re-establish the Sayyid, Muṣṭafâ Khân. Kishvar Khân forestalled their plans by causing Muṣṭafâ Khân to be put to death. He was strangled by a man named Mubammad Amin.—F. ii, 96.

\textsuperscript{236} Firdâsîa says that Malik Bîhzâd-ul-Mulk was a Circassian. He was thus a fellow-countryman of Salâbat Khân, and this will explain his advancement. The army of Berar under the veteran Sayyid Murtasâ Salâvârî was ordered to accompany the army sent from Ahmady Nagar, and Sayyid Murtasâ thus found himself, to his disgust, subordinate to Bîhzâd-ul-Mulk. Whether this humiliation of Sayyid Murtasâ was the cause or an effect of the bitter enmity between him and Salâbat Khân cannot be determined, but it is improbable that Salâbat Khân would have put this slight on Sayyid Murtasâ unless they had already been on bad terms.—F. ii, 280.

\textsuperscript{237} According to Firdâsîa, Mubammad Aqî the Turkman was in command of the frontier fortress of Naldrug or Shâhdrug, and the force sent to his assistance was commanded by 'Aîn-ul-Mulk Kân'înî, with whom were associated Jund Mir, Anjâs Khân, and the African amîr Ikhlâs Khân and Dilâvar Khân.—F. ii, 94, 101, 281.
This army of 10,000 horse marched from Bijâpûr and came up with the army which had been sent to the assistance of the ruler of Bêdâr on the banks of the Beora. Here the amirs of Bijâpûr reviewed their united forces and found that they numbered nearly 30,000.

At this juncture spies brought the news that 8,000 Qub Shâhi horse, which were marching by way of Siro and Serâm to the aid of the Niqâm Shâhi army, had entered Bijâpûr territory. The amirs of the ‘Adil Shâhi army considered the repulse of this force to be more urgent than any other operation, and decided to intercept and disperse this force before it could effect a junction with the Niqâm Shâhi army and then attack the latter. The Bijâpûr amirs then marched to meet the Qub Shâhi army, but before they could come up with them the news of their movement reached the latter, and the Qub Shâhi troops, overcome with terror, fled before they were face to face with the enemy. They were pursued for three stages by the ‘Adil Shâhi troops and many of them were slain. The ‘Adil Shâhi troops, having pursued them as far as the village of Tândar, near Firuzâbâd, returned in triumph, their courage and confidence and their eagerness to meet the Niqâm Shâhi army being much increased by the successful issue of their expedition against the Qub Shâhi army.

LXXXIX.—AN ACCOUNT OF THE DEFEAT WHICH, Owing TO THE NEGLIGENCE AND OVERWEENING CONFIDENCE OF BIHZÁD-UL-MULK, BEFOE THE NIQÁM SHÁHI ARMY.

It has already been mentioned that the quarrel between Salâbat Khân and Sayyid Murtażâ had reached an acute stage and that each was constantly employed in endeavouring to overthrow the other. It was at this time that Salâbat Khân, owing to his quarrel with Sayyid Murtażâ, took from him the command-in-chief with which he had been so long associated that it was, as it were, a garment sewn upon his body, and bestowed it on Bihzâd-ul-Mulk, who was both young and inexperienced, placing most of the great amirs under his orders, seeking only his own interests and disregarding those of his master. In obedience to the royal farmâns, the amirs of necessity submitted openly to Bihzâd-ul-Mulk, but rendered unwilling service and were exceedingly slack in the performance of their duties in the field. At length Salâbat Khân realized how disgraceful was the state of affairs and repented of having appointed Bihzâd-ul-Mulk to the command. He now, therefore, appointed Sayyid Murtażâ, who was then in Ahmadnagar, to the command of the army in the field, and Sayyid Murtażâ, in obedience to the royal command, set out with his own personal troops from Ahmadnagar towards the army in the field and at the same time sent a messenger to the amirs of Berar, ordering them to assemble their forces and follow him.

When Sayyid Murtażâ was within two stages of the army commanded by Bihzâd-ul-Mulk, he was informed by spies that the ‘Adil Shâhi army was marching to attack Bihzâd-ul-Mulk, who had neglected the most ordinary precautions of warfare. The new commander-in-chief therefore sent a message to Bihzâd-ul-Mulk ordering him to march with the army and join him, lest the ‘Adil Shâhi army should attack him when he was unprepared. Bihzâd-ul-Mulk retreated one stage but would retreat no further towards Sayyid Murtażâ and halted and passed his time in sensual enjoyment and frivolity. His youthful pride prevented him from taking any precautions until a heavy defeat befell the royal army. This

283 The armies of Ahmadnagar and Bijâpûr remained encamped within five or six kursh of one another for nearly a month or, according to another account, “for some days.”—F. ii, 94, 280.

289 Firisha says that Sayyid Murtażâ was encamped at some distance from Bihzâd-ul-Mulk, and that the amirs of Bijâpûr were encouraged to attack the latter by their knowledge that Sayyid Murtażâ, owing to resentment at his supersession, would not be likely to support him.—F. ii, 280.
defeat was entirely due to Bihzâd-ul-Mulk’s having been appointed commander-in-chief, or although it could not be denied that of bravery, generosity, personal beauty and good nature Bihzâd-ul-Mulk had a large share, he was utterly inexperienced in war, and the amirs, knowing that Sayyid Murtâzâ was available for the command, paid a very unwilling obedience to such a youth.

Bihzâd-ul-Mulk was now encamped at the village of Dhârâsâo, between Nadruq and Sholâpur, engaged in nothing but enjoyment and self indulgence when, at about the breakfast hour, his camp was suddenly rushed by the army of Brijâpur with such suddenness that the troops had not time to arm themselves, and could make no attempt at resistance. The greater part of the royal army fled, and although Malik Bihzâd-ul-Mulk, with a small force, most gallantly charged the enemy’s centre yet, as most of the army had fled, this effort was of little avail, and Bihzâd-ul-Mulk, shedding tears of regret, was at length forced to flee from the field. All the baggage, property, horses, elephants, tents, and camp equipage of Bihzâd-ul-Mulk and his army, fell into the hands of the ‘Adil Shâhi troops, and thus a strong and well appointed army was scattered in a moment, like a girl’s locks by the morning breeze, and wandered over plains and deserts.

The ‘Adil Shâhi army thus attained both its objects, and gained large quantities of spoil. The Brijâpuris in their pride then marched towards Bîdar for the purpose of aiding Barid-ul-Mulk.

When the news of this disgraceful defeat was brought to Salâbat Khân, he bitterly regretted having appointed Bihzâd-ul-Mulk who had proved himself to be utterly without foresight and prudence, commander-in-chief. It was all owing to Salâbat Khân’s enmity against Sayyid Murtâzâ, that this defeat befall the royal army.

When Bihzâd-ul-Mulk’s broken army reached the army of Sayyid Murtâzâ, he mounted his horse and rode to some rising ground to one side of his camp and ordered his whole army to arm themselves and to come forth from their camp, and he secretly sent one of his confidential servants to his own tent with orders to remove everything of value, pack it up, and send it to Ahmadnagar and to burn everything else that could not be carried away. It was at nightfall that news of the defeat was brought to Sayyid Murtâzâ, and darkness had fallen by the time that his army came forth from its camp and the sause qui peut began. Sayyid Murtâzâ also was compelled to take flight and the whole army fled through the night, resting nowhere till daybreak, so that the hardships endured by the army of Sayyid Murtâzâ in their nocturnal flight were not less than those endured by the camp of Bihzâd-ul-Mulk in their defeat by day.

The next day, when the Nizâm Shâhi army were halted on the bank of a river, spies brought word that the ‘Adil Shâhi army, after its victory, had marched at once in the direction of Bîdar, without attempting to pursue the fugitives, and Sayyid Murtâzâ, ashamed of his unreasonable panic and flight, at once set to work to remedy the state of affairs.

240 Firishta gives two different accounts of his affair. In his chronicles of Brijâpur he makes it appear that the army of Brijâpur attacked that of Ahmadnagar in daylight, and that the latter was well prepared, but was defeated after a pitched battle. In his chronicles of Ahmadnagar he says that the army of Brijâpur fell on that of Ahmadnagar before dawn, when Bihzâd-ul-Mulk was engaged in a drinking bout, and took it completely by surprise, so that it was able to make no stand.—F. ii. 94, 280.

241 About 150, or, according to another account, about 100 elephants were captured.—F. ii. 95, 280.

242 This passage refers to the siege of Bîdar (see above) which is not mentioned by Firishta. It may well be doubted whether Murtâzâ Nizâm Shâh, or rather Salâbat Khân, was attempting simultaneously the annexation of Brijâpur and Bîdar.
this juncture, the amirs of Berar, Jamshid Khan, Khudavand Khan, Babri Khan, Tij Andaz Khan, Shur Khan, Dastur Khan, Chand Khan and Rustam Khan, arrived with a numerous army, and Bihzad-ul-Mulk, with the amirs subordinate to him, joined the army of Sayyid Murtaza.

When the amirs of the Nizam Shahi army which was besieging Bidar heard that the ‘Adil Shahi army had defeated the forces under Bihzad-ul-Mulk and was marching on Bidar, they retreated from Bidar into the Nizam Shahi dominions, and when the ‘Adil Shahi army heard of their retreat, they turned aside and encamped before Naldrug, which is one of the most important fortresses in the ‘Adil Shahi dominions.

Meanwhile the royal command reached the amirs of the army which had been besieging Bidar, that they should at once join the army under Sayyid Murtaza, and since they were quite ready to place themselves under his orders, being convinced that he had the best interests of the kingdom at heart, Mirza Yadgar and the other amirs, with their troops, at once obeyed the order and marched rapidly to join the amir-ul-umard, who was thus in a very short time joined by troops from all sides as the scattered forces reassembled, and their perplexity was changed to content. The amir-ul-umard and the amirs with him then resolved to avenge the recent defeat, and marched, with their great host, against the ‘Adil Shahi army.

On the way Sayyid Shakh Mir with nearly 10,000 Qutb Shahi horse, who had been detached to aid the army of Ahmadnagar, joined the army, and Sayyid Murtaza and Sayyid Shakh Mir met with joy. The two armies then marched on Naldrug, resolved on avenging themselves on the Bijapuris.

The allies arrived before Naldrug and spread fear among the army of Bijapur, which, however, relying on the strength of the fortress, prepared to oppose the invaders. That night, there being nothing but the fortress between the opposing armies, each army lay under arms in case of a night attack from the other. The next day at daybreak the armies took the field and the marshals drew up the forces in battle array. The two armies then advanced simultaneously against each other and joined battle. The fight was fierce and raged without advantage to either side from daybreak until noon, when a body of Nizam Shahi horse made a dashing attack on the enemy’s front. This was followed by an attack by a thousand picked horsemen on the enemy’s centre. A number of war elephants preceded the cavalry attack, and the whole attacking force advanced with the impetuosity of a mountain torrent. This attack broke the enemy’s centre, and his right and left wings, seeing that the centre had been broken, also broke, and the attack thus swept the enemy from the field.243

The army of Ahmadnagar at once pursued the enemy with such vigour as not even to give them time to look back, and drove them to take refuge in the fort of Naldrug, where they had some respite from the pitiless sword. So headlong was the flight of the enemy towards the fortress that many threw themselves into the ditch which encloses two of its sides, and were drowned. Those who escaped into the fortress at once opened from its walls a heavy fire of artillery and musketry on the attacking force which caused it to retire from under the walls. After this daily combats were fought between the Nizam Shahi and the ‘Adil Shahi troops, victory usually declaring for the former, when the latter would flee again into the fortress.

243 Firishta does not mention this defeat of the amirs of Bijapur and it is very improbable that the army of Ahmadnagar gained any important success at Naldrug, or they would not have been so easily discouraged. As a matter of fact they suffered very heavy losses before the fortress.
When at length the amirs saw that there could be no end to warfare of this nature and that little was to be gained by tarrying before Nadrug, they assembled before the amir-ul-
maqād, and in the council of war all agreed that as the army in Nadrug was the greater part
of the whole army of Bijāpūr, and that hardly any troops remained in Bijāpūr, the wisest
course to pursue was that half of the army should make a forced march to Bijāpūr, marching
at night in order that the enemy might not be aware of the movement, and besiege that
place before any more troops could enter it, leaving half the army to shut up the ‘Adil Shāh
army in Nadrug. This plan was agreed upon, and half of the besieging army set out for
Bijāpūr in the depth of a winter’s night.\textsuperscript{244}

\textit{(To be continued.)}

\textbf{LAND SYSTEM IN ACCORDANCE WITH EPIGRAPHIC EVIDENCE WITH NOTES
ON SOME OF THE INSCRIPTIONS AND ON SOME TERMS USED IN THEM.\textsuperscript{1}}

\textbf{By Kishori Mohan Gupta, M.A.}

From a careful examination of the Inscriptions it will appear that the grants made by
kings or their ministers and high officials usually consisted of:

A. The village proper or the habitat (grāma). In some cases the village was smaller than
the normal type (padrika); and in a few cases these were attached to big villages or to cities
or towns.

Padrika has been wrongly translated by Dr. Fleet as “common land.” \textit{ Antaratrdyām
Śivakapadrake} of the Mālyā Copperplate Ins. (line 22), had better be translated: in the
(bhukti, visaya, maṇḍala or city, and not village of) Antaratrā in the village (suburban or small)
called Śivakā. \textit{Padra} means, according to the lexicons, a village: the taddhita “ka” (का)
is added to imply “smallness.” There is absolutely no necessity to refer to “padr” or “padar”
to seek for its meaning.\textsuperscript{2} That \textit{padrika} means a village is explicitly clear from the following:

\textit{Aśkotāka-chaturāṣṭi-antargata-Vadapadrak-abhidhāna-grāma} in the Ins. of Karkarāja;\textsuperscript{3}
\textit{Śamipadrika-grāma} in the Ins. of Jayabhātta;\textsuperscript{4} \textit{akrūrdeva-visay-antargata-śirṣapadrika}
\textit{eva grāmāh} in the Ins. of Dadda Mahārāja.\textsuperscript{5}

B. The low lands (tala) and the high lands (uddeśa), the market place (hatikā), plain land
and water-reservoirs (jala-sihala) which were situated within the village or formed the bound-
aries.\textsuperscript{7} Compare for example, \textit{Mekkāṇa-gām}: . . . \textit{sutalāh soddeśā sāmramadāhā ca sajalasthāla}
etc. in the Mongyṛ cop. pl. Ins. of Devēpāladeva,\textsuperscript{8} talopeta in the Ins. of Nārāyaṇapāladeva.\textsuperscript{8}

\textsuperscript{244} The fact was that the amirs of Ahmadnagar despaired of effecting anything against Nadrug. On the death of Ibrahim Quṭb Shāh of Golconda on June 6, 1580, the contingent sent by him to aid the army of Ahmadnagar dispersed. Şalābat Kān had succeeded in pursuing Shāh Mīrā Ḫaliḥānī now cabīb and pīshā of Golconda, to furnish another contingent and to bring with it the young king of Golconda, Muhammad Quṭb Shāh, Ibrahim’s successor, but Muhammad Quṭb grew weary of the apparently in-
minable siege, and Sayyid Murtuza and Bihād-ul-Mulk, seeing that Muhammad Ḫaṭīr the Turkmān, commandant of Nadurg, was incorruptible, and fearing lest Muhammad Quṭb should desert them, proposed the advance to Bijāpūr, to which Muhammad Quṭb readily agreed. The enterprise was rash, but the troubles at Bijāpūr encouraged the allies to hope that a \textit{souv de main} might succeed. They could muster 40,000 horse, and there were only two or three thousand horse in Bijāpūr when they arrived before it—F. ii. 101, 337.

\textsuperscript{1} The inscription have been studied from the \textit{Pridākpaḷekhamālā} (Nirmaya Sagar Press), 3 vol. (references have also been given to the \textit{Indian Antiquary} ; \textit{Gaudaḷekhamālā} (Varendra Research Society, Rājshāhi, Bengal) : Fleet’s \textit{ Gupta Inscriptions.}

\textsuperscript{2} \textit{Gupta Ins.}, p. 170, l. n. 3.


\textsuperscript{5} \textit{Prac. Lek. II}, 43 : I.A., XIII, 82-84.

\textsuperscript{6} Kahlīmpur Ins. (Gaudaḷekhamālā) : the Ins. of Sounadeva records the grant of a market place (hātto) with some houses only (\textit{hātto} 16; I.A., XII, 127-8).

\textsuperscript{7} Compare \textit{ Mant VIII, 248} : \textit{Talādāyaudāpānāī vāppā pravahānāi ca, Surnāndhiyā kāggāyāi deśi yataśānāi ca}. In the Kahlīmpur Ins. a temple forms a boundary-mark (line 33).

\textsuperscript{8} \textit{Gaudaḷekhamālā}, page 33 : I.A., XXI, 254.

\textsuperscript{9} Line 29 : Gaudaḷekh, 60.
I may point out here that Mr. A. K. Maitra of the Varendra Research Society has failed to comprehend the real meaning of talapōṭaka and uddeśa of the Khālimpur Cop. Pl. Ins., lines 52, 53. Talapōṭaka or talapāda (as in the Insc. of Triochananāpa of the Chālukya dynasty); tāṇa means simply the lower part of a village or the low lands of a village. That pāda means a village is clear from the expressions "Mūlavarmāpātakāgrāma and Viśalāpātakāgrāma" in the Ins. of Śilāditya. It thus necessarily implies from the expression talapōṭaka that the villages to which they were attatched were situated on water's edge. Thus the village referred to in the Khālimpur Ins. stands on such a site. During the rainy season a part of the village would go under water, which in other times would be made use of in various ways. There is no doubt that such villages are of the same type as that referred to in the Arthaśāstra of Kauṭilya. Uddeśa in contrast to tala implies high lands (uddeśa), meaning thereby embankments, earthen mounds around a village, ridges between cultivable fields, etc. Uddeśa might therefore include an ādi as referred to in the Khālimpur Ins., line 32, and in the Kamaṇḍi Inscription of Vaidyaḍeva, line 59.

Jala-śhala may be explained as including vāpōkāpātādāga (ṭaṭikā) and kaccharāma (garden on banks of water-reservoirs); bhūṣya or bhūṣikā (cottage or garden); samadhakāmara-varnāvāṭika, and vāṇa (orchard or simply an enclosure). In mountainous regions water-reservoirs were of nature's creation (hauḍa-prasāvayā). C. The Pasture land (gō-cara, gō-vāya). From a very early time the pasture land was set apart around the village proper. Thus according to Kauṭilya and enclosure (for pasturage) at a distance of 100 dhanus (400 cubits) should be made around a village. In the Dharmaśāstras too we come across the same injunction. In the inscriptions we not only find references to this enclosed pasture but also to other varieties, namely, grassy plot of land frequented by cattle (trīṇayūṭī) as distinct from goćara or gōvāya. The Ins. of Vijayachanda, for instance, records the grant of a village with goćara and the trīṇayūṭi trīṇayūṭī-gocara-saḥīṭa saśātma-saḥāṭa). Many other insc. do the same, but the expression used in the majority of cases is slightly different; trīṇayūṭi is used with sima as in saśātma-trīṇayūṭi-gocara-pariyanta. A third variety namely, natural pastures, seem to be referred to in an inscription found in the Himalaya regions (prakṣiti-pariḥāra-yukta).
An idea about the exact situation of the enclosed pasture and the natural pastures can easily be formed from what has been said already. But what can be the position of the trinayūti? It may firstly imply the grassy plot of land which partly formed the boundaries of a village; and secondly, the cultivable fields lying fallow after the last harvest and serving as pasture land temporarily. From the second case it is evident that the Two-field or the Three-field systems were still in vogue; and, in fact, in a work of the eleventh century A.D. we are distinctly told that “land loses fertility owing to annual cultivation; and one plot of land losing fertility cultivation should be done elsewhere.” In making grant of a village, it will be observed, the donor precisely mentions the nature of the land alienated and the rights conceded in favour of the donee; and it is no wonder therefore that the grants also make mention of two boundaries of the village in question, firstly, the boundary unto the gocara which was very clearly marked with a fencing and probably a ditch and which was therefore beyond dispute; and secondly, the general boundary, separating a village from the surrounding villages, which was not always undisputed (Cf., e.g., the reference to Vidyadhārī in the Kamāuli Inscription, line 59). The trinayūti must have extended up to this general boundary. The annexed diagram will further illustrate the point.

D. Ditches, trenches or drains (garrta) as distinct from water-reservoirs (jala). The distinction is noticeable in the mention of both (sañjāsthala and sañjātosaṇa) in the same inscription e.g., Monholi Cop. pl. Inscription of Madanapaladeva, line 40; the Inscription of Karṇadeva. These may have been situated in three different places in the village, namely, just around the habitat, around the pasture or around the whole village, forming its boundaries. We may

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30 In some Inscriptions only trina is mentioned, e.g., Proc. Lekh. II, 23, 73.
31 See Myers Land System in Vedic India. (Art. 30. Sir Asuknath Mukerjee Commemoration Volume, to be shortly published by the Fellows of the University of Calcutta), when the Two-field and the Three-field systems have been fully expounded.
33 Gaubalekha, 154.
remember in this connection the evidence of Manu\textsuperscript{35} and also what Kullûka says on Manu, VIII, 248 \textsuperscript{34}. In the InsC. of Devendra Mahârâja\textsuperscript{37} we are told that on one side of the village there was the ditch demarcating the division or district (\textit{vajyajgarta}) and there were also ditches on two other sides. In the InsC. of Anantavarma\textsuperscript{38} too, a ditch forms the boundary of a village.

E. Sterile lands (\textit{ūṣara})\textsuperscript{30}. The expression \textit{ūṣara} in the InsC. of Govindapâla\textsuperscript{40} seems to indicate the rocky nature of the soil. \textit{Khill}a of the Kamauli InsC. of Vaidyadavâ\textsuperscript{41} should not be confused with \textit{ūṣara}. In very early times \textit{khill}a very possibly meant the land lying fallow in alternate years between two cultivable fields\textsuperscript{42}. In the period we are speaking of it means a tract of land which is cultivable but not cultivated. Compare e.g., the evidence of a lexicon of the eleventh century A.D. Says Yâdavaprakâsa in his \textit{Vaijyanâti}: \textit{khilam tvapra-\textit{ḥalam sthânamūsvatvasya\textit{ṣatarinānu}}.\textsuperscript{43}

F. Forest lands (\textit{arasya})\textsuperscript{44}. In the Vedic age these were no doubt regarded as “no man’s land” and every householder exercised the right of Common or Estover: and served the purpose of natural pastures, burial places, cremation grounds etc.\textsuperscript{45} With the rise of an autocracy during the Mauryan period forest tracts appear to have been regarded as State-property and were organised under a Superintendent of Forests\textsuperscript{46}. The injunction of Kautilya was that forest tracts should be granted to Brahmins for religious purposes\textsuperscript{47}. The Kamauli InsC. proves that such grants continued in later times as well.

G. Cultivable lands. According to the Dharma\textit{ś\textit{āstras}} a gift of cultivable lands conferred great spiritual benefit on the donor\textsuperscript{48}. The majority of inscriptions record grants of villages with cultivable fields. There are some grants which relate only to cultivable lands e.g., the InsC. of Vîśnu\textit{gopavarman}\textsuperscript{49}, the InsC. of Dharasena\textsuperscript{50} etc. The expressions generally used to imply such lands are \textit{kṣetra}\textsuperscript{51}, \textit{halakṣetra}\textsuperscript{52} and \textit{kriṣṭah kārṣayataḥ}\textsuperscript{53}. A distinction seems to be drawn between \textit{kṣetra} and \textit{halakṣetra}, the former implying not only the land under cultivation but also the cultivable lands lying fallow temporarily to recover fertility, and the latter only the land under cultivation\textsuperscript{54}. That such classifications of cultivable lands were recognised, would be further apparent from what prevailed as late as the time of Akbar. That famous emperor classified such lands into (a) \textit{polaj}, land continuously cultivated, (b) \textit{parawti}, land left fallow for a year or two in order to recover its strength, (c) \textit{chachar}, the land that has lain fallow for three or four years, and (d) \textit{banjar}, land uncultivated for five years or more\textsuperscript{55}.

\textsuperscript{35} IX, 289: \textit{prākārasya ca bhettārum parikshānāca purākam dvīrānacaita bhāṣākāram kāiprameva prāvasya\textit{ṣita}}.

\textsuperscript{36} Taddānyadopānāni vápyah prasravandāni ca simandhīhī kaṅgyāsī dvādshatānāni ca. Says Kullūka: \textit{vaśgakāpadyārthe kājalanigamāmdrāgā dvādyāhāsi ca simārāpe duśmāna duśrāsās parītvāyāca kartā\textit{κi}}.

\textsuperscript{37} Prac. Lek. III, 103 (EpI. Ind.. III, 131).

\textsuperscript{38} Ibid. III: 71. (EpI. Ind.. III, 19).

\textsuperscript{39} Mongoli Ins. line 40 (Gauḍaḷekh, 154) : InsC. of Jayachandra (Prac. Lek. I, 102) : InsC. of Mahābhafta (Prac. Lek. I. 66) etc.

\textsuperscript{40} Prac. Lek. III, 10.

\textsuperscript{41} line 63 (Gauḍaḷekh, 135).

\textsuperscript{42} Prac. Lek. I, 124.

\textsuperscript{43} line 63.

\textsuperscript{44} Kamauli InsC., line 63.

\textsuperscript{45} Arthaśāstra, 49, 100.

\textsuperscript{46} Cf. Vrihaspati : \textit{phālakṣetram māhām datusv saayam āsthyālālinīn yāsamanyrrayakvā lokātāvat sarva mahāyate}, 6, (Calcutta edition) ; Cf. also Agni-purāṇa, CCXI, 34-35.

\textsuperscript{47} Prac. Lek. I, 78.

\textsuperscript{48} Prac. Lek. I, 24.

\textsuperscript{49} e.g., Prac. Lek. I, 78.

\textsuperscript{50} e.g., Prac. Lek. I, 230 : II, 37 : II, 85 etc.

\textsuperscript{51} The distinction is further clear from the expression : \textit{rājatajālakṣetra halaya bhādakṣetra} (i.e., partitioning the cultivable areas in the land lying about the royal tank) in the InsC. of Indravaram (Prac. Lek. III, 101). In Kautilya (page 340) \textit{kṣetra} is also used to indicate a wider region: \textit{tājay dhīravat samudrāntaramatukāma yojanae hasaparamādmatiruḥaka kravarti-kṣetram tatrādya grāmānāḥ pāla (parvata) audaka bhumasāman Visma iti Vīdesah}

\textsuperscript{52} Aini-Ākhar, Book II, aini, 5, quoted in V. Smith’s Akbar, 374.
No satisfactory explanation of the words bhūmicchidra and bhūmicchidranaya, which apparently relate to land and which are of frequent occurrence in the inscriptions, has yet been offered by any scholar. According to Yādavaprakāśa chidra implies ‘land which is not fit for cultivation’. Dr. Fleet, if not Dr. Bühler as well, has evidently confused bhūmicchidra of the inscriptions with bhūmicchidra of Yādavaprakāśa, and wrongly interprets it as “land fit to be ploughed or cultivated.” If, however, bhūmicchidra be rendered as ‘uncultivable tract’, the sense appears to be inconsistent with bhūcchidram of the Kamauli Ins. of Vaidyadeva, lines 51 and 62, where it evidently implies cultivated lands, for the simple reason that the inscription in recording the grant of a village with lands described in points B, C, D, E, and F, (jalaśthakalakāraśavarjogavatasyatam) leaves out cultivable tracts to be implied by this term (bhūcchidra). In this sense or at least in the sense of land other than the habitat this word seems to be closely connected with bhūmiccheda or bhūṣcheda. We may also note in this connection the word dānaccheda of Yājñavalkya and the Mitākṣarā of Vījñānāvarga on it. The word pariccheda in the Khoh Copper Plate Ins. of Hastin also appears to be connected with land and probably cultivable land. I do not see my way to accept the translation of Vālugarīto nāma grāmaḥ purvagātiḥ purasrayedamārtyygadaya in the Majhagawam Ins. of Mahahastin by Fleet; I would like to offer the following translation: “with the village named Vālugarīta with the land (possibly, cultivable tracts) lying to the east side (of the village) as its (new) boundary.”

As to the expression bhūmicchidranaya it may be pointed out that there is a chapter in Kautilya’s Arthaśastra, titled bhūmicchidravidhānam. It treats mainly of uncultivable tracts which are to be utilised as pasture land (akṣayyāyām bhūmān paśubhīyo vīrātān prayacchet), as forests for Soma plantation for religious purposes and which were to be made over to Brahmanas (pradāyaśthāvaśāvaśājaśājanī ca bhramanebhyya brahmasomāṇāyājanī tapawandani ca) and as game forests, elephant-forests and timber-forests. The king is also enjoined to fix the boundaries of each of these. Kautilya seems to differentiate between the settled parts (grāma or nagara) including cultivable areas, which he treats in a separate chapter (janapadāniceśa), and the bhūmicchidra or land of other varieties. But the donors of the post-Buddhist period do not seem to have used such expression on such a strictly differentiating principle. It is used

(a) where only cultivable fields are granted, e.g., the Ins. of Dharasena, the Ins. of Jayabhāṣa.


61 line 9, daśinēna vatsarapatiparicchedah (Gupta Inscriptions, 103).

62 line 6 (Gupta Inscriptions, 107): the village named Vālugarīta, in accordance with the usage of the specification of (its) ancient boundaries.

63 Sāstrī’s revised edition, page 49.

64 Arthaśastra, 45. But this chapter also treats of forest-lands and refers to “Brahmadeya” land.

(b) where water-reservoirs (vāpa) with lands are granted, e.g., the Insc. of Śilāditya\(^{67}\), the Insc. of Dharasena\(^{68}\), the Insc. of Śilāditya\(^{69}\), etc.

(c) In Inscri. which record grants of villages without specifying the nature of the land alienated, e.g., Insc. of Dhrusarāja\(^{70}\), Insc. of Karkarāja\(^{71}\), Insc. of Dadda\(^{72}\), Insc. of Sri-Hara\(^{73}\), Insc. of Dhrusasena\(^{74}\), the Insc. of Govindarāja\(^{75}\) etc. In some of these inscriptions the expression kriṣataḥ kar ayataḥ occurs, which shows that these villages also included cultivable fields.

(d) In Inscriptions which specify the nature of the land alienated, e.g., the Khālimpur Insc., the Mongyr Copper Plate Insc.\(^{76}\), the Bhāgalpur Cop. Pl. Insc.\(^{77}\), the Bāngad Insc.\(^{78}\), the Monholi Insc.\(^{79}\).

It should also be noted that the expression is not used in many inscriptions which record one or other kinds of grants mentioned above.

It thus follows from the above that the expression bhūmicchidranyāya is loosely used in the inscriptions between 400 A. D. and 1200 A. D. In earlier times the expression seems to have involved a special meaning, namely, "concerning lands other than the habitat with cultivable tracts," but in course of time its import must have undergone a change; and it might have been, as well, used as an "inscriptive cant," having no particular meaning. With these reservations the expression may be thus translated: "according to the custom or rule pertaining to (i) alienation of, or (ii) settlement of boundaries of, land in general (usually, other than the habitat)."

As to "the custom or rule" we should bear in mind the injunctions of the Dharmasāstras relating to donation of lands to Brahmans, as well as, the injunction of Kauṭilya relating to organisation of uncultivable tracts. As to "settlement" of boundaries of land we should remember that it was not easy to define the limits of villages where such natural objects as rivers, pools, etc., were wanting. According to the Dharmasāstras these were to be fixed by trees, shrubs, bamboo, tanks, wells, stones and bones in places where there was no river or any such clearly defined limit\(^{80}\). It is highly interesting to note that the boundaries of villages of the inscriptions were exactly like those described in the Dharmasāstras. We may take some examples: in the Insc. of Yādava king Senachandra,\(^{81}\) a vāpa tree and a water-reservoir\(^{82}\) form boundary marks. In the Insc. of Visāgopavarmān stones serve the same purpose\(^{83}\). In some cases the lands of one village are described as the boundaries of another\(^{84}\). Such being the character of boundary-marks it is but natural that disputes concerning them should not

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69 Ibid. I, 21: I.A., XII, 158.
70 Ibid. II, 76.
72 Ibid. II, 61.
73 Ibid. I, 153.
74 Prāchīn Lekhamāla, II, 14.
76 Ibid. I, 15: I.A., XII, 181.
78 Ibid. II, 84.
79 Gauḍalekhamāla, 39.
80 Ibid. 97.
81 Manu, VIII, 246-251.
82 Cf. Manu, VIII, 246, 247: aśīrviṃsaka kareṣṭa nyagrodhāneṣaḥ kriṣaḥ sādā dālmāścitkālādāḥ eva kriṣantacchāiva padapah ghumāna vajraṁ vajrapih samvīriṣṭihālāni ca kāraṇ kubo akṣapaḥ eva tathā no na nāvīti.
84 Prāch. Lek. II, 40.
only be alluded to in Manu\textsuperscript{84} and Yājñavalkya\textsuperscript{86}, but also in an inscription\textsuperscript{87}. It is thus that the Hindu codes of law lay down elaborate rules for settlement of disputes concerning boundaries of villages\textsuperscript{88}. The term bhūmicchīdramadya might refer to these laws and particularly to \textit{Manu}, VIII, 255, where the king is enjoined to put down in black and white the boundary limits settled in the presence of witnesses.\textsuperscript{89} In the inscriptions all the assembled officials are the witnesses as well as the inhabitants of the villages concerned. The expression \textit{matam-astu bhāvatām or astu vaḥ saṁvītām} signifies consent to the settlement.

\textit{Bhūmica}chīdramadyena may also be rendered into: “according to the laws or customs pertaining to villages including the cultivable areas as well as other kinds of land, namely, uncultivable tracts” (\textit{bhūmi} meaning village and cultivable tracts, and \textit{chīdra} uncultivable areas).

\textbf{MISCELLANEA.}

\textbf{ORIGIN OF THE SWELLING DOME.}

Sir,

As you were kind enough to publish my memoir on \textit{The History and Evolution of the Dome in Persia in the Indian Antiquity} in 1915 (Vol. XLIV, pp. 133 f.), I may be granted some of your valuable space to answer an objection to one of the theories put forth therein, an objection which has been raised by Mr. Havell in his \textit{Handbook of Indian Art}.

As your readers may remember, I derived the double slightly swelling Persian dome from the wooden dome of the Great Mosque at Damascus, a dome probably built in the 12th century A.D. (not as the 8th as Mr. Havell says). The double dome first appears after this in two buildings erected at Samarkand by Timūr on his return from the sack of Damascus in 1401, etc., the mausoleum of his wife Bibi Khānum and his own mausoleum known as the Gūr-Emir. This type of dome is next seen in the mosque built at Mashed by Gauhar Shad, the wife of Shah Rukh, in 1418, in the Blue Mosque built by her nephew Jāhān Shah at Tabriz between 1437 and 1468, and in the Musalla at Herat, built between 1487-1506. This type of dome is not known in India until the second half of the 16th century, and it is not accompanied by an inverted lotus finial until a century later. If Mr. Havell's theory of its Indian origin is to be accepted, will he explain (a) how it is that early Muhammadan domes in India, although so many have survived, and although built, according to him, in the true country of the double dome, and by Indian masons, are never found constructed in this way; (b) how it is that they are found in Persia and Central Asia, one and a half centuries earlier than in India; (c) how it is that they never bear the mark of their supposed Indian origin in the form of an inverted lotus finial; and (d) if the inverted lotus finial is not a very late invention, as I believe, why is it never found on Indian domes until the middle of the sixteenth century?

I will now refer to the carvings alleged by Mr. Havell to represent domes. The stupa is admitted by Mr. Havell to have been a solid dome-shaped mound and not a structural dome. We have a good example at Sāncch of an ancient stupa, the oldest in India, with its encircling palisade and gates. At Kārsi (1st century B.C.), Bēdā, and Bhājā (his plates IXa, 1a and 1b respectively) we have the next stage, a model of a stupa in which the encircling palisade has been, so to speak, shrunk on to the stupa itself by artistic licence, for the sake of compactness. Mr. Havell himself says, when speaking of the model at Bhājā—“here the rail encircling the procession path is only carved as an ornamental band” (p. 22). In these models the stupa is placed on a high cylindrical drum. But there is a third and later stage—the model stupas in stupa houses No. 19 (2nd—5th century) and No. 26 (7th century or later) at Ajsānš. In these the Buddha is represented as standing in the gateway of the palisade and in front of the stupa. Mr. Havell would have it that the Buddha is meant to be under the dome of the stupa, although hitherto this has always been a solid structure and not a structural dome. My interpretation, however, receives decisive support from an examination of the model stupas in stupa house No. XXVI, where the gateway and the Buddha are clearly in \textit{front} of the stupa (Mr. Havell's plate X1b). Incidentally I would call attention to the fact that neither of these supposed domes have the inverted lotus finial.

84 \textit{Manu}, VIII, 249: upacchāhāndi cāṇḍāni simālīgaññi bhāyat simajjāhī mājñān bhāyat simajjāhī bhīṣyam sīryam lokā
86 \textit{II}, 153: simino vicitte kṣtramā samasthāh brahmābhādah gopā simākṣtādāh ye sāmac ca samayacārdhā
87 Kamauli inscription, line 59, (\textit{victudhāharanyahyad})
86 \textit{Manu}, VIII, 245-265; Yājñavalkya, II, 153-161; Arthadāstra, 168.
89 te prāśādītya yathā brāhma samāsthi simaṁ nīcāyaṁ nīcāyāhūpā hāvāhūdā nīcāhā samāhādambhiṁvaṇa
90 Šāla. Sayo Kullūśa: te prāśādīyāhāṃ samāsthi na dvidhāhān simā-simāhān ye dhānā sūya prāśādāḥ nīcāhāṃ brāh
91 saṁ putra prakṛtyānā sivamāṛṣṭdhānam paścar simāṁ likhēt kāt kāt sauvavānāvās ādāyasi nāmavibhāgatā likhēt.
Again, if these carvings really represent wooden domes, and if other wooden domes were copied by Timur, it is not at least strange that none have ever been found in India, although many wooden domes have managed to survive for centuries elsewhere, e.g., Dome of the Rock and Mosque of al-Aqsa, Jerusalem; dome of Mevla in Madrasa of Sultan Hasan, Cairo, dated “year 764” (1362-3 A.D.), dome of Mausoleum of Imām ash-Shafī’ī, Cairo, end of 10th century, dome of Convent Tomb of Shkyhāh, Cairo, probably 1090s (1684); small wooden dome in Coptic Museum, Cairo; etc. In addition to this we have accounts of many other wooden domes which have not survived, e.g., the Marmion of Gaza, 2nd century; the wooden dome which replaced the stone dome of Constantine’s Octagon at Antioch after the damage caused by the great earthquake of 326; Church of the Holy Sepulchre, Jerusalem, at restoration after the ruin caused by the Persians in 614; Church of the Ascension, 7th century; wooden dome placed by Hārūn ar-Rashīd over Mausoleum of Imām Rezā at Meshed, 8th century; wooden dome placed at Baghdad, 8th century; wooden dome placed by Ibn Tulūn on the summit of the Pharos; wooden dome over marble basin in his mosque, 876-879 A.D., burnt in 376 (986); wooden dome of Shrine of Husayn at Kerbelah, probably due to ‘Abūd ad-Dawlah in 368 (979), burnt in 407 (1016); first dome of Mausoleum of Imām ash-Shafī’ī at Cairo, 1211 A.D.; Mosque of Bibars I, at Cairo, 1266-1269 A.D.; Madrasa of an-Nāṣir Muhammad, 1303 (lapsed till 1870), and his mosque in the Citadel of Cairo, 1318, fell 1465; also the dome of his Palace in the Citadel, fell in 1522.

Against all these wooden domes we have for India,—nāl! I must now say a word about the technical aspect. Mr. Havell speaks of the radiating tie-bars used in the case of bulbous domes of brick and stone, and suggests a symbolic connection between his system and the chakra or Wheel of the Law. I would emphasize the fact that none of the wooden domes in existence to-day have this device, for the simple reason that in wooden construction the tensile strength of the outer rim of the dome itself suffices to hold the whole together. All the domes named above as still standing are slightly bulbous (with one exception), yet they have clear interiors, and if Mr. Havell’s supposed little bamboo domes ever existed in India, no doubt their interiors were clear also, as there could be no possible raison d’être for radiating tie-bars. Tie-bars only become necessary when a bulbous dome is constructed in brick or stone. This was first done at Samarkand, and it is there that these radiating tie-bars first make their appearance. But, be it specially noted, they are not set in one plane like the spokes of a wheel, but on the contrary radiate in all directions to hold the brick shell together.

Yours faithfully,

K. A. C. CREWS.

BOOK-NOTICE.


The second volume of this valuable publication brings the History of Gujarat from the murder of Mahmūd Shāh III in 1537 to the conquest of the country by Akbar in 1572, which completes Daftar I of the original. Daftar II gives a general history of Muhammadan rule in Northern India down to 1558, and of this, half is given in the volume. The Editor has an elaborate and valuable introduction about the author and his ways. The date of the work he fixes as probably 1607, and he explains the author’s confused method of relating contemporary or recent history, largely brought about by his referring to leading men by their titles only, notwithstanding the well known Muhammadan custom of giving the same title to several notables of the same period. We have, however, no reason to complain of this method, not by any means confined to the work of this particular author, because it has induced Sir Denison Ross to identify 26 of these title-holders, for which work of no small labour all who are familiar with the trouble awaiting those diving into Muhammadan history will be duly grateful to him. The author was twice in Mekka and we have some entertaining notes on the happenings there from the Editor, one of which shows that the whole world is kin after all; “This last book I lent to Shaykh ’Abdul-Fattāh, but he has never returned it.” When we consider that in those days books were all treasured well—this one was “in the writing of my father’s aunt, with a commentary in various hands”—one can perceive what such a statement meant. Further notes are given on the identification of Ḥusayn Khan with the author of the Ta’rīkh-i-Bahadurshāhī, on the Gujarati Waqfs for Mekka and Medina under Akbar, and on the settlement of foreigners in Gujarat. In the course of this last it is stated that foreigners were not numerous until the conquest of the country in 1297 by ’Alā’-ud-Dīn Khilji, which is noteworthy. The introduction ends with an important and informing note on the Habshis of India, who were clearly mamlūkīs of the well-known Turkish and Mediterranean European type and came into existence in much the same way, though the clan has now degenerated into the familiar “Seediq Boy.”

R. C. TEMPEE.
A PROVISIONAL BIBLIOGRAPHY OF THE MUHAMMADAN ARCHITECTURE OF INDIA.

BY K. A. C. CREWELL, M.B.A.S., HON. A.R.I.B.A.

The following bibliography forms one section of a Bibliography of the Architecture, Arts and Crafts of Islam, the completion of which was stopped by the war. In its present state it comprises about 4,500 different entries under "Authors," and about 6,500 under "Subjects." It is not possible to publish it now in the form of a book, but thinking that some of the sections, although unfinished, may nevertheless be useful to students, I am endeavouring to publish them as opportunity offers. I hope to publish other sections in the near future. I may add that I have personally seen and examined every item in the following list, either in the libraries of the British Museum, the India Office, the Royal Asiatic Society, or elsewhere. I shall be extremely grateful to those readers who are kind enough to notify me of omissions.

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Government Central Press, Bombay, [1909]

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— Conservation, pp. 14-30. [Ahmedâbâd—Mosque of Sidi Sâyad; Bijâpûr—Gol Gumbaz and Ibrahim Rauza; Dhar and Mâñâ; (5 pp.); Gaur and Pandu; Reotâgasgarh; Agra—synopsis of full report, for which see below; Lucknow—Allahabad—Tomb of Sultan Khursan Jaunpur—enclosure of the Shâri Kings' Tombs; Delhi—Mosque of Sher Shâh, Zinatu'l-masâjid, recovery (from the South Kensington Museum) and restoration of the mosaic panels belonging to the shrine of Shah Jahan, restoration of Pietra dura of Jahânuâk Begüm's tombstone; Agra—Arâbî-din-kâ-jomprâ Mosâque and marble embankment of lake.]

Courens, Henry, Sidi Sâyad's Mosque, Ahmedâbâd, pp. 31-33, with 1 plate.

— The Mosque at the Gol Gumbaz, Bijâpûr, pp. 34-36, with 2 plates.

Bloch, T. Conservation in Bengal, pp. 37-59, with 5 plates and 1 illustration. [See Sect. III.—Gaur and Pandu; and Sect. IV.—Remains of the Mughal Period. These are the Dargâh of Bahâtiyâr Khân near Chânpûr; and the Jum'a Masjid, Palace, and the Mosque of HâbeKhân, at Rohtâgasgarh.]

Marshall, J. H. Conservation of Monuments at Agra, pp. 60-76, with 5 plates and 2 illustrations. [In the Agra Fort:—Jahângîr Mahal, Salimgarh, Dwâin-i-'Amm, Angârî-Bagh and Macehi Bhawan, Moti Masjid. The Taj and adjacent buildings. Tomb of Pîr-i-din-i-i-rukhshah. Mausoleum of Akbar at Sikanderâb.]

Vogel, J. P. The Qillâ-i-kuhna Masjid at Delhi, pp. 77-79, with 1 plate.

Tucker, A. L. P. Restoration Work in Ajmir, pp. 80-84, with 2 plates and 1 illustration. [a] The Mosque; (b) The Marble Pavilions erected by Shah Jahan in 1637 A.D.]

Marshall, J. H. Exploration and Research, pp. 104-110. [Includes notes on the Humâyûn tombs, on the Hab river, Baluchistan; and on Nür Bâqâ's researches on the Lahore Fort—]

— and J. P. Vogel. Excavations at Chârsada in the Frontier Province, pp. 141-184, with many plates and illustrations. [See "Muhammadan Remains on the Bâli Êtâr, pp. 150-151 and fig. 6.]

Vogel, J. P. Tombs at Humâyûn in Las Bela, pp. 213-217, with 7 illustrations on 1 plate, and 1 figure.


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Nicholls, W. H. Conservation of Muhammadan Monuments in the United Provinces and Punjab, pp. 13-29, with 13 plates (1 coloured) and 3 illustrations. [The Taj Mahâb; the Fort, Agra;
Sikandarah; Fathpur Sikri; Delhi—partial laying bare of the Hayat Baksh garden in the Fort, and restoration of buildings surrounding it; small repairs to Moti Masjid; Tomb of Asaf Khan; Tomb of Tagh Ah Khan; Mausoleum of Humayun; Khair-ul-Manzil; Qutb Mosque; Lahore—Moti Masjid, Mosque of Wazir Khan; Shahdar—bazaar in the Husn-i Bagh Mausoleums of Jahangir, of Nur Jahan, and of Asaf Khan; Lucknow—Jami Masjid, Sikander Bagh; Bahrul—Shrine of Sayyid Salar.

Barnes, Capt. E. Conservation of ancient buildings at Mughal and Dhur, pp. 30-45, with 8 plates and 3 illustrations. [Mughal—the Hindola Mahall; the Tower of Victory and the Khauli Mausoleum; Husgah's Tomb; the Jami, Masjid; Jahaz Mahall; Dhur—the Lata Masjid and Kamal Mauli Mosque.]


Couzens, Henry. Conservation in the Central Provinces, pp. 54-90. [Burhanpur—buildings, of the Faruki kings, mosques, mausoleums, baths, etc., p. 56.]

———. Brhmanabad-Mansura in Sind, pp. 132-144, with 7 plates and 5 illustrations. [Foundations of three mosques discovered, p. 136 and fig. 3.]

Baksh, Nur—The Agra Fort and its Buildings, pp. 164-193, with 1 plate (plan) and 1 figure.

Annual Report, 1904-5. Impl. 4to., pp. 169, with 30 plates and 35 illustrations.

Supdt., Govt. Printing, Calcutta, 1908

Marshall, J. H. Conservation, pp. 1-9. [Agra—averse comments on the theory that the Taj was designed by Geronimo Veroneo; Mungghanl, Dacea District—old Fort; Monghyr—Dargah of Shah Fa'iz; Ahmedabad—tombs of Shah Alam, Aeynur Bibi, and the queens of Shah; Bijapur—Gol Gumbaz—repair of great cornice (a difficult and troublesome operation); Wai—Tomb of Burhanuddin AtalAam; Khudabad—Tomb of Yar Muhammad; Hyderabad—Tomb of the Kalhora kings; Burhanpur—fine and little known buildings of the Fauqi Dynasty of Khandesh.]


Annual Report, 1905-6. Impl. 4to., pp. vi and 208, with 54 plates and 43 illustrations.

Supdt., Govt. Printing, Calcutta, 1909

Marshall, J. H. Conservation, pp. 1-9. [Serious damage done by the earthquake of April 4th. Lahore—Chhoti Khwabgah (completion of work), ceiling of Shahi Mahall, Dwa-i-Aam; Delhi—Rang Mahall, Naubat Khana, Hayat Baksh garden; Agra—the Taj, Dwan-i-Aam; Fathpur Sikri—Daftar Khana, "Maran's Kothi," house of Birbal, purchase of Rang Mahall; Qanauj—Mosque of Jahangir, also tombs of Kukhr Bala and Shalik Mahali; Gwalior—Tomb of Muhammad Ghaus; Bijapur—Gol Gumbaz, Ibrahim Rauza; Firozpur—Sonah Masjid.]

Vogel, J. H. Ancient Monuments of Klanga ruined in the Earthquake, pp. 10-27, with 7 plates and 5 illustrations. [Abaun, Amiri, and Jahangiri Darwaza in Fort.]

Nicholls, W. H. Some Conservation Works in the Northern Circle during 1905-06, pp. 28-32, with 8 plates. [Sikandarah—restoration of minarets on south gateway of Akbar's Tomb, Delhi—some photographs of the Fort, taken shortly after 1857—Muthamman Burj—Rang Mahall, north-west corner of the Salimgarh connecting bridge of same; Ajmeri—the Tahsil.]

Rea, A. Progress of Conservation in Madras, pp. 50-56, with 2 plates and 3 illustrations. [Includes fine Mosque in Gondokia Fort.]

———. 1906-7. Impl 4to., pp. x and 267, with 74 plates (1 coloured) and 52 illustrations.

Supdt., Govt. Printing, Calcutta, 1909

A dhina and Qutb-i-Ah mosque; Firozpur—Sonā Masjid; Gaur—Lattan and Tantāpārā Mosques, Firoz Mihrāb, Dākhil Darwāza; Bāgherhāt—Sat Gumbaz; tomb of Khān Jahan 'Ali; Chainpur—tomb of Kālībīyār Khān.

Nicholls, W. H. Jahangir’s Tomb of Shāh-dara, pp. 12-14, with 1 plate and 1 figure. [Removal of skylight; literary and structural evidence regarding original form of tomb.]

—Railing in the Angūrī Bāgh at Agra, pp. 15-16, with 1 illustration.

Marshall, J. H. Exploration and Research, pp. 34-43. [Reference to Nicholls’s Report, infra, and a criticism of his remarks on the tomb of Madani near Srinagar.]

Nicholls, W. H. Muhammadan Architecture in Kashmir, pp. 161-170, with 16 plates (1 coloured) and 10 figures. [Classification of Muhammadan Architecture in Srinagar; Tomb of Zain-ul-Abidin’s mother; Tomb of Madani; History of wooden style; Mosques of Madani, Shāh Hamadān, etc., buildings in the Mughal style.]

Sayyid, Daya Ram. Notes on the Gōrkāpur and Sarān Districts, pp. 193-205, with 1 plate. [Sālamāpur—mosque dated a. h. 1065 (1654); Sīwān—mosque dated a. h. 1165 (1751); Tājpur Basahī—inscription slab on grave of a Muhammadan Saint named Ḥāvāb Shāh Jāhān.]

Annual Report, 1907-8. Impl. 4to, pp. x and 304, with 86 plates (1 coloured) and 52 illustrations.

Supdt., Govt. Printing, Calcutta, 1911
Marshall, J. H. Conservation, pp. 1-7. [The Society for the protection of Ancient Buildings and its policy; survey of work on Agra and Delhi, for which see Tucker, infra; Fatehpur Sikri—Rāng Māhāl; Lahore Fort; Agra—the Tāj; Sikandarā—Tomb of Akbar, Kān̄eh Māhāl; Shāh-dārā—Mausoleum of Jahāngir, additional references confirming Nicholl’s view on opening in vaulted roof; Bījāpur—Ibrāhīm Rauza and Gol Gumbaz; Bāgherhāt—Dargāh of Khān Jahan ‘Ali, Satgumbaz mosque; Panduah—mīndār and mosques.]

Tucker, R. Froude. The Akbari Māhāl in Agra Fort, pp. 8-22, with 6 plates and 2 illustrations. The Rang Māhāl in Delhi Palace, pp. 23-30, with 2 plates (1 coloured) and 2 illustrations.

—Tākht-i-Akbari at Kalāmnār, pp. 31-32 with 1 illustration.

—1908-9. Impl. 4to, pp. vi and 231, with 57 plates (2 coloured) and 49 illustrations.

Supdt., Govt. Printing, Calcutta, 1912
Vogel, J. Ph. Conservation, pp. 1-4. [Buildings in Delhi Fort—Shāh Būrj, Nāgar Khāna, Mumtāz Mīr, Hayāt Bakhsh garden, etc.; Sikandarā—eastern false gate of Akbar’s Tomb; Fatehpur Sikri—Rāng Māhāl; Allahabad—Mughal buildings in Fort; Bījāpur—Gol Gumbaz, completion of cornice.]

Vogel, J. Ph. Exploration and Research, pp. 33-37. [Remarks on work at Brāhmānābād—Mānsūra, for which see Cousens, infra.]

Cousens, Henry. Excavations at Brāhmānābād—Mānsūra, Sind, pp. 79-87, with 7 plates (2 coloured) and 7 illustrations. [Foundations of large mosque discovered.]

Wasī-ud-Dīn. A Persian Inscription in Peshāwar City, with postscript by W. Irving, pp. 203-206, with 1 plate and 1 illustration. [Dating inscription from a bridge over the Bāra stream, built a.h. 1039 (1629), now built into a mosque at Peshāwar.]

Annual Report, 1909-10. Impl. 4to, pp. [i], vi and 187, with 54 plates and 33 illustrations.

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Vogel, J. Ph. Conservation, pp. 1-10. [Delhi—Hayāt Bakhsh garden and Shāh Būrj in Fort; Agra—Akbar’s palace in Fort; Lahore—Diwān-i-Ām, Chhōṭi Khwābghān and Shāh Māhāl in Fort, Shālimār Bāgh; in neighbourhood of Delhi—Khirki Māsjid, Mōṭh-ki-Māsjid, Tomb of Safdar Jang; Bījāpur—Ibrāhīm Rauza, Jal Mandir; Ahmadābād district—mosque of Imād-ul-Mulk at Tīsāmāpur, mosque and tomb of Sayyid ‘Uṣmān at ‘Uṣmānpur; Sarkhē—Palace; Broach—Jāmī Māsjid; Champaner—Jāmī Māsjid; Aurangābād—Bibi Kā Maqbarah; Gulkurgah—Mosque; Maner (Patna District)—Makhdüm Daulat; Kosumbha—mosque; Burhānpur—Jāmī Māsjid, Bibi Māsjid; also Mausoleums of Shāh Nawāz Khān, Shāh Shāh Jāhān and ‘Ādil Khān.]

Sanderson, Gordon. The Shāh Būrj, Delhi Fort, pp. 25-32, with 1 plate and 4 illustrations. The Diwān-i-Ām, Lahore Fort, pp. 33-39, with 2 plates and 3 illustrations.

Supdt., Govt. Printing, Calcutta, 1914
Sanderson, Gordon. Conservation Works at Agra and Neighbourhood, pp. 94-103, with 6 plates. [Tomb of Maryam at Sikandarā; Jasswant Singh Ki Chatter, Agra; Akbari Mahāl, Agra Fort.]

Supdt., Govt. Printing, Calcutta, 1914-15
GENERAL.


Akmal ul Matabi, Delhi, 1876

Descriptions of famous buildings in India.


On the old Bagha Mosque, a.m. 930 (1523-4) and the mosque at Kusamba, a.m. 966 (1558-9).

Abstract: Proceedings, p. 100.


Door-jambs, friezes, bricks and tiles from Muhammadan buildings, Part II, pp. 365-391.


Allahabad, 1871


Bengal Secretariat Press, Calcutta, 1879

With short notes on the locality, condition, importance, etc., of each building.

Anon. Ziyārat al-'Arab. 4to., 22 lithographic illustrations, no text.

Mahmud ul Matabi, Delhi, 1883

Illustrations of 22 Muhammadan shrines in India, Mesopotamia and Arabia.


A short review of all periods.


 Bombay, 1884


Bengal Secretariat Press, Calcutta, 1887

With short descriptions, present condition, and other remarks. Prepared with the assistance of J. D. Beglar.

Technical Art Series. Illustrations of Indian Industrial Art, 4to.

Survey of India Offices, Calcutta, 1897-1910

Architectural details from Fatehpur Sikri, Bijāpūr, Kālpi and Sind, 1896, plates I—XI, 1897, plates V—XIII; 1898, plates I—VIII.

A list of the Photographic Negatives of Indian Antiquities in the Collection of the India Museum: with which is incorporated the List of similar negatives in the possession of the India Office. Published by Authority of the Government of India, Department of Revenue and Agriculture. 4to., pp. viii and 218.

Supdt., Govt. Printing, Calcutta, 1900

With references to descriptions in the Archaeological Survey Reports and other works. Chiefly the work of Dr. T. Bloch. The second list is a reprint, with slight alterations and additions, of Dr. Burgess' List, published in 1894.

Government of Bengal, Public Works Department. List of Ancient Monuments in Bengal. Revised and corrected up to 31st August 1895. Published by Authority. 4to., pp. [v], 571, xii and xii, with 9 maps of the Divisions.

Bengal Secretariat Press, Calcutta, 1896

This was shortly afterwards issued in the form of 9 lists (one for each Division) with separate pagination.

With notes on locality, condition, importance, etc., of each building.


Tombs of the Bohras, a Shia sect, pp. 155-156. Two large domed mausoleums with gilded spires, c. 1800.

A Reprint of the preceding.

BENOIT, FRANCOIS. L'Architecture, L'Orient : médiéval et r.8deo.m, vee.n, pp. iv and 543. Renouard, Paris, 1912

BEVERIDGE, HENRY. An inscription in the Tughra character. Proceedings of the Asiatic Society of Bengal, p. 55. 1893
Recording the erection of a mosque by Saif-ud-Din Abul Mu'asgar Firuz Shāh, A.H. 896 (1490), at Chuskhali,

Abul Faiz's grave and Anakali's tomb.

Notes on Madarān and Pandwa.

See also the Proceedings, pp. 187-190. A sequel to Notes on places of historical interest in the District of Hugli [q. v.].

Inscriptions on buildings at Tribeni, Mulla Simla, Sattgaon, Pandwa and Dinanath. Three of the plates illustrate the mosque of Pandwa.

Inscriptions on buildings at Bardawan, Gaur, Attock, Najerah and Bareilly.

——— Notes on several Arabic and Persian inscriptions received from Members of the Society. Proceedings of the Asiatic Society of Bengal, pp. 126-128. 1871
Merely an abstract of the article in the Journal. From Sikandarpūr, Attock, Bareilly, Mahera, Agra and Bardawan.

——— Note on three Arabic Inscriptions by early Muhammadan Kings of Bengal, received from A. Broadley. Proceedings of the Asiatic Society of Bengal, pp. 245-247. 1871
Bihār.

——— Notes on Arabic and Persian inscriptions, No. II. Journ., Asiatic Society of Bengal, Vol. XLI, Pt. I, pp. 102-113, with 1 plate. 1872
Dating inscriptions on mosques etc., at Dinajpur, Dacca, Dhamrai, Badān, Alapūr.

——— [Translations and notes on inscriptions at Badān.] Proceedings of the Asiatic Society of Bengal, pp. 47-49. 1872
One dating inscription.

——— Note on a new King of Bengal. Proceedings of the Asiatic Society of Bengal, pp. 131-132. 1872
Dating inscriptions on a mosque at Kalna, A.H. 939 (1532), and Shāh Nāfāh's Dargāh at Monghir, A.H. 902 (1496).

——— [Translations and notes on inscriptions at Sambhalherā and Kol.] Proceedings of the Asiatic Society of Bengal, pp. 165-168. 1872

—— Contributions to the Geography and History of Bengal. (Muhammadan Period.) Part I., Geographical.—Part II., Historical, based on Inscriptions received from General A. Cunningham, etc. Journ.,
Asiatic Society of Bengal, Vol. XLII, Pt. 1, pp. 209-310, with map and 6 plates (3 of inscriptions). 1873

Inscriptions on buildings at Bihār, Kagol, Pandwa, Sāgaon, Dinājpūr, Silhat, Bandar, Sonāgaon, Asmāngar, Bhārampūr, Mālda, Gaur, Mangalkot, Sīkandarpūr, Machain.

See also the Proceedings, pp. 17-22.

Blochmann, H. [Translations and notes on inscriptions at Dihli, Sonpat, Pānīpat, Sambhal, Murādbad, and Amroha.] Proceedings of the Asiatic Society of Bengal, pp. 94-102. 1873

[Translations and notes on inscriptions at Jaunpur, Pānīpat, and Muzaffar-nagar.] Proceedings of the Asiatic Society of Bengal, pp. 138-142. 1873

[Translations and notes on inscriptions at Rāpri, Mahobā, Dihli, Bīnāb Ajmīr, and Āgrah.] Proceedings of the Asiatic Society of Bengal, pp. 156-160. 1873

[Translations and notes on inscriptions at Dihli, Badāo and Kanauj.] Proceedings of the Asiatic Society of Bengal, pp. 197-202. 1873

[Contributions to the Geography and History of Bengal (Muhammadan Period).] No. II. Journ. Asiatic Society of Bengal, Vol. XLIII, Pt. I, pp. 280-309, with 1 plate (of coins). 1874

Dating inscriptions from buildings at Mālda, Gohmalti, Ghāf, Jarīpā (Sherpūr), Gaur, Bholahāt.

[Rubblings, received from General Cunningham and Mr. Delmerick, of inscriptions at Tīrīch or Erīch, Pīparia near Isāgarh, Abu’har and Sirā.] Proceedings of the Asiatic Society of Bengal, pp. 69-73. 1874

[Translations and notes on inscriptions at Badāo, Dehli, Āgrah, Sūjān Deo, Bānāras and Sakit.] Proceedings of the Asiatic Society of Bengal, pp. 100-106. 1874

[Translations and notes on inscriptions at Āgrah, Fathpur Sīkri, Ujjain, Firūzhābād, east of Āgra, and Gwāllār.] Proceedings of the Asiatic Society of Bengal, pp. 160-180. 1874


——— Persian inscriptions from Belgām, Sāmpgām, Gulbarga, and Siddhapur. Indian Antiquary, Vol. IV, pp. 6-8. 1875


Dating inscriptions from buildings at Gaur, Dinājpūr, Dacca, Sherpūr, Murcha, Rājmahāl, Sonāgaon, Bihār.

——— [Readings and translations of inscriptions from Sīnagar, Āgrah and Nūrābād.] Proceedings of the Asiatic Society of Bengal, pp. 113-117. 1875

——— [Readings and translations of Arabic and Persian inscriptions from Dihli, Rohtās and Sahasrām.] Proceedings of the Asiatic Society of Bengal, pp. 4-12. 1876

——— [Readings and translations of Arabic and Persian inscriptions from Hisār Firūzhā and Azamgarh.] Proceedings of the Asiatic Society of Bengal, pp. 92-101. 1877

——— [Readings and translations of Arabic and Persian inscriptions from Hāḷi, with historical notes on the town.] Proceedings of the Asiatic Society of Bengal, pp. 117-124. 1877

——— [Readings and translations of Persian inscriptions from Munger.] Proceedings of the Asiatic Society of Bengal, pp. 256-257. 1877


See pp. 95-97.

Briggs, H. G. The Cities of Gujarāṣṭra: their topography and history illustrated in a journal of a recent tour; with accompanying documents. 4to., pp. 408 and xxiv. Times' Press, Bombay, 1849

"Civil and Military Gazette" Press, Lahore, 1908

See p. 25 and plate X. for bi-lingual inscription (Arabic and Hindi), dated "1566 A.D." found during the dismantling of a gateway at Khokra Kot.


Preserved in the Library of the India Office.
Book I: Topography and Antiquities, pp. 222.

BURGESS, James. Notes on a Visit to Gujarat in December 1869. (Reprinted from the "Times of India." ) 12mo., pp. 120.

"Times of India" Office, Bombay, 1870

Ahmadâbâd, etc.

Photographs of Architecture and Scenery in Gujarat and Rajputana. Photographed by Bourne and Shepherd, With historical and descriptive letterpress by James Burgess. Folio, pp. 47, with 30 mounted photographs.

Bourne and Shepherd, Calcutta, Bombay, and Simla. 1874

Includes Ahmadâbâd (2), Ajmîr (2), Amber (1), etc.


An article on Col. S. S. Jacob's Jeypore Portfolio of Architectural Details [q. v.], from which the plates are taken.


Clarendon Press, Oxford, 1908


CAMPBELL, James M. Thána : places of interest. 8vo., pp. [i] and 433, with 5 maps and 3 plates.

Government Central Press, Bombay, 1882


Mixed Hindu-Muhammedan style.


An article on Havell's Essays on Indian Art, etc., with special reference to his article The Taj and its Designers, reprinted there, attacking the "Verroneo" theory.


Chiefly on inlaid stone, and carved house fronts (3 plates) in the India Museum.


CLARKE, C. STANLEY. [List of existing monuments in India upon which tile decoration still appears.] Contributed to Furnival's Leadless Decorative Tiles pp. 121-126 with 1 plate. 1904

The plate shows the principal entrance to the mosque of Wazir Khán, Lahore, from a water-colour drawing.

COLE, Lieut. (later Major) HENRY HARDY, R.I.E. Illustrations of Buildings near Muttra and Agra, showing the mixed Hindu-Mahomedan Style of Upper India. Prepared at the India Museum under the authority of the Secretary of State for India in Council, from photographs, plans, and drawings taken by order of the Government of India. Impl. 4to., pp. 8, with 53 plates, (plans, mounted photographs, etc.) with explanatory text interleaved. Allen, London, 1873

21 plates are devoted to Fatehpur Sikri.
Government Central Branch Press, Simla, 1882

Supt., Government Printing, Calcutta, 1883

Supt., Government Printing, Calcutta, 1885
Contains much miscellaneous information lists of principal monuments in various districts, etc. Last published.

Government Central Branch Press, Simla, 1881

Government Central Branch Press, Simla, 1881

Government Central Branch Press, Simla, 1881

Government Central Branch Press, Simla, 1881


It is stated that "the design of the temple repaired by Ranjit Singh was borrowed from the shrine of the Muhammadan Saint Mir, near Lahore (1635 A.D.)." The plates illustrate the doors.
Reprinted in the Journal of Indian Art, Vol. III, p. 40, with 5 plates; and, with slightly contracted text, in Griggs' Photographs and Drawings of Historical Buildings, [g. v.], plates 82-86.

Preservation of National Monuments. India. Tomb of Jahangir at Shadhara near Lahore. Folio, pp. 5, with 9 plates (7 coloured). Title on cover. s. l. [1884]
The 9 plates above are also to be found reprinted in Griggs' Photographs and Drawings of Historical Buildings, [g. v.], plates 68-76, with 2 pp. of text.

Preservation of National Monuments. India. Delhi. Folio, pp. [1], [1] and 3, with 5 plates (4 coloured). Title on cover. s. l. [1884]
Details of decoration of the Diwān-i-'Am and Diwān-i-Khās, and plan of the buildings at the Qutub.

Preservation of National Monuments. India. Buildings in the Punjab. Folio, pp. [1], 2 and 3, with 7 plates (3 coloured). Title on cover. s. l. [1884]
"Badshahi Sarai at Nurmahal near Jalandhar," 2 plates; Plan of Lahore Fort, showing the original buildings, 1 double plate; "Shalimar Bagh, Lahore," 4 plates (3 double).
The 7 plates above are also to be found reprinted in Griggs' Photographs and Drawings of Historical Buildings, [g. v.], plates 77-81, 87 and 88, with contracted and somewhat different text; also, reduced to 3 plates, but with the same text as the latter, in the Journ., Ind. Art., Vol. VI, pp. 94-96.


COWLEY, J. Rough Notes on Sonah, and its Hot Sulphur Springs. Journal of the Archaeological Society of Delhi, pp. 78-84. 1850

Contains notes on the buildings there.


Includes fâdâ work, stone inlay at Agra, etc.


Notes on a shrine in answer to a query in Vol. VIII, p. 176.


DE FOREST, LOCKWOOD. Indian Domestic Architecture. Impl. 4to., [pp. iii], with 25 plates. [New York ?]. 1885

Includes some examples of Muhammadan architecture: Lattice window and wall surface of tomb covered with glazed tiles, Multan; Tomb of Ālah-ud-Din Khîlî, Delhi, etc.


On some very early mosques, one dated A.H. 341 (952). Dr. Horovitz, however, says that this date is not to be taken seriously. See Epigraphia Indo-Musulmëna, 1909-10, p. 31, note.

FALKE, JAKOB VON. Aus dem weiten Reiche der Kunst. Sm. 8vo., pp. 387. Berlin, 1889


FERGUSSON, JAMES. One Hundred Stereoscopic Illustrations of Architecture and Natural History in Western India. Photographed by Major Gill and described by James Fergusson. 8vo., pp. xii, with short note under each photograph.

Cundall, Downes & Co., London, 1864

Aurangâbâd, pl. 63-77 and 79-86. Tombs of Rabî’ah Durânî and Muzaffâr Šâîf, Jâm’ Masjid, Mosque in Old Palace at Rauzaab, Shâh Gang and Tomb of Pir Ismâ’îl.

On the Study of Indian Architecture. Journal of the Society of Arts, Vol. XV, pp. 70-80, with 3 illustrations and a map. 1866

Published separately, sm. 8vo., pp. 35, with 5 illustrations and a map.

Murray, London, 1887

Science and Art Department of Committee of Council on Education.

Illustrations of various styles of Indian Architecture. A series of fifteen photographs of some of the most important buildings in India erected between B.C. 250 and A.D. 1830. With a lecture on the study of Indian Architecture,
read at a meeting of the Society of Arts, on 19th December, 1866, and a report of the discussion which ensued. Svo., pp. vii, 35 and a leaf of text to each plate, with map and 5 illustrations in text.

London, 1869

Ahmadâbâd, Fatehpur Sikri, Agra, Delhi, etc.

*Fergusson, James.* History of Indian and Eastern Architecture. Svo., pp. xviii and 756, with 1 plate, 394 illustrations and 2 maps.

Murray, London, 1876

This edition was reprinted (without the author's consent) by Dodd, Mead & Co., at Boston in 1888, and again in 1891.


Murray, London, 1910

"Book VII: Indian Saracenic Architecture."


1912

Good photographs of Architecture at Delhi, Agra and Fatehpur Sikri.

Forrest, G. W. Cities of India. Svo., pp. xvi and 354, with 60 illustrations and a map.

Constable, London, 1903


Note on flyleaf: "The map and drawings which Major Franklin prepared are not to be found, and were never contained in the Geographical Collection of the India Office."

In the map Room of the India Office.

See Beveridge (H.).

*Furner, A.* List of Photographic Negatives of the Monumental Antiquities in the North-Western Provinces and Oudh. 4 to., pp. 13. Title from wrapper.

s.l., 1889.


Muhammadan antiquities, pp. 161-162 (no illustrations).


1874

See plate IV.

*Griggs, W.* India. Photographs and Drawings of Historical Buildings. 100 plates reproduced by W. Griggs. From the Collection of the late Office of Curator of Ancient Monuments in India. Folio. 100 plates (50 coloured), with explanatory text interleaved.

London, 1896

The greater part of the above consists of reprints from H. H. Cole's *Preservation of National Monuments* Series, and from the *Journal of Indian Art.*


1883

Notes on the Muhammadan monuments, pp. 286-287.

——— Notes on the Fatehpur District.


Muhammadan buildings, pp. 149-153.


North-Western Provinces and Oudh.

Government Press, Allahabad, 1887

Written to supplement its scanty architectural and topographical information. Airâwa Sadât, mosque, p. 7; Fatehpur, tomb and mosque of 'Abdu'l Samad Khan, a.d. 1121 (1709), pp. 13-14; Garkhi Jâr, pp. 17 and 36; Hathgâhzâw, temple rearranged as mosque, pp. 20-21; Khajûna, sarai and mosque, pp. 22-23; Mughal bridge, p. 24; Kora, pp. 24-25 and 30; Malwa, mosque, Imambâra, etc., p. 26.

GURLITT, CORNELIUS. Geschichte der Kunst. Large 8vo., 2 vols. 2 vols. 1902
Bergsträsser, Stuttgart, 1902
See Band I, pp. 403-405, with 1 plate; Die mohammedaner Indiens, pp. 643-646; Die mohammedanische Kunst in Osten, pp. 677-685.

HAIR, MAJOR T. W. Inscriptions in Gulbarga. Epigraphia Indo-Moslemica, 1907-8, pp. 1-10. 1908

Some Inscriptions in Berar. Epigraphia Indo-Moslemica, 1907-8, pp. 10-21, with 1 plate. 1908

I. Gáwlgårh. II. Narnála, with plate of the Muhammadi or Mákúkái gateway of the fort. III. Akola. IV. Bálápúr. V. Pötár. Shaikh Bábú. VI. Mákúkái. VII. Mehar. VIII. Shakarkheda or Fathkella. IX. Rohankhed. X. Bársí. Tāktá. XI. Sirpur.

An Inscription in the Fort of Daulatábād. Epigraphia Indo-Moslemica, 1907-8, pp. 21-23. 1908

Inscriptions in Hyderabad and Golconda. Epigraphia Indo-Moslemica, 1907-8, pp. 23-29. 1908

HAVELL, E. B. Indian Architecture: its Psychology, Structure, and History, from the first Muhammadan Invasion to the present day. 8vo., pp. xx and 260, with 192 plates and 49 figures. Murray, London, 1913

HENDLEY, THOMAS HOLBEIN. The Jeypore Guide. 12mo., pp. vii, 146, xi and 6, with 18 plates (line drawings). Jeypore, 1876

Architecture at Jaipúr and Amber.


On the palaces of Jaipúr and Amber.

Plate XIX: Mausoleum at Tejwara. See also plates XXVI and XXVII.


With a view to determine this he carefully measured the Tāj and its garden, a plan of which is given on the plate. There are two tables of measurements of different parts of the Jami Masjid, Moti Masjid, Tāj Mahal, and the Fort, for the purpose of deducing the relative proportions of each. Also extracts from the Sháhjahan Náma, by Muhammad Sálih Kumbó.

HOPE, T. C. Surat, Broach, and other old cities of Goorgerat, photographed by Lindley and Warner; with brief descriptive and architectural notes. Sm. folio, pp. [i] and 8, with 23 plates (20 of which are mounted photographs) and 6 figures (plans). The Oriental Press, Bombay, 1868

HORN, PAUL. Muhammadan Inscriptions from the Súba of Dihli. Epigraphia Indica, Vol. II, pp. 130-159, with 3 plates. 1894
Dating inscriptions of mosques, etc., at Jhajhar, Pánípat, Sowáh, Sonpat, Rohtak and Mahim, Khókarokót, Bóhm, Hišár Firóza, Barwálá, Fathábád, and Hání.

Muhammadan Inscriptions from Bengal. Epigraphia Indica, Vol. II, pp. 280-296, with 2 plates. 1894
Dating inscriptions of mosques, etc., at Bhágálpur, Hazrat Pandwa, Gaur, Mahálpúr, Khandkartiola (Shérpur), Bihár, and Munér.

Dating inscriptions of mosques, etc., at Fathábád, Hišár, Hání, Bhatání, and Rohtak.


HOROVITZ, J. A list of the published Mohomedan Inscriptions of India. Epigraphia Indo-Moslemica, 1900-10, pp. 30-144. 1912
Quwwat ul Islam Mosque and Qub Minar, Delhi; tomb of Shah Ni’matullah Shahid in fort at Hānas; Ajhāi din kā jhonpra Mosque at Ajmīr; Jāmī Masjid, Budān; mosque at Hānas; mosque at Bilgrām; tomb at Malikpur; Ḥādgh at Hānas.

HOUGHTON, Capt. [Photographs of Tomb at Tatta.] Oblong 4to., 11 plates, no text. [1859]


———Do. Second edition. 8vo., pp. xi and 946, with 13 plates and map. Bell, London, 1876


Delhi, Fat'hpur Sikri and Agra.


Delhi, 18 photographs; Agra, 9; Sikandra, 4; Amber, 4.

IRVINE, William. Note on an Inscription from Shamsābād, Fārūtshābād District, N.-W. P. *Proceedings of the Asiatic Society of Bengal*, 1894, pp. 76-77. 1894

Inscription from a mosque, dating it by abjad A. H. 702 (1302-3).


JACOB, Col. S. S. Jeypore Portfolio of Architectural Details. Issued under the patronage of His Highness Maharaja Sawai Madhu Singh of Jeypore. Large folio, 6 vols. and folio, 6 vols., as under:

Part I, Copings and Plinths, pp. [6], with 52 plates (1 col.).

Part II, Pillars—Caps and Bases, pp. [6], with 79 plates (1 col.).

Part III, Carved Doors, pp. [4], with 66 plates (11 col.).

Part IV, Brackets, pp. [4] with 68 plates (2 col.).

Part V, Arches, pp. [4], with 58 plates (10 col.).

Part VI, Balustrades, pp. [4], with 50 plates (1 col.).

Part VII, String and Band Patterns, pp. [8], with 64 plates (13 col.).

Part VIII, Wall and Surface Decorations, pp. [7], with 61 plates (2 col.).

Part IX, Dados, pp. [8], with 61 plates (37 col.).

Part X, Parapets, pp. [8], with 49 plates (17 col.).

Part XI, Chhatris and Domed Roofs, pp. [3], with 56 plates (1 col.).

Part XII, Jharokas or Balcony Windows, pp. [3], with 48 plates.

Griggs : Quaritch : London, 1890-1913

Includes large scale details of a great number of Muhammadan buildings at Agra, Ahmadābad, Ajmīr, Amber, Bījāpūr, Bunnur, Burhānpur, Broach, Delhi, Fat'hpur Sikri, Gwalior, Jaumpur, Jhavindwada, Kalpi and Lahore.


JARRET, H. S. Note on an Inscription on an ancient Mosque in Koh Inām, Zillah Allahabad, sent by A. M. Markham. *Proceedings of the Asiatic Society of Bengal*, pp. 72-73. 1880

Dated A. H. 736 (1384).
KITTOE, MARKHAM. Illustrations of Indian Architecture from the Muhammadan Conquest downwards, selected from a portfolio of architectural drawings, prepared with much care, and principally by regular measurements, from buildings at Agra, Delhi, Juapnur, Benares, Chunar and numerous other places in Upper India. Oblong folio, pp. [i], with 47 lithographic plates and explanatory text to the first 12.

Thacker, Calcutta, 1838

KUHN, DR. P. ALBERT. Geschichte der Baukunst. 4to.

See pp. 388-374, with 1 coloured plate, and figs. 632-638.

1909


Contains a considerable amount of architectural information, especially XCII, pp. 245-259.

1890-91


Mosque built by Aurangzib at Aurangâbâd, tombe II, pp. 146, with plate; Mausoleum of the Muhammadan dynasty at Mysore, II, pp. 43-47, with 1 plate.

1855


Gives a list of 231 buildings marked on the plan.

1855


Limited to 226 numbered copies.

1921


Architecture indo-musulmane, pp. 532-546, figs. 218-276 and 1 coloured plate.

1887


Firmin-Didot, Paris, 1893

Includes Agra, Ahmadâbâd, Ajmir, Bijâpûr, Delhi, Fatehpûr Sikri, Gaur, Golconda, Lahore and Sikandra, all well illustrated.

1871

LYON, CAPT. Notes to accompany a series of photographs designed to illustrate the Ancient Architecture of Western India. Taken for Government, and described by Capt. Lyon. 4to., pp. 19. Carey, Geneva, 1871

Bijâpûr, Karli, Ambarnath, Surat, Ahmadâbâd and Palitana.

I have never met with the set of photographs referred to, although I have seen it once in a bookseller's catalogue. The text-volume above is extremely rare.

1864


A transliteration without translation.


1822

With practically no centring, but different from the Mesopotamian method.


L'architecte musulmane, pp. 99-109, with 5 illustrations.


An account of the fort of Rotás, and of the Gujjar and other tribes residing in the neighbourhood.


Includes illustrations of mosques at Colombo and Raquoon.


Includes notes on Muhammadan buildings.


MUHAMMAD ‘ABD AL-GHAFIR, Dīlahāz, Dūrbin i ‘alam. Svo., pp. 54 and 124 pp. of illustrations. Lith. Star of India Press, Delhi, 1883

A list of 800 important buildings, mosques and places of interest to Muhammadans in India, with a brief description and an illustration of each.


Rohilkhand Printing Press, Bareilly, 1894


MURRAY, A. H. HALLAM. The High-Road of Empire; water-colour and pen-and-ink sketches in India. Svo., pp. xxix and 453, with 47 coloured plates and 106 illustrations, (mostly architectural).

Murray, London, 1905

Bijāpūr, Allāhābād, Agra, Fathpur Sikri, Delhi, Lahore, Ajmīr, etc.


Do. With introduction and notes by K. Deighton. Svo. pp. [iii], 29 and 23. Thompson, Madras, [1894]


ORLICH, LEOPOLD VON. Reise in Ostindien in Briefen an Alexander von Humboldt und Carl Ritter. 4to., pp. xvi and 298, with 22 plates (10 coloured) and many illustrations.

Mayer und Wigand, Leipzig, 1845

The 10 coloured plates are reproductions of native drawings of the Tāj, Great Mosque at Delhi, etc., and are similar in style to the plates in Sleeman’s *Rambles and Recollections*.

—Travels in India, including Sinde and the Punjab. Translated from the German by H. Evans Lloyd. Svo., 2 vols., pp. xv and 278; vii and 314. With 2 plates (1 coloured) and many illustrations.

Longmans, London, 1845


PORTFOLIO OF INDIAN ART. 4to., 28 parts, 47 coloured or tinted plates (9 double), no text. London, [1881-1886]


RIVETT-CARNAC, H., C.I.E., F.S.A. Archeological Notes on a March between Cawnpore and Mainpuri, N.-W. Provinces, during the Crying Season of 1879. Indian Antiquary, Vol. VIII, pp. 100-104. 1879. Remains at Kanaúj, etc.


ROBIE, JEAN. Une ville abandonnée. Fragment d'un voyage dans l'Inde. Bulletins de l'Acad. Royale de Belgique, 3me série, tome XXI, pp. 59-73. 1891. Also published in L'Art, tome L, pp. 72-75. An account of Amber.

RODGERS, CHAS. J. Revised List of Objects of Archaeological Interest in the Punjab. Compiled from Returns sent in by Deputy Commissioners of Districts, from Old Lists of the Public Works Department and from Reports of the Archaeological Survey. 4to., pp. [iii], 95 and vi. Ball, Lahore, [1904]


An article on E. W. Smith's Moghul Architecture of Fatehpur Sikri and Moghul Colour Decoration of Agra. [q. v.]


STIEVERS, JOHANNES. Bilder aus Indien. 65 photographische Originalaufnahmen mit einer Einführung. Square Svo., pp. 66, with 65 plates. Cassirer, Berlin, 1911


A roughly executed reprint, with many misprints. Very scarce.


Only the first edition contains the native architectural drawings, but the last is of importance, on account of the valuable archaeological notes of the late Vincent Smith on Delhi, Agra and Fatehpur Sikri.

SMITH, EDMUND W. Detail Drawings by the Archaeological Survey of N. W. Provinces and Oudh. Journ., Ind. Art., Vol. IV., pp. 13-14, with 4 plates. 1891

Door of fort at Ureha, of shisham wood studded with iron spikes, (2 pl.;) red sandstone screen at Fatehpur Sikri, (1 pl.).


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See plate XXI.—Palace of the King of Delhi; XXII.—The Cuttub Minar in the Ruins of Ancient Delhi; XXIII.—Grand Gateway and Tomb of the Emperor Aker at Secundra. XXIV.—The Taj Mahal.


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(To be continued.)
A FACTOR'S COMPLAINT FROM PORAKAD IN 1665.

By SIR R. C. TEMPLE, Bt.

[Mr. William Foster has drawn my attention to the accompanying, rather amusing complaint about a cat and some pigeons belonging to a couple of English factors stationed at the little isolated factory of "Porqua," that is, Porakad on the Travancore Coast, near Alleppey, in 1665. It was addressed to the President at Surat at that date, Sir George Oxenden and it is of value as showing the condition under which the servants of the East India Company had to pass their lives in India in the early pioneer days. Something of the kind prevailed in Upper Burma in our own time, in the first years of its occupation during the Third Burmese War in 1885-9, for I well recollect a petition to myself in Mandalay about 1888, which began—"Whereas my hen has a habit of laying its eggs on other people's gardens, and whereas X has kept my hen's eggs and refuses to deliver them up, I pray the Court to order X to give up my eggs to me."

As Mr. Foster's forthcoming volume of *English Factories in India* contains full details of the factories mentioned in the letter now reproduced, as well as accounts of the individuals who figure in the story, I have only added such brief notes as are necessary to elucidate the text.]

RIGHT WORSHIPFULL &CA., MY HONOURED FRIENDS.

Our last unto you was dated the 9th November last Per the Royall Charles, since whose dispeed wee have nothing of generall businesse worth your notice, and if there were, this conveyance is not very convenient to write any such matter, nay, am heartily sorry that I am forced to make use thereof, and also that I must trouble you with so unseemly a matter, which you will find in these insuing lines, although there hath been no want in me to present the same, but now to my great greife am able to hold no longer.

The letter I sent you last yeare to the President was occasion'd upon the like story that this now is, the sending whereof Mr. Harrington knew very well, and might, if he had been minded to have written likewise. Therefore, whereas you say in your last to this factory you wonder that Alexander Grigbie mentioned nothing of Mr. Harrington,\(^1\) the reason was because he was well and would not write himselfe, vizi. upon the 29th May last, being the Kings Coronation day, at which time I was extreme ill. Yet, about 4 a clock in the afternoon I went out into our Balcony, where wee commonly dine, at which time I found said Mr. Harrington looking upon a Silver hilted sword that he had newly made, and sitting down, I called to my servant for a boule of Congee (rice and water boiled together),\(^2\) which to this instant is my cheifest licknor, and seeing them merry, had a desire to participle of their mirth, and began to drink to a Portugall that was in the company in my said liquor. Mr. Harrington, turning towards me, falsely accuses me that in those words I dishonoured him, he imagining that whereas I spake to the aforesaid Portugall, I had asked him to sell his sword, although all they that stood by knew and testified that there was no such word spoken; yet there was no persuading him.

To be short, he said I was what he pleased to call me, and strikes at my beare head with his naked sword, I having nothing to defend my selfe but my boule of Congee. Yet, by Gods mercy I had no hurt, only a small cutt' upon the backside of the finger on the left hand,

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1. John Harrington, who had been put in charge of Porakad factory c. 1661. He and Grigby had been previously stationed at Old Kalyal, near Tuticorin. (Information from Mr. Wm. Foster).

2. Hind. कोजी, Tam. കോജി, water in which rice has been boiled, invalid 'slope,' gruel-used by sick Europeans in India.
the standers by preventing him from doing me any further mischief. Mr. Wade 3 can testifie the thing, being present; and the same evening finding ditto Wade asleep, cuts him over the Nose, because I had desired him to take notice of the aforesaid passages, who besides that, hath received (poore man) severall' base usages at ditto Harringtons hands in the time he was with us. Yet, allthough this was not the first by many, I was contented to passe it with the rest, not so much as mentioning the same in the aforesaid letter to the President, expecting that your Worshipp &ca. would have fully granted me my petition without any restriction, for as long as there is life there is hope. Besides I was so farre from remember those hare-brain'd stories, that considering that wee had lived 6 yeares (unfortunately) together, I was loth to leave him here alone.

But now he hath me all alone and sick, domineers worse then ever, allthough I have indeavoured all the wayes that possible I can to shunne these occasions by retiring my selfe, and at all times giving him his owne way and saying; yet all this will not suffice him.

For being extremely troubled with rats, in so much besides the damage they did my things, they also bit my fingers, that I was not able to rest for them; to remedy which I procured a cat. But first please to take notice that he brings up pigeons in our dwelling house, nay, they are commonly in the very place I lie, and, as he saith, my cat killed two of them. And a few days after this, spies the cat upon the house and shoots her. Whereupon I told him if I would, could put as much shot into something else of his that was then sitting by me, and that in killing my cat for going aloft upon our house he cleared his old malice, being naturall for all such creatures so to doe, who were farre more profitable and wholesome in a house then pigeons. Upon this he rises up and begins to spurne me maliciously in the belly (the effect of which I felt for some days after) with his foot, knowing the cheifest of my infirmity lay there, and having used me farther at his pleasure in like manner, then sets him down againe. If I would I was not able to resist him, for I had resolved before hand if any thing should happen againe not to doe any thing but wholly to referre my selfe and cause to your Worshipp &ca., who I am confident will not faile to doe me Justice herein. And if I were not certaine of that, although I have not at present sufficient strength, there wants not other wayes which I beseech God to withhold me from and replenish me with patience, seeing its my lot to have such a comforter in this my so tedious affictions, though some times when these things comes in my mind, together with the force of my infirmity, were it not but that I am confident that you will order me satisfaction, I should sink down under this so heavy a burden, I being so ill fitted to beare it.

He is continually ubraiding both me and my relations in a most vile manner, both in publique and private, saying the other day I was but Mr. Travers butler at Caille, 4 and what am I more here, and who am I to bring cats into the house, and that I was good for nothing but to . . . . . . . , and that he had as absolute power as any prince. And thus he lords it over a poore Sick man, that the very people and servants cry out shame againe at him.

And because he doth assume to himselfe such power and to govern after such a rate, please to accept of a small peice thereof, and by that you may guess what the rest is, for by the manner of it, it seems as if he were not to be accountable to none but God for any actions done here. (He would faine be Royall but cannot indure a Royallist.)

3 Mr. Foster tells me he has only found one mention of Henry Wade, as a witness to a protest to the Dutch in 1664.
4 Walter Travers was head of the factory at Old Kayal, established in 1658, and Harrington and Grigsby were his subordinates. Foster, English Factories, 1655-1660, pp. 218, 220.
First, as concerning the exercise of his religion. Wee have used it with such secrecy that there is none to this time knowes that we professe any, yea or no. Secondly, to this houre no accompts calculated or passed. Thirdly, orders or good houre here is none, for he sleeps not one night in 3 months in the factory. He hath also entertained the Portugall that came from Surat upon the Royall Charles for his companion, at the Companys cost.

As for me, he hath several times told me if I were not contented, I might walk upon't, which now I hope you will not take amisse if I goe without bidding to winter in Caile Velha, [Old Käyal], first, because this discontented life doth much augment my distemper. Secondly, this our factory is but as a choutry, not for a sick man to winter in, being within a stones cast of the Sea, so that I intend, God willing, in April for that place, and in August will not faile to be here again, before which time I hope wee shall heare from your Worshipp I may be fully ordered to imbarque for Surat upon the first shipp that shall touch at this port; for my flux is now turned to another disease common to many in these parts, and for want of good meanes, leaves very few untill they goe to their grave. The Portugall calls it Almearama, or piles in the guts. Be it what God pleases, I feare it hath been so long upon me that I shall never recover my health perfectly againe, and that for want of meanes in time.

If I live untill September next, I shall have served the Honble Company Seaven yeares, having hitherto received but 20 li., therefore intreat you to order me to receive what you shal think fitting. For the rest, I will not trouble you here againe with repe[t]itions of our hard fortunes and losses, because it hath been formerly done, only say that our hap cannot be paralleled, intreating you to have that in remembrance.

And now craving pardon, although I could not make my greifes known unto you in fewer lines, not doubting but that your Worshipp & ca., will seriously consider this my case, so with presentation of my best service,

Porqua [Porikäd]
the 21th february,
1664-5.

NOTE ON ONE OF THE AMARÂVATI SCULPTURES IN THE COLOMBO MUSEUM.

BY THE LATE E. K. AYRTON, ARCHAEOLOGICAL COMMISSIONER, ANURADHAPURA.

Prefatory Note.

[The late Mr. E. R. Aytton, Archeological Commissioner, Ceylon, wrote some time ago, a few valuable notes on a paper by Mr. R. Sewell, in Vol. XXXI of this Journal, showing that certain Buddhist sculptures now in the Colombo Museum must have come from Amarâvati. These notes, which support Mr. Sewell's contention, were for some reason never published, and a duplicate of them was found amongst Mr. Aytton's papers. The duplicate has been forwarded to me by his successor, Mr. A. M. Hocart, together with three photographs of the sculptures concerned. These photographs have already been published with Mr. Sewell's paper and the reader can refer to it. But the notes are published now for the first time—Ed.]

Mr. R. Sewell in a paper published in 1907, entitled Antiquarian Notes on Burma and Ceylon (ante, XXXV, 293-299), pointed out the probable provenance of three pieces, two sculptures and one octagonal pillar, of light grey closely grained quartzite stone, which are in the Colombo Museum. He showed, on good grounds, that these three stones must have been carried off from the Amarâvati Tope in the Madras Presidency.

In this note I only propose to try and show what the subject of the sculptures on one of these stones (Plate II, fig. 4, in the article referred to above) represents.

5 An interesting South Indian term: a rest-house at four cross-roads: a public building. Tamil châvâdi; Malayal, châvâti, Can. chévâthi; Southern Hindustani, châwâri: old Anglo-Indian choutry, choultry, through Northern Indian influence: Hindi, chauntri, a Court.

6 Grigsby did not go to Old Käyal, as Harrington had to go there hurriedly on the death of Travers, in April 1664, to maintain the co.'s position. In July the unfortunate Grigsby was seized by the Dutch, who raided Porakâd, and carried him off to Cochin. (Information from Mr. Wm. Foster

7 Port: almaçaimas, hemorrhoids
As Mr. Sewell has pointed out, this particular stone is carved in the crude style of the older sculptures of the Amarāvatī Tope.

Unfortunately, the slab lacks a corner, but otherwise it is well preserved. In the foreground couch three women in attitudes suggestive of deep sleep, and the arm of the fourth is just visible near the edge of the stone. Facing these, and lying on her right side on a couch, is a woman. Behind the couch stand four men, one of whom is armed with a long spear; two are unarmed, and of the fourth only the left shoulder is visible.

There can be little doubt that this represents the bedroom of Queen Māyā on the night of the conception of the Buddha.

According to the Jadaka, Māyā, on the night of Buddha's conception, saw in a dream the four Gods of the cardinal points raise her couch and carry it to the Anāwatapta lake where she bathed. She was then carried back again, and as she lay on her couch, the Bodhisattva, descending in the form of an elephant, entered her right side.

The traditional attitude of repose for Māyā at this moment was on her left side. So much so that in the Gandhāra sculptures "in sculpture No. 251 in the Rawlinson Collection at Peshawar...the sculptor having placed the head to the left, has been forced to draw the queen with her back to the spectator to avoid breaking the tradition" (Spenner, *Handbook to the Sculptures in the Peshawar Museum*, p. 6). And this case is not unique, since there is a small sculpture of the same period in the Lahore Museum which shows the queen lying on her left side with her back to the spectator.

The only exception to this rule which I have been able to find is on an old relief at Sānci (Fergusson, *Tree and Serpent Worship*, Pl. XXXIII) where Māyā lies on her right side, the elephant hovering above. Possibly the tradition had not crystallized at that early period.

The Amarāvatī sculptures, which show the scene with the elephant, all show the queen in the same traditional position, that is to say, lying on her left side. See Fergusson, *Tree and Serpent Worship*, Pl. LXXIV, and Pl. XCI, 4, p. 232, which represents Suddhodana and his friends.

It is extremely unfortunate that our stone should be broken at the top left hand corner, since had it been perfect and shown no elephant, the identification of the scene would have been simple.

An Amarāvatī slab figured by Burgess (Amarasvati and Jagagayappata Stupas, Pl. XXVII) resembles the Colombo sculpture. The chief exception is that the four men are standing at the four corners of the couch instead of behind it. Only one of the four is armed; the queen lies on her right side as on our slab and the four women slumber in the foreground. It is interesting to contrast the carving and grouping on this slab, which is of the later Amarāvatī style, with that of the Colombo example.

Writing of it, Dr. Burgess says: "Scene very frequently represented. It reveals the bedroom of Māhā Māyā, the mother of Gautama the Buddha, on the night of her conception, with four female slaves in the foreground. She is represented asleep on her couch, and with four male figures at the corners of it who are the guardian Dvaras of the four quarters.—Vaiśrāvana of the North, Virupaksha of the West, Dhritarāśtra of the East and Virudhaka of the South,—whom she saw in her dream take up her couch and bear it to the Himālayas, where their queens bathed her at the Anāwatapta lake."

It is undoubtedly this scene which is portrayed on our slab—the bedroom of Queen Māhā Māyā just before her visit to the lake Anāwatapta.

Other representations of the conception of Buddha which throw light on this subject are the following:

(1) In Cunningham's *Bharhut Stupa*, Plate XXVIII is representative of Māyā Devī's Dream. She lies on her right side and an elephant is hovering above. Behind her head a female attendant stands with hands raised in prayer. Before her couch are two seated females, one with a chauri; both are apparently asleep. On p. 83, paragraph 2, Cunningham says: "A white elephant of the Chhadanta breed approached the princess in her sleep and appeared to enter into her womb by her right side." At p. 89 he says: "In Bharhut sculpture the princess is represented in the centre of the medallion sleeping quietly on her couch, with her right hand under her head, and her left hand by her side. The position leaves her right side exposed." The Princess was obviously meant to be lying on her back.

(2) In *Tree and Serpent Worship*, Pl. XXXIII, Right hand pillar of E. Gateway (p. 145), "Māyā is asleep on the terrace of the palace, dreaming that a white elephant appeared to her and entered her womb."

(3) In *Tree and Serpent Worship*, Pl. LXXIV Amarāvatī: Māyā is on her left side on a couch the elephant far above her. Behind her a two women, and in front of her are five women 4 gods are at each corner." 1

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1 When preparing "India" for Hutchinson's illustrated *History of the Nations*, 1914, I drew Mr. R. B. Ogle's attention to the ancient sculptured representations of Māyā's Dream as reproduced in the above books, and this caused him to draw the spirited illustration shown at p. 118 of that work, which to my mind adequately represents the scene as it presented itself to the imagination of the ancient artists.—Ed.]
THE ORIGIN AND EARLY HISTORY OF THE MERS OF MERWARA.

BY LIEUT.-COL. JOHN HOSKYN, C.B.E., D.S.O.

The Mers of Merwara are the Highlanders of Rajputana. Inhabiting a narrow strip of hilly country in the heart of that province, they have always maintained their independence against the attacks of the powerful Rajput States by which they are surrounded; and a free and manly carriage, the hereditary badge of liberty, distinguishes them from the neighbouring tribes of bondsmen and tillers of the soil. For centuries before the coming of the British, the Mers not only held their own in the rocky fastnesses of the Aravali Hills, but made active reprisals on the enemies who sought to subdue them.

Issuing from their narrow glens, parties of these lean caterans would speed North and East and West; avoiding beaten roads and travelling by desert bye paths; one or two of them mounted on small ponies, and leading other ponies with capacious sacks for the receipt of booty, but most of them on foot, each armed with a spear, a leather shield on his shoulder, and a short curved sword slung at his side. Thus they held on their way to some distant town or village, drowsing in the stagnant security of the plains; where, that night, would be heard the shout of the startled watchmen, quickly stifled; the cries of terrified bunnias, dragged from their beds and persuaded, without loss of words to produce their hoards; the shrieks of women, and the hoarse cries of the plunderers ranging swiftly through the streets. The city of Ajmer, lying amongst their own hills, was a milch-cow to these wiry little marauders. They knew the secret paths by which they could swarm like bees into the Fort of Taragarh, and they took toll of the marches of Bandi, Shahrura, Jodhpur and Udaipur up to the very walls of those cities.

Naturally, the proud Rajput States looked on these raiders with contempt, considerably tempered by exasperation. The small chiefs and Thakurs whose lands lay at the foot of the hills, paid blackmail to the hillmen, and even sought to gain their friendship by giving them assistance and shelter when they needed it; but the larger states scorned such terms as these. Jaipur, Jodhpur and Udaipur each claimed the over-lordship over different portions of the Mer country; and several expeditions were sent by the Princes of those States to punish the "Crows," as they called the hillmen, and destroy their nests in the glens. But the Rajput warrior, brave as a lion in a galloping, sword and lance encounter in the open was never a hill-fighter; his horse was useless to him in the narrow, rocky ravines and thick scrub-jungle of the mountains; his lance could not reach the active enemies who swarmed on the hill-sides shooting arrows, hurling down boulders and charging home, sword in hand, when they saw an opening. The Rajput Armies were forced to retire; the "Crows," squatting on the ridges above them, croaked cheerfully at the retreating cavalcades, and not many nights passed before the villages of the plains were again paying the penalty of their Prince’s failure.

It was not until about a hundred years ago that these wild mountaineers were subdued by a British force; and in due time a British Officer, a subaltern in the Bengal Artillery, Dixon by name came to rule over them. How this Gunner subaltern devoted himself to the service of this "new-caught sullen people"; how he exorcised the "devil" in them, and taught the "child" that remained the elementary lessons of civilisation and discipline; how with firm hand and kindly heart he won their devotion, once for all, to the British; how he fought for them against political intrigue, when the Rajput Princes, seeing them tamed and, as they thought, broken, revived their old claims to their land; how he lived among them, and how, finally,
he died among them, having seen the fruit of his work, when the Mers stood firm as a rock in the flood of the mutiny of 1857, and a loyal Mer Regiment marched into Ajmer, and defied the mutineers of Nasirabad to lower the British Flag in the chief city of Rajputana: all this is written, no mean page of it, in the Book of the Chronicles of the British Empire. But our business at present lies not with the modern history of the Mers, strangely interesting though it be, but with their origin and early history.

The Mers themselves have no historical records; all connection with the past, written or oral, except what exists in names and customs, was effaced during the centuries of anarchy which preceded the British occupation, and when the tribe returned once more to the paths of civilization they found it necessary to give an account of themselves which, in that country of exclusive castes and prehistoric genealogies, would fix the conditions of social intercourse with their neighbours. The hereditary Bards of the tribe rose to the occasion and produced a legend that the tribe was descended from a Chauhán prince, a grandson of Prithví Ráj, the last king of Ajmer. The legend says that this prince carried off a Mina girl of Bándi, and married her, believing that she was a Rájpútí. When this mistake was discovered, she was expelled from her husband's home with her two sons Anhel and Anúp, and wandered into the Arávalli hills, where she found a refuge; and her sons became ancestors respectively of the Chitás and Barars, the two chief clans of the Mers. But the legend takes no account of the facts that the stock names of the Náks or branches of the Mers are, not Chauhán alone, but Páñwàr, Gahlot and Pariáar as well; and if any further proof is needed of the incorrectness, or at any rate incompleteness of the legend of the Bards, it is contained in the Bardic chronicles of the Chauhán themselves, which mention the Mers as a powerful fighting tribe long before the times of Prithví Ráj.

The accounts given by modern historians of the origin of the Mers do not as a rule go much beyond this legend of the Bards. Colonel Dixon in his sketch of Merwárá accepts the legend, which he gives, at great length, and traces the genealogy downwards through various mythical descendants of Anhel and Anúp; and this genealogy, on the strength of Dixon's acceptance of it, is to-day implicitly believed in by the Mers themselves.

Colonel Tod in the Annals of Rajasthàn derives the name of the tribe from meru, a hill; and states, in one place, that the Mers are a branch of the Míná tribe, and in another, that they are descended from the Bhattis of Jaisalmer. A Muhammadan historian of Ajmer mentions a vague legend from the Bardic chronicles of an ancient Mer Kingdom of Tanor, in Merwár, from which the Mers were driven by the Ráthors, when the latter took possession of the country. A native Christian missionary named Manáwar Khán, who lived for 40 years in Todgárh carrying on missionary work among the Mers, and who therefore should have known better, published, about 1900, a small History of the Mers of Merwárá in Hindi, in which he says that they are aborigines like the Bhils and Mínás, from whom they are distinguished by the fact that they have made more progress, socially, under the British, than those tribes have done under native rule. This theory, unfortunately, did not commend itself to the Mers, who solemnly burnt the book in a public assembly of the representatives of the tribe, and called the reverend author names which I should be sorry to repeat. Finally, Sir William Hunter in the Imperial Gazetteer of India dismisses the ancestors of the Mers with the remark that they were half-naked aborigines, careless of agriculture, and engaged in constant plundering expeditions into the surrounding States. "Up to 1818," he says, "the history of Merwara is a blank." It is necessary to go further afield to find the clue which connects this tribe of "half-naked aborigines" with an ancestry at least as ancient and as renowned as that of any other race in India.
The principal authorities on which I have based the following account are:—Elliott's *History of India*, Volume 1, Professor Dowson's notes to the same; Pandit Bhagvanlal's *Early History of Gujarat*, and the account of the Gujarats given in Volume IX of the *Bombay Gazetteer*. The Rajput annals of Râjpûtâna and Kâthiâwar also furnish several references to the Mers, which complete and elucidate these accounts, and specially throw light on the subject of the connection of the Mers with the Rajputs.

At some period during the 5th century of the Christian era, when the Persian empire of the Séasanids was being attacked by the White Huns or Ephthalites, and the great hordes of Central Asia were in a state of volcanic flux and turmoil, an upheaval took place in the regions of Northern Persia, on the confines of the ancient kingdoms of Georgia and Media, which resulted in a huge tidal wave of humanity being propelled Eastwards and Southwards toward the Frontiers of India. This Army or horde (ardâ) was composed mainly of two tribes, the Gurjaras from Gurgistan (Georgia) and the Mihiras from Mihristân, the land of the Sun, Media. Through the passes of the mountains this flood poured into the Panjab, and its further progress to the South-East being stemmed by the strength of the Hindu Kingdom of the Gupta dynasty established there, it followed the line of least resistance, turned South by the Indus valley, and spread over the deserts of Sind and Western Rajputana. In Sind it encountered the opposition of the great tribe of the Jats, themselves the jetsam of a former horde of Getae, or Goths, who had flooded the country in the same way some three centuries earlier, and were then settled on both sides of the river. The newcomers moved down the Eastern bank, driving the Jats across the river; and, leaving a large colony of Mihiras to occupy the valley, they passed on into Kâthiâwar. Here the Mihiras appear to have remained, while the Gurjaras moved on and settled in the adjacent province, now known as Gujarât. The name of the former tribe is variously written as Maitraka (belonging to Mitra=Mihira), Mihira, Med or Mand. This varied nomenclature has led to some confusion, and historians have not always recognised the tribe under the various names by which they are mentioned, but the arguments of Pandit Bhagvanlal Indraji have placed it beyond reasonable doubt that the modern Mhâirs or Mers of Merwâr and Kâthiâwar are identical with the Maitrakas or Mihiras of the great migration.2

The period of the arrival of the horde of Mers and Gujarats (to give them at once the names by which they are now known) was a critical one in the history of Hinduism. The ancient religion of the Brahmins had suffered from centuries of corruption, and had fallen into disrepute; the doctrines of the Reformer Gautama, the Buddha, backed by the authority of the Mauryan emperor Asoka, had swept the country from North to South. But with the Mauryan empire long fallen, and the elevation of the Gupta dynasty, the Brahmins saw an opportunity for recovering their lost supremacy. In the civilised regions of the North and East they were successful; but in the West they encountered the vigorous opposition of the Jains, who had established themselves in great strength in the Western Kingdoms. By the active proselytism of the Jains on the one side, and the more carnal arguments of slings and arrows employed by the aboriginal Bhils on the other, the ranks of the Rajput Kshatriyas, on whom the Brahmins relied to defend their temporal power, were getting perilously thinned; and the opportunity of recruiting these ranks, by admitting the warlike strangers from the North to the privileges and responsibilities of the Kshatriya caste, was too obvious to be missed by the astute Brahmins.

There was nothing revolutionary in this proceeding, for many times in the history of Hinduism the same expedient has been resorted to. According to the strict law of Manu the higher caste of Hindus cannot be entered by foreigners or men of lower caste, except by the drastic process of re-birth. But has any human law-maker yet succeeded in defeating the ingenuity of his disciples? The acumen of the Pandits was not unequal to the twisting of this rule to suit the dictates of policy or of necessity. First of all, there was the discreet fiction, that the warlike neighbours were descendants of an original Kshatriya stock, who might regain their ancestral caste rights by returning to a devout observance of their religious duties, more especially those which enjoined the protection of Brahmans. Then again, according to Manu, a king is composed of particles drawn from the essence of the gods, and this applies not only to Hindu kings, but to all kings. The ruler even of a tribe of foreign invaders could therefore claim to be an emanation of divinity, and could hardly be denied the right, should he claim it, to rank as a Brahman or at the least a Kshatriya; and once admitted in his case, this right might quite logically be extended to his clan, whose origin was the same as his own. Under successive applications the letter of the law was finally broadened into the general rule, that "who acts as a Kshatriya, him you must consider a Kshatriya." Two well-known examples of the application of this rule in Western India, besides the Mers and Gujars, are the Chitpáván Brahmans, who are said to be descended from a crew of foreigners shipwrecked on the Konkan coast; and the chiefs of the old Marátá families, who have been admitted to the Kshatriya caste, although the Brahmans of Northern India still believe them to be of Persian origin.

But was there anything to induce the chiefs of the invading tribes to put themselves and their followers beneath the Brahman yoke? Admission to the exclusive and jealously guarded caste of king-born warriors, over which hung the glamour of Rajput tradition and chivalry, was undoubtedly an inducement to the warlike barbarians; and the subtle Brahman well knew how to turn to account the common weakness of human nature, to desire most that which is most difficult to attain, without regard to its intrinsic value. But there was another powerful bond which attached the Mers to the Brahman cause and alienated them from their opponents. The Mers brought with them from Persia the worship of fire and of the Sun. Mihir in the ancient language of Persia, and Mitra, in Sanskrit, are names for the sun; and the names Maitraka and Mihira by which the Mers are known in the Hindu accounts of the great invasion, seem to connect this tribe in a particular manner with Sun-worship. They would therefore be naturally attracted to the side of the Brahmans (Chitpáván), who were also Fire and Sun worshippers, in opposition to the Jains and Buddhists, who had not only abandoned this worship themselves, but had forbidden its continuance in the territories where they held sway.

In order to lend especial emphasis and éclat to the admission of this powerful reinforcement to the ranks of their defenders, the Brahmans determined to signalize it by performing the sacred rite of Initiation by Fire. This rite would appeal especially to the newcomers

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4 Wilford in Asiatic Researches, X, 91.
5 [There is this much to be said in favour of the "Brahmans." The Mers were probably quite as much "Kshatriyas" as the other "Rajpút Kshatriyas" of the 6th century.—Ed.]
6 See below for an account of the connection of the Magha Brahmans with the Magi.
7 Cf. Mihirakula, Child of the Sun, the title of the great White Hun ruler in Northern India in the early 6th century.
8 Gladwin's Ain-i-Abbasi, II, 43.
as a sacrament of their own religion, and would emphasise their antagonism to the Jains, who had tried to stamp out fire-worship. Apparently it was reserved for the most solemn occasions only, and was seldom employed, except for the initiation of the Brahmins themselves. Something resembling it is said to have been employed at the initiation of the Chitpavan Brahmins above referred to. Actual details of the rite are not known. Legend describes the scene on the sacred mountain of Abu, where the gods assembled in open Lodge round the great Agni-kunda, or Fire-pit, which is still to be seen there. First Indra made an image of grass, sprinkled it with the water of life and threw it into the fire-fountain, muttering the Charm of Life slowly. From the flame arose a mace-bearing figure shouting "Már, Már". He was called the Parmār or Foe-slayer. Next Brahmā framed an image of his own essence and threw it into the fire-pit, repeating the Life-charm. A figure rose with the sacred thread round his neck, a sword in one hand and a copy of the Veda in the other. He was called Chālukhya or Solānki. The third champion was the Pariār, who was created by Rudra, and rose from the flame, black and ill-favoured, bearing a bow. Last of all came Vishnu’s image, the four-armed Chauhān.

According to the legend, the Parmār or Pañwar received Dhār and Ujjain as his heritage, to the Solānki was assigned Anhilpura, to the Pariār the desert regions West of Abu, and the North was given to the Chauhān. Of the thirty-six royal races of Rajputs it is said the fire-born are the greatest, the rest were born of women, while these owe their origin to the gods themselves. There can be very little doubt that these four fire-born races were originally Mers and Gujars, and date their origin from the fifth century. Unless we are prepared to accept the legend of their miraculous creation, we must conclude that they originated from a non-Hindu warrior race. The fact that their appearance synchronised closely with the arrival in Rajputana of the conquering tribes of fire-worshipping Mers and Gujars, points at once to a probable source from which this new accession to the fighting force of the Kshatriyas was drawn.

In an old Rajput inscription, a prince of the Pariār race is referred to as a Gujar. The principal division of the Gujars in the Panjab bears the name of Chauhān. The Solānki Oswāls, the leading class of Western Indian Jains, are Gujars. In poems, Bhim Solānki, the great king of Anhilvādā is called the Gujar.

The nature of the connection between the Mers and the Gujars is not quite clear, but in view of their common country, common religion and customs and their combined invasion of India it is fair to assume that it was very close. It has been suggested that the Mers were not regarded as a separate tribe, but as a ruling class of the Gujars; the later still refer to their head-men as "Mir." In any case the fact that Mër kingdoms were established in the countries first over-run by the invaders, as Kashmir, the Indus valley, and Kāthiawar, while the Gujars either went further afield or remained in the Mer kingdoms in a subordinate position, seems to show that of the two tribes the Mers predominated in power and influence. It is in the last degree unlikely, therefore, that if Gujars were admitted to the caste of Kshatriyas, Mers should have been excluded. Moreover, of the four stock-names of the Mers given above,
three correspond with names of the fire-born tribes. The fourth stock-name, Gahlot, refers to a different origin, which will presently be explained.\textsuperscript{16} I conclude therefore, that of the four fire-born tribes of Rajputs, three, \textit{viz.}, the Chauhán, Pariár and Parmár were composed of both Mers and Gujars; the fourth Solánkí, may have been composed of Gujars alone.

In the early 19th century, the Bards of the Mers, greatly daring, ventured to ascribe the origin of their race to the debased offspring of a Chauhán prince. A strain of Chauhán blood, even though blended with disgrace, was the highest genealogical pinnacle to which they could aspire, and even this claim was not admitted without derision by their neighbours. The strange truth appears to be, that instead of the Mers being descended from the Chauháns, the Chauháns themselves are descendants of the ancient nation of Mers.

Besides those who were specially distinguished by the fire-initiation, other clans of the invaders attained the dignity of inclusion among the Rajput royal races without undergoing this ordeal. Probably most of the Rajput Chiefs of Kathiawar are descended from the Mer conquerors of that province. The Jethvá Chiefs of Porbandar, for instance, who were formerly powerful rulers, are almost certainly of the Mer\textsuperscript{17} tribe. They are still called Mer Kings, and the Mers of Porbandar regard them as the head of their clan. But the most noteworthy case is that of the kings of Vallabhipur in Eastern Kathiawar. About the end of the fifth century, a chief named Bhatarika, a Mer of the Gahlot clan, conquered the city of Vallabhipur, the last stronghold in Kathiawar of the decaying Gupta monarchy, and founded a kingdom there which included the greater part of Kathiawar, Gujarát, and Southern Rajputana. A scion of this dynasty in A.D. 720 conquered Chitor\textsuperscript{18} from the Mori or Maurya Chief who held it. His descendants are the present ruling family of Udaipur. This origin of the Sisodias perhaps accounts for the curious blend of Sun-worship with orthodox Hinduism which exists in Udaipur; and it throws an interesting light on the claim of the Mahárâns to a descent from Nûshirwân, the great Sasanian emperor of Persia.\textsuperscript{19}

Not only were the warriors of the Mers admitted to the Kshatriya caste, but their priests were recognised as Brahmans. The horde of fighting men was accompanied by a hereditary tribe of priests, called Maghs, who were under the special favour of the great conqueror Mihirakula.\textsuperscript{20} In India the Maghs seem in general to have worshipped a combination of the Sun and Śiva under the title Mihir-ešwar (Sun-god). This was the established religion in the Vallabhi kingdom of Bhatarika and his successors.

But a pure form of sun-worship was maintained at Multân, Dwárkâ, Somnâth and other holy places, probably by the priests of the sect.\textsuperscript{21} The descendants of the Maghs under the name of Maghâ Brahmans now form one of the leading priestly classes of South Mârwâr.

\textsuperscript{16} These names are probably adaptations of tribal stock-names of the Mers and Gujars, which have been given Indian meanings. \textit{Bom. Gazetteer}, Vol. IX, Part I, p. 483. Tod's \textit{Annals}, 2nd edition, II, 497. The Gahlots for instance are probably identical with the Geta mentioned by Herodotus as a principal tribe of Medes (\textit{Encyc. Britannica}, Art. "Media").
\textsuperscript{17} \textit{Bom. Gazetteer}, Vol. I, Part I, p. 87.
\textsuperscript{18} Tod's \textit{Annals}, I, 229-231.
\textsuperscript{20} Troyer's \textit{Rajatarangini}, 307-309.
\textsuperscript{21} Herodotus mentions the Magoi (Magi) as the hereditary priests of the Medes. Modern (post-Islamic) Persian poetry is full of references to the Maghs, the priests of the ancient religion. Reinaud' \textit{Mémoire sur l'Inde}, 93-99. Muir's \textit{Sanskrit Texts}, I, 497.
Neither the date nor the circumstances of the fall of Vallabhipura are clearly known. The most probable account is that preserved by the Portuguese traveller Alberuni, who says that the Arab chief of Mansur, in the Indus valley, sent a naval expedition against Vallabhipura. In a night attack the king was killed and his people and town were destroyed. Alberuni gives no date to this event; but it must have occurred between A.D. 750 and 770.\footnote{22} After the destruction of Vallabhipura, the Mers power seems to have moved inland, probably to avoid another encounter with those terrible raiders, and to have centred in the hilly country West of Chitor, where a large tract of country received the name of Meawar\footnote{23}, the country of the Mehs (Mers).

The subsequent history of the Gahlots of Mewar, as well as that of the main branches of the Chauhans, Pathar, and the Pariars is sufficiently well known from the Annals of the Rajputs among whom these tribes are now included. But besides those who by achievement, or Brahmans initiation, were cleansed from the dust of their ignorance and obtained a place among the Kshatriyas, a proportion of the Mers held to their ancient faith, and either from choice or from necessity, remained outside the pale.

Among these were the Mers of Sind, of Kâthîâwâr and of Meewâr. In proportion as the fire-born Rajputs grew in reputation, in power, and in pride, their brethren of these tribes sank into oblivion, and finally after a lapse of nearly a thousand years, they emerge into the light of modern history as despised barbarians, stripped of every vestige and even memory of their former greatness. One can only darkly surmise the causes and circumstances of this strange discrimination of fate.

One curious tradition has been handed down in the tribe from ancient times and survives to this present day. According to this tradition the kings of the Mers in ancient times were white men, and it is decreed that the Mers shall never be ruled or led by any other than a white race. I like to think that the old Mers who did not become Kshatriyas were sturdy independents of the tribe, who held to the legend of the white king and refused to be tempted to bow the knee to the dark-skinned races of Hindustan. With the coming of the British in the early years of the nineteenth century the riddle seemed to be solved. The Mers accepted the white officers as their destined rulers, and have followed them ever since with unwavering loyalty. It is true that their faith received a shock by the substitution of a Hindu District Officer for the "Chhotâ Sâhib" a few years ago, but the tradition clings, and the Mers are still inclined to hold themselves as a race apart, to regard the seething politics of India with complete unconcern, and to speak of their district as "a piece of Britain," and themselves as the peculiar servants and soldiers of the British King-Emperor.

NEW LIGHT FROM WESTERN ASIA.

\textit{(A Lecture delivered to The Royal Asiatic Society, London, on Tuesday the 8th November 1921.)}

BY THE REV. PROF. A. H. SAYCE, M.A., D.LITT.

The other day I was looking into a book on Ancient History published less than a century ago. It has itself become ancient history. It is like nothing so much as the maps of central Africa which were current in my childhood and in which there was little else but a blank space. What was not a blank space was for the most part erroneous. So it was

\footnote{22} \textit{Bom. Gazetteer, Vol. I; Part I, pp. 94-95.} \footnote{23} The modern Mewar or Udaipur.
with the Ancient History of our immediate forefathers so far as Asia and Europe were concerned. Behind the classical age of Greece and Rome there was either thick darkness, or assertions and guesses which we now know to have been wide of the truth. Apart from what could be gleaned from the pages of the Old Testament, (not unfrequently misinterpreted or misunderstood), nothing practically was known of the earlier history of Europe and Western Asia.

When I went to school light was beginning to dawn. Champollion had lifted the curtain which so long covered the script and records of Egypt, and the outlines of early Egyptian history were beginning to be sketched, while the ancient life of the Egyptians, their crafts and arts and theology, were being recovered from the painted walls of tombs and temples. The Persian cuneiform inscriptions had just been deciphered, and through them the inscriptions of Assyria and Babylonia were at last revealing their secrets. Among my first recollections are the discoveries that were being made in Assyria and Babylonia, the bulls that Layard was sending from the ruins of Nineveh, the names of Sennacherib and Sargon that the decipherers were finding in the inscriptions, the new world of art and history that was being opened up on the banks of the Tigris and Euphrates. The story of it all had penetrated into the remotest country places, the daily papers were filled with accounts of what had been found, and the theological public, which was a large one in those days, was intensely interested in discoveries which explained or supplemented the familiar stories of the Bible.

Then came the reaction. The canons of a sceptical criticism were introduced from Germany and eagerly assimilated by our classical scholars. The Homeric Poems were dissected into small morsels, assigned to a late age, and denied all historical credence, while Niebuhr's rejection of early Roman history became a fashion. Sir George Cornewall Lewis proved to his own satisfaction and that of his readers that Roman history so-called, before the capture of the city by the Gauls, was entirely devoid of truth; Grote made it clear to an acquiescent world that Greek tradition was valueless and that we might as well look for history in the rainbow as in Greek myth and legend; and finally, the philological theory of mythology became the vogue, which derived a myth from a misunderstood word or phrase and resolved most of the figures of early legend into forms of the Sun-god. Except perhaps in Palestine and Egypt, it was assumed that writing for literary purposes was unknown to the ancient world until a few centuries before the Christian era, and that consequently, as there were no contemporaneous records, there could be no reliable history. Archaeology still meant discussions about the age and authority of Greek statuary and the like; scientific excavation, and examination of the materials found in the course of it, were left to the students of the prehistoric ages, more especially in Scandinavia. The application of the methods and results of the Scandinavian scholars to the lands of the Eastern Mediterranean was not dreamed of, or if dreamed of, dismissed as a dream. The old sites of the East were explored for the sake of the great monuments and smaller antiquities which they yielded and which were coveted by the Museums, as well as for the inscriptions which were to be discovered in them. That the history of the pre-Hellenic past could be recovered, except through the help of written records, had not as yet dawned upon the world of students. As for Assyriology, the Semitic scholars of Germany still regarded it as unworthy of their attention.

It was an outsider, Dr. Schliemann, who was the revolutionist, and it is needless to say that the first announcements of his work and discoveries were received with violent opposition, unbelief and contempt. He was not a Professor; he had not even received a University
education; a self-educated man, what did he know about the classics, much less about their interpretation? The Trojan War had been proved to be a solar myth; how then could he have discovered the city of Priam and established the historical credibility of the Iliad?

It was worse when his enthusiasm led him to excavate Mykenae and find there the tombs of the royal heroes for whom he was looking, filled as they were with gold and other treasures which displayed the features of a hitherto unknown art. Some scholars maintained that they were Byzantine; there were others who were equally assured that they were Gothic loot. That they could not be what their discoverer maintained they were, was agreed on all sides; Homer had been shown to be a medley of late date, and Agamemnon and his colleagues were creatures of myth.

I was one of the first advocates of Schliemann's beliefs, and an article of mine in *The Academy* brought me his acquaintance and friendship. It was not long before discoveries similar to those at Mykenae and Tiryns were announced from other parts of the old Greek world; little by little the opposition to the conclusions to be drawn from them died away, and it came to be admitted on all sides that the spade had disproved the confident convictions of scholarship, had revealed to us the prehistoric past of Greece, and had shown that the old traditions were founded on historic truth. It was the first blow delivered against the historical scepticism of the middle of the nineteenth century.

As an excavator Schliemann had to seek his evidence in the material objects which he disinterred. How to interpret this evidence had already been made clear by the prehistoric students of northern and western Europe. Among the material objects, the most important part was played by the pottery. Pottery is indestructible except by the hand of man; it is the most common of objects wherever civilised or semi-civilised man has existed, and the potter is almost as much subject to the dictates of fashion as the milliner. Successive periods of history can thus be traced through varying styles of pottery, as well as the relations of various forms of culture one to another.

Now a new excavator appeared upon the scene in the person of Mr. Flinders Petrie, and the scene of his work was no longer the ancient Greek world, but Egypt. Under him the study and classification of pottery became an elaborate branch of science, and brought with it the scientific study and arrangement of other objects of social life. Upper Egypt is a land where nothing perishes except by the hand of man; where the relics of early civilisation seem hardly to grow old, and where accordingly it is easier than elsewhere to unravel their history and arrange them in chronological order. The archaeological science of to-day is largely the creation of Petrie and his followers in the lands of the Nile.

Meanwhile Assyriology had overcome opposition and suspicion, and had forced the older Semitic scholars to accept its statements and conclusions. Even Germany had at last yielded; the enthusiasm of the Swiss scholar Schrader silenced all opposition, and a Chair of Assyriology was established for him at Berlin. But Assyriology itself had widened its domain. It was no longer only the Semitic language of Assyria and Babylonia and the Iranian language of ancient Persia, which the cuneiform scholar was called upon to decipher; the cuneiform script had once extended over the greater part of Western Asia and had been used by the various languages that were spoken there. It was discovered that Assyro-Babylonian had been the pupil and heir of an earlier culture and an earlier language which was agglutinative, but unlike any other known form of speech. The earlier Assyriologists called it Akkadian; we now know that its name was Sumerian, the language of Sumer.
and Akkadian properly denoted the Semitic language spoken in the northern half of Babylonia. The first attempt at a grammar and analysis of the language had been made by myself in 1870, and was developed by my friend, François Lenormant—a name ever to be honoured—three years later. The Sumerians were the founders of Babylonian civilisation, the builders of its cities, and the originators of its theology. The larger part of Babylonian literature was due to their initiative.

Another agglutinative language, unrelated, however, to Sumerian, was spoken in the highlands of Elam and is now known as Susian. In its later form it is represented by what in the early days of Assyriology was termed the Scythian version of the Achaemenian inscriptions. It was, in fact, the language of Susa, the third capital of the Persian kings, and we owe most of our present knowledge of it to the numberless inscriptions disinterred by de Morgan among the ruins of Susa and brilliantly deciphered by Dr. Scheil.

There was yet another language embodied in the cuneiform characters, which was spoken in the north of Assyria in what is now Armenia. This I succeeded in deciphering in 1882, my Memoir appearing in the Journal of the Royal Asiatic Society, and so brought to light the history, geography and theology of a power which once contended on equal terms with the Assyrian Empire, and was for a while the mistress of the nations of the north. To this language I gave the name of Vannic, the capital of the kingdom having been the city of Binas, the modern form of which is Van. The language belonged to what is called the Caucasian or Asianic group, that is to say, to the numerous languages spoken to-day in the Caucasus and formerly in Asia Minor, and divided into several groups unrelated to one another.

In 1888 came a discovery which revolutionised our ideas of ancient Oriental history and had a far-reaching effect. This was the discovery of cuneiform tablets at Tel-el-Amarna in Upper Egypt. By a stroke of ill-luck they were found by the peasants in the winter of 1886-7, the one winter that I did not happen to be in Upper Egypt. Both before that and afterwards I spent my winters on the Nile, and always visited Tel-el-Amarna, sometimes twice during the same season, where I was accordingly well-known to the natives from whom I purchased small antiquities. Had I been there that winter, the whole collection of tablets would have passed into my hands intact. As it was, there was no one in Egypt, much less among the antica-dealers, who knew anything about cuneiform or cuneiform tablets. A tablet sent to Paris was pronounced by Oppert to be a forgery, and the result was that the precious documents were packed on donkey-back and carried more than once up and down the two banks of the Nile, so that a considerable number of them were lost altogether, and a large number broken and rendered more or less illegible. When I arrived in Cairo in the spring of 1888, a few had made their way there, and I was able to assure the authorities at the Museum, that whatever their date might be, they were genuine.

The following winter I was again at Tel-el-Amarna where the fellahin showed me the house in which the tablets had been discovered. The bricks of the house, some of which I carried away with me, proved that it was the Foreign Office of the later Kings of the 18th dynasty. Most of the bricks were inscribed with the words: "Record Office of Aten."

The discovery, as I have said, had far-reaching consequences. For one thing, it dealt a second blow at the destructive criticism of the sceptical school of the historians of the ancient East. That criticism was based on the assumption that literature and the use of writing for literary or epistolary purposes had no existence before the classical age, and that consequently no contemporaneous history of an earlier period could have come down to us, the
further conclusion being that as there was no contemporaneous history, there could have been little or no history at all. The Tel-el-Amarna tablets showed, on the contrary, that already in the pre-Mosaic age there was almost as much diplomatic and literary correspondence going on from one end of the civilised world to the other, as in our own day; that schools must have been plentiful, and knowledge of writing widespread. They completed what the discoveries of Schliemann had begun; as the excavations at Troy and Mycenae had restored our confidence in the traditional history of the ancient Orient, so the tablets restored our confidence in its literary character.

It was not long before another shock was given to the complacent scepticism of the older school of historians. Professor Erman had stated in a lecture at Berlin that the age of archaeological discovery in Egypt was over, and that henceforward the Egyptologist must devote himself to the philological analysis of his texts. Hardly had he made the pronouncement, when de Morgan revealed to the world, not only the pre-historic age of Egypt, but the earliest historical dynasties as well. So far from belonging to the domain of mythology, as had been confidently assumed, they turned out to be as fully historical as the dynasties of a Ramses or a Psammetichus, and the Egypt they governed was an Egypt which had already enjoyed a long preceding period of culture and civilisation. Menes, the founder of the united monarchy, was suddenly transformed from a creature of fable into a historical personage whose palace we can reconstruct with its ornate furniture, its vases of glass or obsidian brought from distant Melos, its gold-work and jewellery, and its hierarchy of officials.

Then came Sir Arthur Evans' discovery of ancient Krete. One morning he came into my rooms at Oxford with copies of some Kretan gems on which he had found what seemed to him the indubitable symbols of a picture-writing. They reminded me of a sealing-wax impression I had taken many years before at Athens of a Kretan seal which I had seen in the possession of Professor Rhousopoulos. When we examined it we found that the characters upon it were those of the same unknown script which Sir Arthur Evans had just detected.

Sir Arthur started for Kretas as soon afterwards as he could; there he came across clear evidences of an early civilisation which made him determine to excavate in the island whenever political circumstances would allow him to do so; the result was the excavation of the palace of Knossos, as well as the Italian excavations at Ploestos and Agia Triada and of other explorers elsewhere, which have restored to us the early history of the Aegean and brought to light a civilisation and an art which in many respects was a precursor of that of classical Greece. In fact it is not too much to say that we now know what we call the classical art of Greece was but a Renaissance; the seeds of the older culture, which had been overwhelmed by the northern barbarians, had been lying under the soil, ready to burst into life whenever outward conditions favoured them.

Meanwhile, a forgotten people, who had much to do with shaping the history of the Nearer East and with carrying the culture of Babylonia to Greek lands, had sprung again into existence. These were the people known to the Babylonians and Egyptians, as well as to the Old Testament, under the name of the Hittites. It was in 1879 that I first endeavoured to establish the fact of a Hittite empire, the capital of which was at Bogaz Keui in Cappadocia, and to show that the curious hieroglyphic texts that had been found in Syria and Asia Minor, were the work of a Hittite people. In a letter to the Academy I declared, to what was then an unbelieving world, that the hieroglyphics attached to the figure carved on the rocks near Smyrna, in which Herodotus had seen the Egyptian conqueror |Sesostris, were not Egyptian as was supposed, but would prove on examination to be Hittite, and similar to
those attached to the figures of various deities at Boghaz Keui. A few weeks later I was standing by the side of the figures and taking a squeeze of the inscription. My prophecy was fulfilled; the characters were Hittite like the figure itself, and bore witness to the march of Hittite conquerors as far westward as the shores of the Aegean.

The Tel-el-Amarna tablets brought the Hittites once more to the fore. They showed that in the age of the Exodus, when Palestine was nominally under Egyptian dominion, it was to a large extent actually governed by Hittite chieftains from Asia Minor, whose troops garrisoned the cities of Canaan. It is with good reason that the writer of Genesis describes Heth as the second-born of Canaan. Even the King of Jerusalem bears a Hittite name, and the Khabiri whose attacks he fears, and in whom some scholars have seen the Hebrews, in spite of historical improbability, now turn out to be the mercenary bodyguard of the Hittite Kings. If they eventually captured Jerusalem, as is generally supposed, they would have been the Jebusites of Scripture.

In 1893-4 M. Chantre made some excavations at Boghaz Keui, one result of which was the discovery of fragments of cuneiform tablets. It then became clear that the Hittites employed the cuneiform script as well as their native hieroglyphs and that if excavations could be made on a sufficient scale at Boghaz Keui, a library of cuneiform tablets might be found there similar to those of Assyria and Babylonia. In 1905 I was at Constantinople with Dr. Pinches, and there we obtained a tablet, said to come from Yurghat, near Boghaz Keui, and inscribed with cuneiform characters in the same language as the fragments discovered by Chantre. It was the first tablet of the kind that had come to light which was not only of large size, but also fairly perfect, and an edition of it was published by the Royal Asiatic Society as one of its special monographs.

The discovery had the effect of making the German Oriental Society keenly anxious to excavate at Boghaz Keui, as Dr. Belek and others had already urged them to do. I too, on my side, was equally anxious that British excavations should be undertaken there, more especially as Professor Garstang, the most capable of excavators, was as much interested in the Hittites as I was myself, and was ready to give up his work in Egypt for the purpose. Hamdi Bey had promised me to do all he could to further my plans. But the funds for excavating were slow in being provided; Germany was omnipotent in Constantinople, and the ex-Kaiser instructed his ambassador there to demand a firmán for the work, to the expenses of which he himself contributed. Eventually I received a letter from Hamdi Bey stating that he could hold out no longer, and that the firmán would be given to Germany. Accordingly, in the summer of 1906, Winckler, the Assyriologist, started for Boghaz Keui with money supplied by the Vorderasiatische Gesellschaft, and there took possession of the site, and the following year a regular expedition was sent out under the auspices of the German Oriental Society and the conduct of Winckler and one or two architects. Unfortunately, no archaeologist was attached to the expedition, so that had it not been for the fortunate accident that Professor Garstang happened to visit Boghaz Keui while the excavations were going on, its archaeological record would have been entirely lost; as it is we are still in the dark as to the historical sequence of its pottery.

Winckler was a good Assyriologist, and he devoted himself to copying and deciphering the tablets, of which a very large number was found. Indeed, I hear from Berlin that there are now about 20,000 tablets or fragments of tablets there, those which had been kept at Constantinople having been removed to Berlin during the war. The result of his researches was published in December 1907 in a provisional Report, and opened up a new chapter in
ancient history. For one thing, we now heard the Hittite side of some of the political questions of which the Tel-el-Amarna tablets had given us the Egyptian version; it is needless to say that the facts were placed in a new light. Most of the documents relating to contemporaneous history were fortunately in Assyrian, that being the language of diplomacy, as French is to-day.

It was not only in Cappadocia, however, that the German Oriental Society was at work. Excavations extending over several years, were being made at its expense at Babylon and Assur, the primitive capital of Assyria. Those at Babylon did not add much to our previous knowledge; it was different at Assur. There the history of the great temple of Assur was traced through its successive rebuildings and enlargements; the earlier history of the city was carried back to pre-historic times; the stately tombs of the later kings of Assyria were discovered, and above all, the royal library was disinterred, the existence of which was divined years ago by George Smith. Of all this we had meagre reports, which only indicated the riches of the promised land; and then came the war.

(To be continued.)

THE HISTORY OF THE NIZĂM SHAHĪ KINGS OF AHMADNAGAR.

By LIEUT.-COLONEL SIR WOLSELEY HAIG, K.C.I.E., C.S.I., C.M.G., C.B.E.

(Continued from p. 73.)

It so happened, however, that the ‘Adil Shāhī army had been informed by spies of the design, and on the night on which half of the besieging army marched the ‘Adil Shāhī army also marched for Bijāpur by another road, and before the army of Ahmadnagar could reach that place, had entered Bijāpur and taken refuge behind its walls. Just at this time 246 the force which had been sent by Kishvar Khan to slay Muṣṭafā Khan, having slain that great man, returned, and joined the rest of the ‘Adil Shāhī army in Bijāpur, so that the strength of the army of Bijāpur was greatly increased. The amirs of Bijāpur had, however recently expelled Kishvar Khan from the country 246 and had not yet raised any other to the head of

245 From Firishta’s narrative it would appear that the force sent to deal with Muṣṭafā Khan had returned to Bijāpur some time before the arrival of the allies before the city.—F. ii. 96.

246 This is a very imperfect account of Hāji Kishvar Khan’s downfall. Chānd Bibi became estranged from him owing to his murder of the Sayyid, Muṣṭafā Khan, and the quarrel between them reached such lengths that Kishvar Khan caused Chānd Bibi to be arrested and sent as a prisoner to Satāra. He then sent Miyaṇ Buddhū the Dakani to threaten the amirs at Naldurg with imprisonment unless they opposed the enemy more vigorously. The African amirs, Ihlās Khan, Dīlāvar Khan, and Hamīd Khan, put the envoy in irons and marched on Bijāpur with the object of deposing Kishvar Khan, while ‘A’in-ul-Mulk Kan’ān, Ankas Khan, and other amirs retired to their estates. The murder of Muṣṭafā Khan and the imprisonment of Chānd Bibi had rendered Kishvar Khan extremely unpopular in Bijāpur, and he was openly abused as he passed through the streets. When he heard that the African amirs were marching on the capital he took the young king out hunting, but, realizing the futility of opposing the Africans, allowed him to return from the first stage and obtained leave of absence. He fled with 400 horse to Ahmadnagar but, being ill received there, fled to Golconda, where he was slain by an Ardistanī in revenge for the murder of Muṣṭafā Khan. Ihlās Khan was then made valet and pishād, and Chānd Bibi was recalled from Satāra. She dismissed Ihlās Khan, and appointed Aṣfāl Khan Shīrāzī in his stead. Ihlās Khan caused Aṣfāl Khan to be put to death, and, resenting Chānd Bibi’s partiality for the foreign amirs, expelled Shāh Fathullaḥ Shīrāzī, Shāh Abdūl Qasim, Muṣṭafā Khan Injū, and other Foreigners from the city. The African amirs then summoned ‘A’in-ul-Mulk Kan’ān from his estate and, as he approached the city, went out to meet him. He seized them, put them in irons, and carried them towards the city on elephants, but on learning that the royal guards were prepared to oppose him fled to his estate, leaving his prisoners behind. They were released and restored to power.—F. ii. 97, 98.
affairs. The African amirs, such as Ikhlas Khan, Dilawar Khan, and Hamid Khan, had conspired together and had succeeded in getting into their own hands most of the power in the state and the former concord between them and 'Ain-ul-Mulk, who was 'the greatest and most powerful of the amirs of Bijapur, was changed to enmity. One day, when all the African amirs had gone to 'Ain-ul-Mulk's house, he had them arrested and on the following day, having drawn up his troops and placed the Africans under arrest with them, he marched to the citadel of Bijapur, intending to gain possession of the person of Ibrahim 'Adil Shah, to assume the chief power in the state, and to imprison the Africans in the fortress. On his way one of his friends met him and told him that the slaves of Ibrahim 'Adil Shah had entered into a conspiracy with the Kotwal of Bijapur and the troops in attendance on the young king to release the Africans as soon as the cavalcade entered the fortress and to arrest their captor. The suspicious 'Ain-ul-Mulk, on receiving this false information, left the African amirs in the midst of the bazaar at Bijapur and fled to his own estates.

The 'Adil Shahi army was much demoralized by the flight of 'Ain-ul-Mulk, but the power of the African amirs, who had thus been released from imprisonment, was greater than ever. As the army of Bijapur was demoralized by the quarrels between the amirs, so the Nigam Shahi army became more powerful and advanced and encamped before Shahpur. On the following day at daybreak the Nigam Shahi and Qutb Shahi armies were drawn up in battle array against the enemy, and marched on Bijapur. The 'Adil Shahi army also streamed out of the gates of the town and was drawn up for battle. The infantry, the rocketeers, the spearmen and the halberdiers, the war elephants, and the cavalry advanced to the attack. The light cavalry first joined battle but the fight soon became general, and the two armies clashed together like contending seas.

The Qutb Shahi warriors performed great feats of valour on that day, made frequent attacks which broke the enemy's line, and then, as before, when the battle was at its height, nearly a thousand picked horsemen of the Nigam Shahi army charged the centre of the 'Adil Shahi army, doing great execution. The centre broke and the wings followed its example. When the allied armies saw the effect of this bold charge on the enemy, they charged at once and slew so many of the enemy, that the corpses lay in heaps. They then pressed on in pursuit of the disorganized forces of the enemy, which fled in all directions. Some, with great difficulty, succeeded in reaching the fortress of Bijapur, while large numbers fled in all directions over the country. Those who made for Bijapur were pursued to the gates by the allies, who captured from them seven of Ibrahim's best elephants, Atashpura, Kuhpura, Chanchal and others, and drove them back to their camp. The allies having reached their camp, relaxed no whit of their vigilance, but prepared to resist any fresh attack and to capture the fortress.

On the day following, the 'Adil Shahi army was again formed up for battle but their spirit was so broken by their defeat that they would not leave the fortress.

At this juncture spies informed the 'Adil Shahi army that Sayyid Mir Zainal Astarahadi, who had been sent by Ibrahim Qutb Shah to besiege the fortress of Gulgur, had taken that fortress and was hastening to the aid of the Nigam Shahi army. The commanders of the 'Adil Shahi forces decided that the wisest course would be to detach the force against this reinforcement, to attack it by night before it effected a junction with Sayyid Murtaza's army and to disperse it. They therefore sent Sayyid Mirza Nur-ud-din Muhammad Nishaburi and some other amirs with their troops to attack Mir Zainal. Mirza Nur-ud-din

247 These battles before Bijapur are not mentioned by Firishta and the army of Ahmadnagar appears to have gained no success of any importance there.

248 Gollaguda.
Muhammad with a fresh ‘Adil Shāhī force marched from Bījāpūr at night and on the second night he met the Qutb Shāhī force and in the darkness of that night a fierce conflict between these two armies took place. The fight lasted until the morning, but when the sun rose the ‘Adil Shāhī’s left the field and retired towards Bījāpūr, while the Qutb Shāhī army encamped on the field.

When the Qutb Shāhī army found that the Bījāpūris had fled and would not renew the fight they resumed their march, plundering and ravaging the ‘Adil Shāhī country as they advanced to a distance of four or five leagues on either side of their line of their march, until they approached the amir-ul-umard’s army. Here they were received with honour, and as this reinforcement greatly increased the strength of the besieging army, renewed efforts were made to capture Bījāpūr.

At this time Kishwar Khān ‘Adilshāhī,249 of whom it has already been mentioned that he fled from the amirs of Bījāpūr and took refuge in Ahmadnagar arrived, by the royal command, with fresh troops at the camp of the amir-ul-umard, and the news of the arrival of these two fresh reinforcements utterly demoralized the army of Bījāpūr, and ‘Ain-ul-Mulk, who was the commander-in-chief of the enemy, found that the strength of the allies was overwhelming, and that in the absence of any sound statesman the kingdom was rapidly falling into decay. Thus Sankal Nāik, commandant of the fortress of Chari and of its dependencies rose in rebellion, and asserted his sway over most of the villages and towns (with their districts) which ‘Ali ‘Adil Shāh, in the course of his reign, added to the ‘Adil Shāhī kingdom, and was oppressing and plundering the inhabitants. The African amirs, who had acquired all power in the city of Bījāpūr, now exerted themselves to the utmost to avert the overthrow of the kingdom and, as a first step to this end they sent for ‘Ain-ul-Mulk, who had now been for eight days in the camp of the allies, assuring him of his safety and imploring him to return to Bījāpūr. He responded to the appeal and, leaving his pavilion standing, fled from the royal camp with his troops by night towards Bījāpūr, and entered the city by the Allāhpūr gate.250

When the allies heard of the flight of ‘Ain-ul-Mulk they pursued him even to the gate of the city, slaying all whom they overtook and capturing all his baggage and treasure, so that the pursuers were enriched by the quantity of gold and jewels which fell into their hands.

The ‘Adil Shāhī army was, however, much strengthened by the return of ‘Ain-ul-Mulk, and farmanis were issued to all parts of the kingdom ordering the assembly of the infantry, musketeers and archers, and in a short time 8,000 foot (joined the army in Bījāpūr).

XC.—AN ACCOUNT OF THE THIRD BATTLE BETWEEN THE BĪJĀPURIS AND THE ALLIES.251

The allies, having recently been strengthened by two reinforcements, were now over-confident on their strength, and on the next day at sunrise, were drawn up and advanced against the city in full force. When the ‘Adil Shāhī army were aware of the advance of the allies, they were drawn up, and a number of their bravest amirs, such as Mīrzā Nūr-ul-dīn

249 Firishta makes no mention of the dispatch of Kishwar Khān from Ahmadnagar against Bījāpūr. He appears to have fled directly from Ahmadnagar to Golconda.

250 The African amirs had by this time resigned office, and Shāh Abūl Hasan had been appointed sahib and pishāh. He begged Sayyid Murtaqa, who held him in great respect, to persuade Bihāz-ul-Mulk and Muhammad Quli Qutb Shāh to raise the siege and Sayyid Murtaqa, who was still at enmity with Bihāz-ul-Mulk and Sal̄abat Khān, very readily exerted himself to ensure the failure of the siege. He reproached ‘Ain-ul-Mulk and Anka Khān, who had taken refuge with him, with their treason, and persuaded them to return to their allegiance to Ibrāhīm ‘Adil Shāh II. They accordingly returned to Bījāpūr. Firishta says nothing about the attack made on them as they were returning, which Sayyid Murtaqa would not have been likely to permit.—F. ii, 102, 103.

251 This battle is not mentioned by Firishta.
Muhammad Nishábûrî, Muṣṭafá Khán Astarábâdî, Shír Khán Barâqî, Muṣaffar Khán Barâqî, Anchâs Khán Dâkâni and Ikhlas Khán, Dîlâvar Khán, and Ḩamîd Khán, the Africans, led the numerous army of Bijâpûr out by one of the gates of the city and drew it up over against the armies of the allies.

The two armies then joined battle and a fiercely fought battle ensued, which raged from early morn until the sun was past the zenith, when a division of about 1,500 cavalry with several war elephants charged the centre of the 'Âdîl Shâhî army, broke it, and dispersed it. When the rest of the 'Âdîl Shâhî army saw that all their efforts were in vain they broke and fled, pursued by the Nîzâm Shâhî army. Many of the fugitives fled so precipitately from fear of the avenging swords of the pursuers that they fell into the ditch of the fortress.

When those in Bijâpûr saw that the battle was not going in accordance with their hopes, they shut the gates and prevented the entry, not only of the victors, but also of their own men, and rained from the bastions and curtains showers of arrows on the allies. The allies having thus gained the victory over their enemy, retired from before the walls to their own camp.

After this heavy defeat, the army of Bijâpûr remained shut up in the city and had neither strength nor courage to arm themselves, nor to come out again to the fight. Then, having found that they could effect nothing by force, they had recourse to fraud. Having regard to the friendship which had existed between Sayyid Murtaţâ and Sayyid Shâh Abû-l-Hasan, son of Shâh Tâhir, who was imprisoned in a fortress in the Bijâpûr kingdom, they sent for the latter and appointed him vakîl and pîshâd of the kingdom, knowing that the amîr-ul-umurâ had always made the release of Abû-l-Hasan and his elevation to the office of vakîl and pîshâd his object in life, and that this appointment would open the door to friendly communications. When these communications were firmly established the Bijâpûrs, who were craftily seeking to sow discord between the allies, sent a message to Sayyid Murtaţâ saying that friendship would be restored if the army of Ibrâhîm Qutb Shâh, who was the prime mover of discord and whose troops were the cause of it, were removed. Sayyid Murtaţâ, who did not at once fathom the enemy’s guile, accepted this advice and began to scheme to get rid of the Qutb Shâhî troops. A common friend, who by chance became aware of the design of the enemy, disclosed it to Sayyid Shâh Mir, who was the commander-in-chief of the Qutb Shâhî troops, and who, on being acquainted with the guile of the Bijâpûrs wrote a letter to them, warning of them of the danger of liberating Shâh Abû-l-Hasan and of making friends with Sayyid Murtaţâ. Sayyid Shâh Mir then hastened to Sayyid Murtaţâ’s quarters and, finding him alone, questioned him closely and with great persistence regarding the communications which he had received from the sowers of discord, scil. the amîrs of Bijâpûr. Sayyid Murtaţâ was thus compelled to disclose all the circumstances, and Sayyid Shâh Mir, who was well known for his persuasive eloquence, tactfully exposed the guile of the enemy to Sayyid Murtaţâ and proved to him that he would have cause to regret any alliance with the Bijâpûrs. Sayyid Murtaţâ was now ashamed of his traffickings with the Bijâpûrs and once more devoted himself to consolidating the alliance with Ibrâhîm Qutb Shâh and with Sayyid Shâh Mir.

252 Abûl Hasan had already been appointed vakîl and pîshâd before the return of 'Ain-ul-Mulk and Anchâs Khán from Sayyid Murtaţâ’s camp to Bijâpûr.—F. ii, 102.

253 This is a mistake. Ibrâhîm Qutb Shâh had died during the first siege of Nâdirug and Muṣhammad Quli Qutb Shâh was with the army of Ahmâdnagar before Bijâpûr.
The Bijāpūris on their side, repenting of having released Shāh Abūl-Ḥasan and, having again imprisoned him, once more prepared for war. They employed a force of Bargīs who, for their valour and endurance, are known as the Uzbaks of Hindūstān, to prevent supplies from reaching the besiegers, and thus caused a famine in the camp of the allies. The allies, reduced to great straits owing to the scarcity of food, took counsel as to the course to be followed and it was agreed that they should not confine themselves to the siege of Bijāpūr, but should disperse and ravage the country.

XCI.—An Account of the March of the Allies from Before Bijāpūr with the Object of Plundering the Crops of the Ādil Shāhī Kingdom and Destroying Its Buildings.

All the aṁīrs and the officers of the army agreed that the neighbourhood of Bijāpūr should be abandoned, and they began operations by plundering and laying waste the suburb of Shāhpūr which contained palaces and gardens full of fruit and flowers. Having levelled its palaces with the ground and uprooted all its fruit trees, the army marched, in the latter days of Muhārram a.H. 988 (March A.D. 1580), from Bijāpūr through the Ādil Shāhī kingdom, which was populous and well cultivated. As they went they plundered and ravaged, levelling huts of the poor and the palaces of rich with the ground, and destroying the crops, until they reached the city of Kalhar, which is one of the most famous cities of the Dakan for its populousness and its fine architecture. This city they plundered and burnt, obtaining such spoil that the whole army, both small and great, was made wealthy by the plunder of this city alone. When they had done with Kalhar, of which they left no stone standing on another, they marched towards Rāi Bāgh Dīghī a populous city noted for its fruits, and especially for its grapes. This place they so devastated that of the city no trace remained, and no remnant of its vines, which were all destroyed. Thence the army marched through the country plundering all, both rich and poor, and slaying all.

On this march the army plundered and destroyed all the cities, villages and forts, such as Miskīrī, which lay on their way, and ravaged and wasted all the towns and districts, until they came to the fortress of Mīraj. The garrison of Mīraj was thrown into great confusion by the news of the approach of the allies, but as the fortress was exceedingly strong, a few of the bravest of the garrison, relying on its strength, came forth, and there was a fight between them and the advanced guard of the Niğām Shāhī army. Owing, however, to the strength of the fort, the allies did not tarry to besiege it, but marched on to besiege Naldrug.

254 This is a mistake. Shāh Abūl Hasān remained in power throughout the siege of Bijāpūr.
255 Marāṭhās.
256 This is a very partial account of what happened. The allies, completely demoralized by their failure before Bijāpūr, and harassed by the Marāṭhās, sued for peace, which Ibrāhīm Ādil Shāh refused to grant. They then agreed that Muhammad Quli Qutb Shāh should march on Gulbarga, which was on the way to his own capital and attempt to reduce it, and that the army of Ahmadnagar should renew the siege of Naldrug. They left Bijāpūr depressed and humiliated by their failure, and Muhammad Quli Qutb Shāh returned to Golconda, leaving a force under Sayyid Zainal Astarābādī, whom he entitled Muṣṭafā Eḥ̣ān, to besiege Gulbarga. The army of Ahmadnagar according to Fīrūsha did not venture within striking distance of Naldrug, but retired to Ahmadnagar by way of Kolhar and Mīraj, plundering as it went. A force under Dilāvar Eḥ̣ān utterly defeated Sayyid Zainal at Gulbarga and captured from him 150 elephants.—F. ii, 103, 104.
257 This date is wrong. The siege of Bijāpūr was not raised until A.D. 1581.
XCl.—The death of Ibrāhīm Qutb Shāh and the accession of Muhammad Quli Qutb Shāh.

Ibrāhīm Qutb Shāh, who had reigned over the whole of Telingāna for thirty years, died in this year, viz. — A.H. 989 (A.D. 1581), and Muhammad Quli Qutb Shāh, the most able, generous and valiant of his sons, was summoned to his father’s death bed to receive his dying advice and to be designated heir to the kingdom. After this the amirs and the chiefs of the army were summoned and were enjoined to be loyal to the new king, and Ibrāhīm Qutb Shāh then expired.

Ibrāhīm Qutb Shāh was a king plentifully endowed with praiseworthy qualities, of boundless generosity, and great administrative ability. For these qualities he was famed as far as Arabia and Persia, and in his reign oppression and tyranny were unknown.

Although the people of Telingāna are famed for their expertness as thieves, and can, as the proverb says, steal the nose from between the eyes, justice was so executed in his reign that the name of thief was not heard, and no one lost anything by fraud. The king was kept so well aware of all the affairs, doings and conversation of his subjects, whether in town or in the country, that the very smallest matters were reported to him every day. He was, however, very harsh and severe in the administration of justice and the smallest offences were heavily punished. The lightest punishments which he inflicted were the drawing of the finger nails and the toe nails and the cutting off of ears, noses and other members.

A witty fellow once travelled through his country, and, as usual, his arrival was reported to the king and a man was sent to ask him whence he came and what goods he had. He replied that he had brought with him finger nails, toe nails, ears, nose and all other members and parts of the body which were usually taken from the subjects of that kingdom with stick and mallet, but before this reply could be carried to Ibrāhīm Qutb Shāh the wit had absconded and when sought for could not be found.

When the amirs and officers of state had finished the obsequies of Ibrāhīm Qutb Shāh they waited on the new king, enthroned him in an auspicious hour and arranged a great feast such as is usual on the accession of a king. They appeared before Muhammad Quli Qutb Shāh to congratulate him and scattered offerings. The festivities lasted for some days and then a fārān was issued, informing Sayyid Shāh Mir of the death of Ibrāhīm and the accession of Muhammad Quli. The news reached the army at Nandgão, near Naldurg, and was the means of increasing Shāh Mir’s uneasiness, for he already feared lest the Niẓām Shāhi commanders should listen again to the wiles of the enemy and break their treaty with him. He therefore refrained from publishing the news and hastened to Sayyid Murtaẓā’s tent. It had recently been decided by the amirs of the allied armies that Sayyid Shāh Mir should leave the army and return to Golconda and there use his utmost endeavours to persuade his king to join his army in the field. Shāh Mir now told Sayyid Murtaẓā that he was prepared to start for Golconda with this object, but that he was not at ease in his mind regarding the guile of the enemy, for he feared lest they, to gain their own ends, should again endeavour to foment strife and make mischief between the allies, the effect of which would be that the Sulṭān of Golconda would be annoyed and that he himself would be disgraced and ruined. He therefore asked Sayyid Murtaẓā to set his mind at rest by renewing the agreements and covenants between them, in order that he might go without anxiety to Golconda and endeavour to persuade the Sulṭān to take the field.

258 This date is wrong. Ibrāhīm Qutb Shāh died on June 6, 1580, as is clear from the epitaph on his tomb.

259 These events happened before, not after, the siege of Bijāpūr.
At that time the greatest friendship existed between Shāh Mir and Sayyid Murtaza, and Sayyid Murtaza therefore, in order to set Shāh Mir's mind at rest, formally renewed the agreements and covenants between them, calling up the principal amirs, such as Jamshid Khan, Khudavand Khan, Bahri Khan, Bihzad-ul-Mulk, and others, in order that they might associate themselves with him in an undertaking to listen to nothing from the enemy that might tend to prejudice them against their Quṭb Shāhī allies, always to deal with these allies in a spirit of friendliness and courtesy, and in no manner to inflict any damage on them.

When Sayyid Shāh Mir's mind had been set at rest by this agreement he unfolded the news which he had to tell, of the death of Ibrāhim Quṭb Shāh and the accession of his son, Muḥammad Quli Quṭb Shāh. The amirs all with one accord avowed their intention to abide by their former covenants and that into which they had just entered. It was then decided that Mirak Mu'in Sabzavāri, one of the most ready witted men of the age, should be sent to Golconda on the part of Sayyid Murtaza and that Khvāja Muḥammad Samnāni should accompany him in behalf of Shāh Mir for the purpose of offering condolences, on the death of the late, and congratulations on the accession of the new king, and that Sayyid Shāh Mir should, in a short time, himself return to Golconda and use his best endeavours to induce Muḥammad Quli Quṭb Shāh to join the army in the field. Mirak Mu'in and Khvāja Muḥammad then went to Golconda and, having been received by Muḥammad Quli Quṭb Shāh, discharged the mission on which they had been sent, and then Sayyid Shāh Mir returned to Golconda. Muḥammad Quli Quṭb Shāh came forth from the city with all his troops and elephants to receive the Sayyid, and the Sultan, in consideration both of his Sayyidship and of his former services, honoured him by alighting from his horse and embracing him. After they had entered the city the king invested Shāh Mir with a special robe of honour and entrusted him with all the whole administration of the kingdom.

Sayyid Shāh Mir then convinced the king that it was necessary in the interests of the kingdom, that he should take the field with his army and join the Niẓām Shāhī army, and Muḥammad Quli Quṭb Shāh, acting on this advice marched from Golconda at the head of his army to join the Niẓām Shāhī army.

When the army of Golconda approached the camp of the army of Ahmadnagar the amir-ul-umara and all the vazirs and amirs came forth to meet the king, and were honoured by being permitted to pay their respects to him.

The next day the two armies marched towards Naldrug.

(To be continued.)

MISCELLANEA.

LOST HISTORICAL PAPERS RELATING TO CEYLON.

PREPARATORY NOTE.

[This is reprinted from the Ceylon Antiquary, Vol. VII, Pt. I, p. 44, in the hope that some reader of the Indian Antiquary may be able to help in the recovery of the valuable lost papers.—Ed.]

CURIOUS PAPERS.

By S. G. P.

During the Uva Rebellion of 1817-18, when the British troops were scouring the country in pursuit of rebels, Lieut. Tullech came upon the family of the "Arch Rebel" Keppitipola "in a jungle near Narangamme" on 16 October, 1818. His mother, wife, two sons, and a brother were taken with the "baggage" of Keppitipola, who was himself taken and executed a month later. In the baggage were "several curious papers," among them

1. "The Treaty of Alliance proposed by Mr. Robert Andrews to the King of Kandy.

2. A letter from the French Admiral Suffrein, and
3. The original letter from Lord Macartney sent from Madras by Mr. Hugh Boyd and dated October 13, 1781."—Ceylon Gazette, 24 October, 1818.

Keppitipola had other things also besides papers. He had the deposed King’s crown and sword and wearing apparel; and his brother-in-law Ethelpola “handed over to the English the late King’s crown, sword, and wearing apparel which he found concealed in the possession of Keppitipola Dissava and a villager.” (Pohath-Kehelpannala, Ethalapola, p. 34.)

Does any body know whether these “curious papers” are still extant? Such interesting documents falling into the hands of a British officer on a military expedition are, if anything, likely to be preserved; unless perhaps some high official with a historical turn of mind took them with him for a keepsake on retirement or presented them to the British Museum. Such a case “involving the honour of a whilom Chief Justice and a Colonial Secretary” is on record. (Cf. Journal CBRAS, 62, pp. 269, 271.) Have these curious papers suffered a like fate? If they did they are sure to be better preserved than by the local Government and certainly more accessible.

The Treaty of Alliance referred to is probably the one signed at Fort St. George and brought back by Andrews, on his second journey, to be signed by the King of Kandy. It is given in Andrews’ Journal recently published (Journal CBRAS. 76, pt. 3, pp. 115-117).

The letter of Suffrein has, I think, never come to light. But the letter of Lord Macartney has been preserved by the Dutch. Among the Dutch Records of the Government was found a copy of this letter along with a Dutch translation. Mr. H. C. P. Bell published it in the Ceylon Literary Register, IV, pp. 132-3. It was there supposed “probable that on the capture of Mr. Boyd by the French these papers fell into the hands of the Dutch Government.” (ib., p. 125). But Boyd was captured on the high seas. A packet, which he threw overboard, was rescued by the Frenchman, and sent to Amsterdam (Asiatic Annual Register, 1799). The Diaries of both Boyd and Andrews are now published, the latter so far back as 1799. A French Ambassade de M. Hughes Boyd (Paris, 1803) was published from a German translation, to a second hand copy of which we might here give a free advertisement: “Boyd H. Gesandtschaftsreise nach Ceylon, M. histori statistischen Nachrichten v. dieser Insel u. dem Leben des Verfassers, hrsg. v. L. D. Campbell, Aus d. Engl. Hamburg 1802” 2 m. Katalog 490, No. 396, Hirschmann, Leipzig, 1921.

BOOK-NOTICES.


This is an appendix to the Talaing Plaques on the Ananda Plates at Pagan, described and edited in full in Vol. II, Part I, of this invaluable series, and already reviewed, ante, Vol. L p. 246. In it are given illustrations of the 359 plaques with a full description of each. The identification of so many plates relating to the stories in the last ten Jālakas is of first-rate importance to archæological students of many kinds, and its appearance is a matter of no small note.

R. C. TEMPLE.


This is a very valuable account of three astrolabes recently purchased for the Delhi Museum from a member of a family of astrolabemakers in Lahore, a fact which places the genuineness of the instruments beyond doubt, despite their known history. Their dates are respectively 13th and 16th cents. A.D. and 1676. It is needless to say that the monograph describes the astrolabes in minute detail and in a manner that is beyond praise.

R. C. TEMPLE.

NOTES FROM OLD FACTORY RECORDS.

30. Court Martial for desertion.

5 August 1869. Consultation at Fort St. George. There being three fugitive Soldiers that lately ran away with their Armes, intending to serve the Moores [Muhammadans] in the Moghulls [Aurangzéb’s] Camp, were by our Peons sent in pursuit of them, apprehended some days Journey on their way, and secured by the Polligars [Tam-pūlaykādram, Mahr. pālagra, subordinate feudal chief] in those parts, who would not deliver them, but upon Condition of a Pardon for their lives, which upon necessity being consented to, they were returned to us and now under confinement, but these troublesome times requiring more severity then formerly, and theo we spare their lives, yet tis held absolutely necessary to make them otherwise exemplary, to deter others from the like crimes. Tis therefore ordered that a Court Martial be held by the President &c. at the fort hall on Wednesday next for their tryall. (Records of Fort St. George, Diary and Consultation Book, 1869, p. 67.)

R. C. TEMPLE.

NOTES AND QUERIES.

1 The circumstances that led to the French and English correspondence with the king of Kandy are well known. See Ceylon Antiquary and Literary Register, V, 180 and sqq.
NEW LIGHT FROM WESTERN ASIA.
(A Lecture delivered to The Royal Asiatic Society, London,
on Tuesday the 6th November 1921.)
BY THE REV. PROF. A. H. SAYCE, M.A., D.LITT.
(Continued from p. 125.)

Two years ago we once more began to hear something about the stores of cuneiform tablets from Boghaz Keui, which are at Berlin. A few German Assyriologists had been working at them fitfully; a small number of texts had been published; and it was rumoured that an Austrian Assyriologist had made out Hittite to be an Indo-European language. Fortunately there was one small country in the centre of Europe which had remained neutral, and a young Swiss Assyriologist, Dr. Forrer, had taken advantage of the fact to establish himself at Berlin and there copy the Hittite and Assur tablets. It is largely to his labours that some of the most startling of our recent discoveries are due.

A considerable number of the tablets from Boghaz Keui have now been published, and we thus have sufficient materials, not only for reconstructing the history of the Hittite empire in the Mosaic age, but also for determining the nature and character of the Hittite language employed in them. Among the tablets are comparative vocabularies—or dictionaries, if it is preferred so to call them—of Sumerian, Assyrian and Hittite, to which the pronunciation of the Sumerian word is often added; and the numerous ideographs which are sprinkled over the Hittite texts have greatly facilitated our reading of them. One thing is now clear; the official Hittite of Boghaz Keui was not an Indo-European language as Hrozinsky supposed, though it contains a large admixture of Indo-European words and grammatical forms, along with a similar admixture of Assyrian and even Sumerian words and expressions. It was, in fact, an artificial literary language, and is accordingly called in the native texts “the language of the scribes.” To the comparative philologist, however, it is of very great interest and value, and throws light on the philology of Greek and other Indo-European languages. We have learnt that, in strict accordance with the statement of Genesis, Javan was the brother of Meshech and Tubal, that Indo-European languages existed and developed in Asia Minor side by side with those which we term Asianic, and that contact between them produced its inevitable consequences, loans and borrowings on both sides. Light has already been thrown, in consequence of this, on some of the elements of Indo-European grammar.

One of the unexpected facts that has emerged on the linguistic side, is that the ancestors of the Aryan tribes of north-western India were still living in eastern Asia Minor, in the 15th century before our era. There they plied the trade of horse breeders and trainers, and supplied the Hittite language with words relating to it. There is a long work on the subject by a certain Kikkuli who hailed from Mitanni or Northern Mesopotamia, in which the most minute directions are given with regard to the horses, their treatment, harness, and exercising.

Another linguistic fact which has emerged, is that the language of the hieroglyphic Hittite texts is not that of Boghaz Keui. It belonged to the Kaskians and Moschians who lived to the east of Cappadocia, and the texts themselves are the records, not of the older Hittite empire of Boghaz Keui, but of a second and later empire, called that of the Cilicians by the Latin writer Solinus, which started into existence about B.C. 1200, and seems to have had its centre at Tyana. The hieroglyphs themselves, however, were of Asianic origin, and had long been in use in eastern Asia Minor. Examples of them are found at Boghaz Keui itself, where the phonetic values attached to the characters were naturally as different from those
which they had in the later inscriptions as the values attached to the cuneiform signs by the Assyro-Babylonians are different from those which they had in the Sumerian script.

Like the Caucasus to-day, Asia Minor in those early times was the home and meeting-place of a very large number of unrelated languages. In the tablets of Boghaz Keui Dr. Forrer finds no less than eight different languages represented, to which I have been able to add a ninth. One of these languages is what he calls Proto-Hittite, which was the real language of the country and is as unlike the official "language of the scribes" as Chinese is unlike Latin. There was, in fact, no relationship between them except in the matter of borrowed words, and it therefore becomes a question whether the official language, which we have hitherto termed Hittite, has any real right to the name. Since it was used, however, at Boghaz Keui, which bore the name of Kattusas "the Hittite" or "Silver lily," the word khattu signifying "silver," I think we are justified in retaining the old term and distinguishing the earlier language of the country as Proto-Hittite.

Another language which has been brought to light is that of the Kharri or Murri—the pronunciation of the name is still doubtful—who were emigrants from Mitanni or Northern Mesopotamia. One of the texts in the Kharrian language is a long epic in no less than fourteen tablets, by a certain poet Kesse, about the Babylonian hero Gilgames. The people of Mitanni—that is, "the land of Midas," afterwards famous in Phrygian legend—originally came from the Caucasus and preceded the Semitic Assyrians in the possession of Assur. The earliest High-Priests of Assur known to us bear Mitannian names, and the attributes assigned by the Assyrians to their god Assur were many of them of Mitannian origin, while the chief goddess of Assyria continued to be invoked by her Mitannian name of Sala, "the Lady."

The Mitannian Kharri were at one time employed as mercenaries by the Hittite Kings, but their place was afterwards supplied by the Khabiri, whose name is translated "Executioners." The Khabiri, once erroneously identified with the Hebrews of the Old Testament, formed the chief part of the royal body-guard; 600 of them, we are told, protected one part of the city and 600 the other part of it. I believe I have evidence showing that they were the original of the Greek Kaberi, who consequently had nothing to do with the Phoenicians or a Phoenician word. The Khabiri were an old institution in Babylonia; Rim-Agum, the Arioch of Genesis and contemporary of Khammurabi, mentions them as among the mercenary troops who formed his body-guard. The Khabiri of the Tel-el-Amarna tablets were the picked soldiers of the Hittite King.

The Hittite King was deified. His supreme title was "the Sun-god," not "the son of the Sun-god," as in Egypt, and he was regarded as the manifestation of the Sun-god here on earth. The belief survived into the later religions of Asia Minor; at Pessinus, for instance, as Sir W. M. Ramsay has shown, the High Priest of Athys was himself Athys and was accordingly addressed under that name. Whether religious worship was paid to the deified king during his lifetime we do not yet know: it was at any rate paid to him after his death in many cases. Most of the older Hittite Kings who reigned before the foundation of the Empire and when Boghaz Keui had not as yet become the capital, were included among the gods; one of the most popular gods indeed was Telibinus who reigned 2000 B.C., and a special cult was paid to Khasa-milis "the Swordsman," another king of the same period, in whom I see the Kabirite Kasmilos of Greek mythology.

Eastern Asia Minor had been at an early date the object of attack on the part of the Babylonian Kings, who were attracted to it by its metal-mines. Already, in the time of the 3rd dynasty of Ur, that is to say, B.C. 2400, a flourishing Babylonian colony was established
at a city called Ganis, now represented by the ruins of Kara Eyuk a few miles from Kaisariyeh. The country was garrisoned by Assyrian soldiers who formed the best part of the Babylonian army; the mines were worked by Assyro-Babylonian firms whose agents lived at Ganis, and good roads were constructed throughout Cappadocia along which the postmen travelled with letters and even a species of cheque. A large number of cuneiform tablets have come from Ganis, the greater part of them having been discovered by the peasants just before the war; from one of them which I have published in the Journal of the Royal Asiatic Society we have learned that there was a city not far off in which there was a Ladies’ University where the higher instruction was divided into the two branches of "science" and "art." It was through colonies like that of Ganis that Babylonian culture, art and theology were introduced into Asia Minor, and that the tribes of the north became acquainted with the cuneiform script.

The earliest Babylonian campaign against Asia Minor, of which we know, was conducted by Sargon, the founder of the dynasty of Akkad, though he refers to a still earlier invasion on the part of an otherwise unknown Adamu or Adam. The discovery of the missing portion of the dynastic tablets from Nippur, made last winter by Mr. Legrain in the Philadelphia Museum, has at last fixed the date of Sargon at B.C. 2800, with a few years’ margin of error more or less. At that early date the Babylonian army crossed the Gulf of Antioch, made its way through Cilicia, and brought back from the northern slopes of the Taurus various trees, including vines, two species of fig, walnuts (†), terebinths and roses, which were planted in the gardens of Babylonia. The account of the campaign, written in Hittite Assyrian, was found in the house of the Hittite ambassador to Egypt, at Tel-el-Amarna, by the German excavators, during the winter before the war, and was translated by myself in the Proceedings of the Society of Biblical Archeology in 1915. At the time I naturally regarded the whole story as a legend, but Dr. Forrer has now found among the Boghaz Keui tablets the contemporaneous Hittite official version of it, from which we learn that the invader was successfully driven out of the country by the combined forces of the Hittites and the people of Garsaura and Ganis. It would seem that Ganis had not yet become an Assyro-Babylonian settlement.

I must now turn to the revelations that have been made to us by the tablets from the Library of Assur. In the first place we have a continuous list of Assyrian High-Priests and Kings, reaching back some way beyond the age of Khammurabi. This is matter of rejoicing for the chronologists who occupy themselves with the skeleton of history. Then, secondly, we have learned a good deal about the geography of Western Asia in the days of Sargon of Akkad. There is a copy of a geographical survey of Sargon’s empire, in which the length and breadth of the various provinces are given in double miles as well as their respective distances from his capital. The most important part of the document, however, relates to what extended beyond the empire. "To the Tin-land and Kaphtor [Kaptara]," we read, "countries which are beyond the Upper sea [or Mediterranean], Dilmun and Magan, countries which are beyond the Lower Sea [or Persian Gulf], that is from the lands of the rising sun to the lands of the setting sun . . . his hand has conquered." We know from the Old Testament that the island of Kaphtor was Kret.

Six hundred years after Sargon, or more exactly, B.C. 2180, there was another Sargon, who was not king, but High-Priest of Assur under Babylonian supremacy. He has left us a stele engraved with a long inscription, not yet published, in which he recounts the conquest of the Assyrian army in the lands of the West. Among other conquests was that of Egypt.
then under an Ethiopian dynasty from the south—a statement which explains my discovery at Ed-der, opposite Esna, of Sudanese or Nubian pottery in graves that were intermediate between those of the 13th and 17th dynasties. But this was not all. The High-Priest also states that he conquered the island of Kaphtor, and there received tribute from the “Tinland” beyond the Western Sea. Dr. Forrer asks me: “Does this mean Britain?” At any rate it pushes back the beginning of the Bronze Age and opens up a new vista for the historian of early Europe.

Another remarkable document found at Assur transports us into the controversial domain of theology. It has been published and annotated by Professor Zimmerman, and is likely to occasion a good deal of discussion in circles which are not Assyriological. We learn from it that once a year, on the Babylonian New Year’s Day, a miracle-play was performed in the great temple of Bel-Merodach at Babylon, in which the death and resurrection of the god were portrayed. The document gives in detail the stage-directions of the play, and the parallelism between them and the Gospel narrative is striking and extraordinary. Bel, the divine lord of Babylon, we are told, was bound and brought before the tribunal which awaits mankind on the bank of the river of death. Here he was wounded and scourged and condemned to death, and then led away to the prison-house of the other world. Along with him another malefactor was put to death, while a second malefactor, if Professor Zimmerman’s translation is correct, was released. After the god had thus “descended into the prison-house away from the sun and the light,” the city was plunged in confusion, and the clothes of the slain god were laid before the divine queen of Erech. After this a goddess washed away the blood of the god’s heart which had flowed from a wound in his side. The tomb of Bel was now watched by a “son of Assur,” while his priestly followers wept and lamented for him. But eventually he rose again from the dead and thus became the saviour who, in the language of the early Sumerian hymns, “raises the dead to life.”

Thus far the stage-directions discovered in the Library of Assur. They explain the fragment of another tablet published by Dr. Pinches some years ago, and which we now see contained the words of the miracle-play. In this it is stated that after he had “descended into hell” this is a literal rendering of the Assyrian text—“the spirits who were in prison”—another literal rendering—“rejoiced to see him,” and he then proceeded to address or preach to the lords of Hades. It is evident that we have here the cuneiform original of the apocryphal book which is quoted by St. Peter in his First Epistle, and the fact is made still more certain by the connection of the deluge with the descent into hell, “the days of Noah” being referred to in the Epistle, since the weapon with which Bel-Merodach overthrew the powers of evil is expressly stated to have been “the deluge.” If ever the apocryphal book turns up among the papyri of Egypt, like other lost works of the kind, we shall doubtless find that it is modelled throughout on the old Babylonian miracle-play.

I will now briefly allude to the new light that has come to us from a wholly different part of the world, the land of “the blameless Ethiopians” of classical literature. The excavations of Professor Garstang at Meroe before the war had brought to light the great temple of Ammon in which the Ethiopian kings were crowned, and even the pedestal on which they stood after their coronation, and had shown that in the very heart of Africa a great city had once existed, where an exquisite form of pottery was made and an active trade was carried on. Meroe was, in fact, at one time a centre of the iron-industry; the smoke of its smelting-furnaces went up to heaven like that of a modern Birmingham, and magnificent quays were constructed for exporting the products of the industry up and down the Nile.
Since the beginning of the war the excavations in the Soudan have been continued by the American Scholar Dr. Reisner, who has succeeded in recreating the history of Ethiopia. He has excavated and explored the pyramids and burial-places of the Ethiopian kings and queens, and a page of history which was practically a blank has now been filled in. He has found the pyramid of Sabako, the founder of the Ethiopian dynasty of Egypt and the antagonist of Sennacherib, and has traced his predecessors and successors, reign by reign and dynasty by dynasty, down to the age of Alexander the Great. It would seem that Sabako’s ancestor had originally come from Libya, and so had belonged to that blond Libyan race of which the Berbers are the modern representatives. At first Napata near Dongola was their capital; subsequently, after the Assyrian conquest of Egypt, they moved to Meroe, 120 miles north of Khartum, which hence-forth remained the capital of the kingdom down to its last days. Some of the royal tombs have yielded jewellery and other precious objects which present a blending of Egyptian and Sudanese art. Among them are massive vases and other objects of solid gold, as well as inlaid brooches and pectorals.

It is not only on the later history of Ethiopia, however, that light has been cast. At Kerma, at the northern extremity of the Dongola province, Dr. Reisner has found remains which reach back to the days of the old Egyptian empire. There was a temple of the 6th dynasty there, and in the age of the 12th Egyptian dynasty, the place was an important Egyptian fortress and settlement. Exquisite enamelled bricks and vases of turquoise blue were manufactured there, as well as elaborate bowls and vases of Egyptian pattern. The Egyptian governor married Sudanese wives, and adopted to a certain extent the customs of the country. Human sacrifices were permitted; the tomb was a tumulus of Sudanese form, and the skull and horns of the sacred ram of Amon was buried with the dead. It was in this age that the city of Napata was founded, partly as the centre of the Egyptian administration, partly as the terminus of the trade-routes to the southern Sudan. When Egypt was conquered by the Hyksos, the Theban princes retreated to the south, and the Hyksos scrabs found at Kenna by Dr. Reisner, show that if the foreign rule did not extend so far to the south, the Egyptians who had taken refuge there were, at all events, in commercial contact with the ancestral home.

At Napata, Dr. Reisner has cleared the temples which stood under the shadow of Gebel Barkal, and discovered among them remains of the 18th and 19th dynasties. On the opposite bank of the river he has also indentified the city of Ethiopia built by the Heretic King Akhenaten, and his next campaign is likely to be devoted to its excavation. In short, the history of Ethiopia has been at last recovered, and we can trace it almost continuously from the age of the Old Empire of Egypt to the period when it became the prey of negro hordes, and finally vanished from the pages of history.

Such are some of the chief additions which have been made to historical and archaeological knowledge, during the years of the great world-war.

SÚDRA.

BY PANDIT VIDHUSHEKHARA BHATTACHARYA.

The derivation of this word which occurs only once in the Rigveda (X. 90. 12) is not yet certain. In Bâdaráyana’s Vedânta-Sûtra (I. 3. 34) the word is divided into two parts, śuc ‘grief’ and dra from √ dra ‘to rush’, and the commentator, Śākara, explains it (with reference to Jânaśruti, Chândogya Up., IV, 2. 3) in three ways, viz. (a) as ‘he rushed into grief’ (‘śucam

\[\text{“शूचम्} \text{ तश्चनाबर्भयणात्} \text{ तश्चनास्तसुक्ष्यते”}\]
abhidudrāva"), (β) or as 'grief rushed on him' ("sucā vā abhi-duḍravo"), (γ) or again, as 'he in his grief rushed to one Raikva' ("sucā vā Raikvam abhī-duḍrava"), he was called Śūdra. The derivation given by the author of the Upanīdī Sūtras (वृति or बुध+रा, "bucer dašca," II. 19) throws a little better light as regards the last part or the suffix of the word; but on the whole it is not satisfactory and is as fanciful and far-fetched as the former ones.

It seems to me that the word is not a pure Sanskrit one, and is derived from Skt. kuṇdra. As in comparison with the other three higher classes of people (viz. the Brāhmaṇas, the Kṣatriyas, and the Vaśyas) the Śūdras were inferior in their work and quality they were called Śūdras, i.e., 'the inferior ones.' The following few lines quoted from the Aggaṇīha Suttanta, 25 (=Dīgha niκāyā, XXVII. 25, = PTS., Vol. III, p. 95), will support this view very clearly:—

"Tecaṃ śeva kha Vaseṭṭha, saṭṭanāṃ ye te sattā avasesā te luddācārā (Skt. rudrādārā) ahesuṃ. 'Luddācārā khuddācārā (Skt. kvuṇḍrācārā) ti' kha Vaseṭṭha suddā suddā tveva akkhaṃṇu upanibbatām."

'Among those people the remaining ones, O Vaseṭṭha, were of dreadful conduct, of mean conduct, so they are called Suddas, and thus the word Sudda has come into existence.'

Again, in giving the names of the different classes of mankind the author of the Mahāvyutpatti (ASB., Part 1. p. 35) mentions the Śūdras as follows:—"Śūdra or Kuṇdra." It appears from this that according to him these two words are in reality one and the same, though they differ in forms.

Furthermore, in the vocabulary of the Tīrhai dialect in the province of Niganhār (JASB, 1838, p. 783) the word for 'little' is sudda which is undoubtedly derived from Skt. kuṇdra. It is to be noted here that the Tīrhai dialect contains a very large number of words of Sanskrit origin.

Now, it remains to prove philologically how the word Śūdra may come from kuṇdra. And in doing so let me say at the very outset that Prakritism has played not an insignificant part in the formation of words, even in the language of the Rgveda. It is a fact so well-known to scholars that it is not necessary to dilate upon it here. A few examples may, however, be given for the sake of illustration.

Take the word vīkṣa (RV. X. 155. 1.). It is derived through Prakritism from vikṣa (RV. I. 164. 15, II. 38. 6). And similarly, śiṭhira (RV. VI. 58. 2, etc.) is from *śiṭhira from śrath 'to become loose or slack.'

Now instances of the change of kṣ into a sibilant (viz. ṣ, ʃ, and s) abound in Indo-Iranian languages. The river called Śiprā in Ujjayini is a famous one in Sanskrit works. Even Kālidāsa refers to it in his Meghadūta, I. 31 ("Śiṣpravāḥ priyatama iva"). There is not the least doubt that this śiprā is derived from koṣiprā 'a speedy one.' A large number of MSS. of the Brahmasaṃhitā (Bibliotheca Indica, XVI. 9 ; Various Readings, p. 14) read here koṣiprā instead of śiprā. It is to be noted that the sibilant of the word is palatal in some works while in others it is dental. As regards this point I shall speak later on.

Let me cite here a few more examples. Skt. ikṣu 'sugar cane,' Marāṭhi ०a or ०a ; Skt. akṣai or akṣa 'eye,' Sinhali े (pronounce े as a in 'eat'); Skt. ेkṣa 'a bear,' Mar. ेs or ेs ; Skt. ेkaष 'a fly,' Mar. ेsāi; Skt. ेkṣt 'a field,' Mar. ेsā ; Skt. ेkṣa 'feeble,' Mar. ेhn; 2

2  śiṭhira is its later form.
3 It is to be observed here that with reference to the Marāṭhi language s becomes ʃ only when it is followed by a simple or diphthong palatal vowel, i.e., े, ०, and ो.
As regards the Iranian languages, the following words may be cited in this connection:—
Skt. ṛekṣa ‘to throw,’ Avesta ṛiṣi (ṛṣa or ḍrṣa) ‘to turn upside down’; Skt. ṛek ‘to dwell,’ Av. ṛi (ṛṣa); Skt. māka (later Skt. manaka) ‘quickly,’ Av. maṇī (ṛiṇi); Skt. dakṣa ‘right,’ Av. daṇa (ṛaṇa).

Again, Skt. kāra ‘milk,’ Persian ār (Ḡir); Skt. kṣapā ‘night,’ Av. ṛaṇi (ṛiṇi).

Pers. ṛab (Ḡar).

Now, the interchange of the three sibilants, ṛ, ṛ, and ṛ, in Vedic language, even at the time of the Śaṅhitās, is found not unfrequently. As for example, ṛiṣī ‘a kind of axo’ or ‘a pointed knife’ (ṚV. I. 88. 3), and ṛāst (Av. X. 6. 3); ṛiṣa ‘hair’ (ṚV. X. 105. 5), and ṛiṣa-va ‘the hair of the brow’ (VS. XIX. 91); ṛiṣma (VS.) besides ṛiṣma ‘a kind of demon’; ṛiṣu beside ṛiṣu ‘to flow’ ‘to go,’ as in ṛiṣuat (ṚV. I. 127. 3); ṛiṣyata (ṚV. X. 49. 10) ‘dainty’ from ṛiṣy antid ‘to test.’

Thus we have no difficulty in accounting for ṛ in Śudra from kṣudra.

For the long vowel ā in Śudra instead of a short one, a, as in the original word compare ṛikṣaṇa and tigāṇa (ṚV.), ‘sharp,’ from ṛiṣi ‘to be sharp;’ ṛiṣaṇa (TS.) besides ṛiṣaṇa (VS.) ‘a kind of animal’; ś and ṛikṣa beside śaṣa (Taittī. Up.) ‘one of the six Vedāṅgas’.

THE EVOLUTION OF INDIAN COINAGE BEFORE THE CHRISTIAN ERA.

By P. N. RAMASWAMI, B.A. (Hon.).

For more than seventy years the varied coinages of India, which extend over a period of 2,000 years have been diligently studied by a multitude of collectors and scholars, whose labours have had a great share in the gradual recovery of the long lost history of ancient Indian coinage. The history of the evolution of Indian coinage before the Christian era is however admittedly obscure. And, although much has been done, the numismatic field is so vast, and the difficulties of its thorough exploration are so great, that ample scope remains for further researches. In the following sketch an attempt is made, as far as the prescribed limits of space permit, to give a general view of the evolution of Indian Coinage before the Christian era.

The early history of Indian coinage cannot be traced back further than the Vedic period (B.C. 2000—1400). References to precious metals in the Vedas are financial and industrial: we get a good idea of working in precious metals in Vedic times from the description of various gold ornaments, utensils and implements of war which is to be found throughout the Rig-veda. Gold, which was variously called, Candra, Jāṭarāpa (‘possessing native beauty’); Suvarṇa (‘beautiful’) Harita and Hiranya was widely used. Goldsmiths melted gold and fashioned bright jewels (angīl) such as necklets (nīśka) ear-rings (karaṇa-sobhana) and even cups. They made anklets (khadi) girdles, chains, water-wears, and images of kings. The smith sought ‘after the man who possessed plenty of gold, with well dried wood, with anvil, and bellows to kindle the flame’ (Rig-veda). The word Hiranya-kāśiyu of the Brahmaṇas, frequently met with in the Vedas denotes a ‘golden seat’ probably one covered with a cloth of gold; and Dr. Macdonell guesses that the word Hiranyakadant (gold-toothed) refers to the use of gold to stop the teeth. We have also references in the Rig-veda to golden helmets, breast-plates for the breast and crowns for the head.

‘It is hardly possible’ says Dr. Macdonell (Vedic Index, Vol. I, pp. 504) ‘to exaggerate the value attached to gold by the Vedic Indians. The metal was, it is clear, won from the bed of rivers. Hence the Indus is called “golden” and of “golden stream.”’ Apparently

4 See Macdonell’s Vedic Grammar, 53, and the Introduction to my Pāṇipratyā, p. 81 sq.
5 Macdonell’s Vedic Grammar, p. 6.
the extraction of gold from the earth was known and washing for gold is also recorded. Gold is the object of the wishes of the Vedic singer and golden treasures are mentioned as given by patrons along with cows and horses. It was also put to a variety of industrial uses." Such widespread use of gold undoubtedly paved the way for a gold currency.

"A gold currency," to quote again Dr. Macdonell (Ibid., p. 504) was evidently beginning to be known, to such as definite weights of gold are mentioned. Thus a weight astaprad occurs in the Sanskrit and the golden satamana "weights of a hundred" krovas is found in the same texts. In several passages moreover hiranya and hiranyâni may mean pieces of gold. Goldener is inclined to think that a gold unit is alluded to in the Rig-veda.

Silver is rarely mentioned; but find references here and there in the Atharva-veda, to ornaments (rakṣma) dishes (patra) and coins (nīśka) made of silver (Vedic Index, Vol. II, p. 197). Next to gold and silver, the word ayas is often referred to; and since in the Atharva-veda ayamayas and lohitamayas (black metal, red metal) are both mentioned, we may infer that smiths worked in copper too, a conclusion strengthened by the fact that copper vessels alone were allowed to be used for holding consecrated water in all ceremonial. It is unlikely that coins were manufactured out of the "holy" metal.

In time, there are some passages in the Rig-veda which would indicate the existence of current money for the purposes of buying and selling. We have instances of Bhisak acknowledging the gift of a hundred pieces of gold and there can be no doubt, pieces of gold of a certain fixed value were used as money, as indicated in these passages. Mr. P. T. Srinivas Aiyangar (Age of the Mantras, p. 41) finds a reference in the Rig-veda to the golden mana, an old semitic measure or coin. At the same time it must be frankly admitted that there is no distinct allusion to coined money in the Rig-veda. The word nīśka is often used in a dubious sense. In some passages it means money, in others it means a golden ornament for the neck. The two interpretations, as an eminent writer points out, are not necessarily contradictory, for in India pieces of gold have habitually been used as ornaments for the neck since times immemorial (Dutt, Civilisation of Ancient India, Vol. I, p. 39).

Next, comes the epic period (1400—800 B.C.). The question what coin was then in use is, as Mr. C. V. Vaidya remarks (Epic India, pp. 222, 223), very difficult to decide. "The rupee was certainly not in use," says Mr. C. V. Vaidya (ibid.) "as it is not mentioned in any ancient work but the silver kārshapāsa must have been in existence, as mentioned in the Buddhist works. The word however does not occur so far as we remember either in the Mahābhārata or Rāmāyaṇa. The word used is Nishka which was clearly a gold coin. The value of the nīshka seems to have been considerable for in one place it is said that the Brahmins were glad when they were given a nīshka each in gift cried, "you have got a nīshka, you have got a nīshka!"

This evidence is further strengthened by the fact that in the epic period the wealth of rich men is said to have chiefly consisted in gold and silver. Gold was considered a proper gift at sacrifice, the gift of silver being strictly prohibited. The reason is sufficiently grotesque, as the reasons generally given are: When the gods claimed back the goods deposited with Agni, he wept and the tears he shed became silver; and hence if silver is given as daksinā there will be weeping in the house! The reason scarcely veils the cupidity of the priests; but at the same time it evidences the fillip given by the Brahmans to the circulation of a gold currency.

In the Buddhistic period (B.C. 800—320) we come to a well-marked stage in the evolution of Indian coinage before the Christian era. According to Mr. V. A. Smith (Imp. Gazetteer,
vol. II, ch. IV, p. 135), the introduction into India of the use of coins, that is to say, metallic pieces authenticated as currency by marks recognised as a guarantee of value should be ascribed to the seventh century B.C. There is reason to believe that the increasing necessities of commerce with foreign merchants were the immediate occasion for the adoption by the Indian peoples of a metallic currency. The old system of barter, as Dr. Rhys Davids points out (Buddhist India, p. 100), had entirely passed away, never to return. The latter system of a currency of standard and token coins issued and regulated by government authority had not yet arisen. Coinage as Mr. James Kennedy justly observes, was according to Oriental ideas, "the business not of the state but of the banker and merchant" (JRAS., 1898, p. 281). In accordance with this principle, the earliest Indian currency was struck by private persons, not by governments. Transactions were carried on, values estimated and bargains struck on terms of the kāhāpaṇa, a square copper coin, weighing about 146 grains, and guaranteed as to weight and fineness by punch marks made by private individuals. Whether these punch marks are the token of merchants or simply the bullion dealers is not certain.

"The most archaic looking coins" says Mr. Vincent Smith (I.G., vol. II, p. 136), "are punch-marked copper pieces, found at extremely ancient sites near Benares. These rare copper pieces are possibly older than any silver coin, and may be a memento of Babylonian trade by overland routes."

Silver coins were not unknown. Some of the silver coins, known to have circulated at this time, have been discovered by modern numismatists. The greater number of these silver coins are roughly square or oblong bits of metal cut out of a strip and containing about 20 per cent. of alloy. The circular pieces are scarce. The marks on the punch-marked coins whether circular or square are extremely numerous and varied. They comprise rude outlines of men, animals, trees, the sun, and a variety of miscellaneous objects. Legends are always absent. The Laws of Manu denote coins of this kind as purṇás and Southern writers call them salākās or "dominoes."

Silver, however, was never produced to any considerable extent in India, but has always been, as it still is, one of the chief items in the list of imports. "The Phenicians before the time of authentic history"—writes Prof. H. D. Macleod (Bi-Metallism, sec. 6, p. 63) brought silver from Tartessus and exchanged it for the gold dust of the Indus, which Sir Alexander Cunningham, the first authority on the subject, holds to be Ophir. " Even in the Vedic times silver is very rarely mentioned (P. T. S. Aiyangar, Age of the Mantras, p. 29). Silver coins consequently cannot have been very considerably minted in ancient India.

The references to gold coins are late and doubtful and no such coins have been found. (Rhys Davids's Buddhist India, p. 100). Some thin gold films with punch-marks upon them were found in the Sakiya Tokes, but these are too flimsy to have been used in circulation as coins. It is said that gold was not coined at this time, but was kept as dust tied up in little bags, which passed current as equivalent to money. History records that the Persian King Darius, who invaded India about 500 B.C., exacted 390 talents of gold dust from a king of Northern India as tribute. This gold dust Darius got coined into daries.

Besides these coins there was a very considerable use of instruments of credit. The great merchants in the few large towns gave letters of credit to one another. And there is constant reference in Buddhistic works to promissory notes. There were no banking facilities. Money was hoarded either in the house or buried in Jarsunder-ground, or deposited with a friend, a written record of the transaction being kept.
Alexander's victorious progress through the Panjab and Sind in 325 B.C. produced little effect on the Indian coinage. A few cast coins usually of copper or bronze, inscribed with characters dating from about 300 B.C., are found in Northern India. Though our information of coinage in the Mauryan India is imperfect, we have some references to Mauryan coinage in the *Arthasastra*.\(^1\) The bulk of the payments seems to have been made in the copper kārśha and silver paṇa. No specimen of a silver paṇa is known, but it was presumably of the same weight as a copper kārśha, namely about 146 grains. The "punch-marked" pieces impure silver (purūṣa or dharana), which are known to have been in ordinary use in the author's time, were struck to a standard of about 56 grains. Possibly this silver paṇa may have been only a money of account. The value of a silver paṇa, which presumably was much alloyed, like the "punch-marked" coins, may be taken as not far from a shilling. Gold coins were not unknown. We have no other information of the coinage of Mauryan India.

The history of Indian coinage during the post-Mauryan period—which ends for us with the beginning of the Christian era—can be conveniently dealt with under the two heads, viz., (i) indigenous and (ii) foreign.

(i) For the history of the indigenous coinage we must go to the *Śukranitī*. Several references in *Śukranitī* point to gold and silver, specially the former being the "measure" or standard of value. Their function as the medium of exchange is also frequently indicated. The use of gold in both the functions of money as the standard of value as well as the medium of exchange is referred to in the following lines:

(1) That man is to be in charge of jewels, gold, silver and coins, who can distinguish their values by the weight, shape, lustre, colour and resemblances.

(2) Houses are meant for gold, jewels, silver nīskṣas or coins, etc.

(3) Dravya (lit., goods) is silver, gold and copper coined for commercial purposes.

Like the sun and moon, gold and silver have been mentioned in *Śukranitī* almost as twins. References to the two metals have been made together both explicitly as well as implicitly. Thus our information about silver is nearly the same as about gold, whether as regards (1) the uses as money, i.e., standard of value and medium of exchange, (2) or as regards the circulation as legal tender. The *Śukra* statesmen have supplied us with parallel facts on all these points.

It may be noticed here that both gold and silver seem to be mediums of exchange and "legal tender" in the *Śukranitī*. Prices are mentioned sometimes in terms of gold, often in terms of silver. "Eight ratis make one māsa, ten māsas make one suvarṇa. Five times that suvarṇa make eighty silver kārśhakas." The suvarṇa and kārśhaka are gold and silver coins respectively and one suvarṇa is equivalent to sixteen kārśhakas." The same rates are also noted by Śukra as determining the comparative value of gold and silver as bullion or ingot. Thus "the value of gold" was sixteen times that of silver.

"It would be thus evident," says Benoy-kumār Sarkar, "that both nominal or 'face' value and intrinsic or 'real' value of the coins were the same. There was no law artificially regulating the price of the coins and the precious metals. The market value of the metals (as indicated in the relation between gold and silver as bullion) was maintained in the currency.

Copper coins were also extensively used. A paṇa was a piece of copper coined by the king weighing ten māsas. Excluding gold and silver, copper had the lowest value in the realm. "The value of silver was 80 times that of copper."

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1 Trns. R. Shama Sastri. 2 Trns. B. K. Sarkar.
(ii) The history of the foreign coinage—which was introduced into India at this time—broadly resolves itself into a history of the Bactrian coins. We cannot do better than quote Mr. V. A. Smith, who has succinctly described the Bactrian coinage in the following words:

"In the middle of the third century B.C. the independent Bactrian kingdom was separated from the Seleucid empire of Syria, and in the following century several Bactrian monarchs, notably Eucratides and Menander, made incursions into India, where their coins are now found. Scions and connexions of the Bactrian royal family established themselves as rulers of principalities in the countries now known as Afghanistan, Baluchistan and the Punjab which became Hellenized to a considerable extent.

These princes issued an abundant currency chiefly in silver and copper, modelled on Greek lines, and up to about 150 B.C. exhibiting a high degree of artistic merit. Some of the foreign kings on the border adopted the characteristic Indian square form for their coins, which in other respects also indicate the influence of Indian ideas. Bilingual legends were adopted to meet the convenience of a mixed population, and the devices reproduced familiar Indian objects. The later Indo-Greek issues are semi-barbarous in style. The Punjab excepted, India was little affected by ideas of the west, and the vast populations of the interior continued their purchases and sales through the medium of the indigenous private currency. For this reason no coins are known bearing the name of Asoka or any other member of the Maurya dynasty founded by his grandfather Chandragupta.

The working of Greek influence may perhaps be traced in the fact that the coins erroneously attributed by some authors to the Scuiga dynasty bear the names of kings Agni-mitra and others. The coins of the later Andhrabhirya (or Andhra) dynasty which are Northern in type although geographically belonging to the South, also frequently record the name of the reigning sovereign. But the old system of private coinage continued." (Imp. Gazeteer, vol. II, ch. IV, p. 138.)

ORIGIN OF THE GODDESS PARNASHABARI.

BY RAJ BAHADUR B. A. GUPTA.

The goddess Parṇaṣabari described by the Curator of the Dacca Museum in the Statesman of 29th February 1920, seems to have been evolved out of the accepted figure of the Orion. That constellation is called Kālapurusha in Bengal and Mrīga in Bombay. The three stars in the belt of Orion, the mighty hunter of the west, represent the three heads of the goddess. Long before the importance of the study of the stars was recognised, says R. A. Proctor in his Myths and Marvels of Astronomy, men had began to associate with certain star-groups the names of familiar objects. They are figured with innumerable combinations which a fanciful eye can recognise among the orbs of heaven. They show that the first observers of the heavens were shepherds, huntsmen and husbandmen. These primitive folk depended for their subsistence on a familiarity with the progress and vicissitudes of the season. Their observations are full of interest to the student of Ethnology, inasmuch as they depict the unwritten early history of man, as if in a hieroglyphic script. If we could but learn with certainty the names assigned to certain star-groups we could deduce lessons of extreme importance, throwing side lights on the evolution of the religious beliefs of the different races. When in long past ages a star-group really resembles a known object, we have, in the present resemblance of that group to the same object, evidence of the general constancy of stellar lustre. When we see that the figures assigned to certain star-groups are named after some mythological incidents, we feel sure of its origin from the myth, or vice versa. In the latter case the mythological story has its origin from the shape of the star-group. Such is the case with the shape of the goddess Parṇaṣabari. Chronologically this figure shows its connection with the struggle between Hinduism and Buddhism.

Orion, Lepus and the dogs have been grouped together to imagine the figure of Dattātreya, the three-headed god, his cow and his dogs, as I have described in my book on Hindu Holidays and Ceremonials. Similarly, Orion is in this case utilized for sketching mentally the
main figure of Parnaśabari and the constellation Karka (Crab) has been shown as Gaṇeśa, while the Centaur has been made use of in depicting the man on horse back. Homer records that Orion was the "more refulgent" of the constellations. This mighty hunter Orion is turned, in this case, into the equally mighty Parnaśabari. But Orion is called Mrigā in the Indian astronomies. The three stars in the head of the antelope represent here the three heads of the goddess. The flames on the head or group of heads possibly refer to the following circumstance recorded by Proctor. He says that there was an apparition of Hailley's comet in the year 66 A.D. That approximately is the time of the struggle of the Śāivas with Buddhists.

Pope, who makes frequent references to heavenly bodies, introduces a comet in Book IV:—

As the red comet——
With weeping glories glides along the air
And shakes the sparkles from its blazing hair,
Between two armies thus in open sight
Shot the bright goddess in a trail of light.

It must be admitted that poets succeed better with fiction than with truth. It is therefore not difficult to suppose that the fire shown on the combined head of the goddess Parnaśabari was suggested by the simultaneous appearance of Hailley's comet. It has been proved from the study of Assyrian sculptures that representations of the constellations were common among the Babylonians, as Sabaeanism or star worship was the prevailing form of religion in olden days.

Proctor tells us, in his essay on the Origin of the Constellation Figures, that men imagined certain figures in the heavens, pictured these figures in their astronomical temples and made stories to fit the pictures. I am inclined to add, as I have done in my book just mentioned, that these figures and the stories about them were intelligently coined for fixing into the memory, before the art of writing was invented, the position of the stars in relation to the apparent progress of the sun and the moon through the celestial vault. In fact, these are the hieroglyphics which were invented to fix in memory the old astronomical discoveries and researches and supplemented by suitable stories to further help the memory. These hieroglyphics of the original astronomers have been appropriated by subsequent composers of religious myths or mythologies each in his own way. For instance, Orion itself is turned into Trimūrti or Dattātreya by the Vaishnava and mixed up into the Śāivite antelope—story of the Mahāśivarātra. Similarly, Buddhists, the rivals of the Hindus, shaped the same constellation into Parnaśabari and her enemies, Indra, Chandra, Gaṇeśa and Mārtanda.

If we examine these star-groups to-day, we may not be able to reproduce the exact shape of the original figure, because the earth, besides whirling once a day on its axis, and rushing on its mighty orbit around the sun (spanning some 184,000,000 of miles), reels like a gigantic top, with a motion so slow that 25,868 years are required for a single circuit of the swaying-axis round an imaginary line up right to the plane in which the earth travels. In consequence of this reeling motion the points of the heaven opposite the earth's poles necessarily change, and thus the position of the star-groups changes, causing a distorted view of the original. In spite of this variation, it is quite possible to imagine a figure resembling Parnaśabari.

The following description of Hecate, or Triformis or Tergenina, that is, the triple goddess of the ancient Grecians may be compared with advantage:—

"Alcamenes, who flourished about four hundred and forty years before the Christian era, was the first, according to Pausanias, who thought of making a statue of this goddess, with three faces and three bodies back to back. In the six hands were placed a sword, poniards, whips, cords, torches, a crown of laurel, and a key."
DATE OF LAKSHMANASENA AND HIS PREDECESSORS.

BY DINESH CHANDRA BHATTACHARYYA, M.A.

It is a curious fact that, with the great progress of historical research in our country, the date of the last independent Hindu ruler of Bengal has been thrown out of a definite certainty into a confusion of conflicting evidence. For the synchronism of Lakshmanasena and Bakhtiyar Khalji, which has long been a household tale in Bengal, has recently been assailed by a band of scholars headed by Mr. R. D. Banerjea, who seem to have derived their inspiration from an abandoned theory of the late Dr. Kielhorn. The latest contribution to the subject is from the pen of Mr. N. G. Mazumdar, who, in deciding the question under cover of a modest and partial discussion of the "Lakshmanasena Era," seems, like an "orthodox" epigraphist, to ignore, if not to fight shy, of the numerous literary and historical evidences bearing on the question. Before examining the views of Mr. Mazumdar, it is we think necessary to put forth and discuss all the evidence, which would furnish strong reasons for throwing doubts on the apparently convincing arguments of Mr. Mazumdar and which have not hitherto been fully and clearly stated in their latest developments.

Vallālasena is reputed to be the author of the Dānasāgara and the Adbhutasāgara and as far as we know his authorship has not yet been, as it clearly cannot be, questioned. At the end of at least two MSS. of the Dānasāgara occurs the following verse.²

मिखल ( कुष ) चक्रतिलक श्रीमहाबलमनिपुण ॥
शृष्टिनवविष्णु शकवरि अवसारी रचितः ॥

This is followed in a single MS.³ by two other verses referring to the same date, 1091 Saka (1169-70 A.D.), when clearly the work was finished. Mr. R. D. Banerjea and his supporters can only pronounce these verses to be an interpolation—"clever and ingenious interpolation by shrewd and unscrupulous Brahmins,"—because they are not to be found in several other MSS. of the work discovered up to date, and the copies in which they occur are only 2 or 3 centuries old. It is however difficult to comprehend what purpose can be served by a simple statement of a false date of composition and what cleverness, ingenuity or shrewdness was displayed in making the interpolation. Anyone acquainted with MS. literature in Sanskrit knows that the introductory or concluding verses and colophons, which have no direct bearing on the subject of a book, are very often omitted in copies. And if we once accept the charge of interpolation put forward by Mr. Banerjea, we shall have to question many a statement that has found general acceptance in the history of Sanskrit literature. Thus, the concluding verse of the Bhaṭṭikāvya connecting its author with Valabhi is omitted in most Bengal MSS. and the full colophon to the same work is found only in extremely rare copies.⁴ The well-known concluding verses in the Śrīpālāvadha relating to the personal history of Māgha are omitted even by Mallinātha. The dates of Ramānātha, the famous grammarian of the Kalpa School and of Gopāla Nyāyapāñchānana,⁵ the

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celebrated Smrti writer of Bengal, are found in single copies of their respective works, which are nevertheless available in any number throughout Bengal. Far from regarding such verses as interpolations, scholars have hitherto hailed them as extremely fortunate and rare discoveries, without waiting till the Doomsday to verify them from never-to-be-recovered contemporary copies. Moreover, in the case of the Dhanasagara, the argument based on the lateness of the MS. copies loses much of its force from the important discovery made by the late Mr. Chakravarti, that the celebrated Smrti writer Srimatha Acharyachudamani (fl. circa, 1500 A.D.), who was Raghuvarananda's guru, not only cites, without the least suspicion, the above date of the Dhanasagara, but vouches for the genuineness even of the very two verses that follow in a single MS.7

The date of the Dhanasagara, moreover, agrees remarkably with that of its sister-work, the Adhutasagara, and even if we yield by admitting the date of the former to be an interpolation, we have no way to do the same with regard to the latter. The work was published fifteen years ago in 1905 by Prabhakari and Co., Benares, but curiously remained inaccessible to most scholars, who kept on referring to still more inaccessible MS. copies in their discussions. The publication disposes of all questions of rejecting the date of the work as contained in the following introductory stanza:

शाकेषु अनवेष्यं नाभवते अरिनाह वमसरसम्
गोदेहस्तु देहचास्मन्तः सप्तमिपितं. || (p. 4)

For this date of its commencement, 1090 Saka (1168-69 A.D.) has been repeated at least thrice in the body of the book, where no question of interpolation can reasonably be raised. Thus on p. 125, we have अमितुद्वासागारामन्त्ररमणस्म्यमुस्म्यमुज्ज्वलेऽक्षणमण्डल श्रवणितां यो वस्त्रभादाद्।

On p. 235 again, we have अमितुद्वासागारामन्त्ररमणस्म्यमुस्म्यमुज्ज्वलेऽक्षणमण्डल श्रवणितां यो वस्त्रभादाद्।

On p. 236 occurs the following verse referring to the same date:

षान्तयाविश्वासमन्तरो वेका: शाक्यसर: पुत्रस्तथा: ।

कशीर्षो अवसरा विवेष्विनिश्चावः वस्त्रस्त: पश्चः ||

This verse seems to echo the sense of the two verses at the end of the Dhanasagara. It is a significant fact that in their campaign for interpolation, Mr. Banerjea and his supporters confined themselves to the introductory verses only, ignoring the passages in the book, to some of which the late Mr. Chakravarti had already drawn attention.8

This date of Vallallasena bears independent corroboration from other literary evidence of the period. In the introduction to his Dhanasagara, Vallalla refers to his guru Bhaṭṭa Aniruddha "of Varendra" (»नधी वरंद्र नमः"), who helped him in the compilation of the book. This man has been happily identified with Aniruddha, author of the Ṣaiva-dasa and the Karmopadesinipaddhati, whose title Champāhitīya marks him out as belonging to a clan of Varendra Brahmins. Aniruddha refers to the Kalpataru of the famous Lakshmīdharabhaṭṭa, who flourished under Govindachandra of Kananj (1114—1156 A.D.)9. Aniruddha and his patron Vallalla cannot therefore be placed before the third quarter of the 12th century A.D.

Similarly, in the introduction to his Adhutasagara, Vallalla records his indebtedness to one Śrīnivāsa in a glowing verse, which however appears in a corrupt form in Bhandarkar’s Report and worse still in the printed edition. With a slight emendation in Bhandarkar’s reading we can easily get the following correct version10.

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7 JASB., 1915, p. 347.  
9 Ibid., 1906, pp. 17 and 171.  
So this Śrīnivāsa "a priceless jewel of the ornament of the Mahāntāpani family" can easily be identified with the celebrated author of the Sudhādītpikā, who is also styled in colophons as Mahāntāpani. His date can be definitely fixed by the following quotation in Sarvānanda's Trīkātaśāstra (Trī. Sans. Series. Pt. I. p. 91):

The famous Commentator Rāyamukta, who was himself of the Mahāntāpani family, leaves us in no doubt as to the identity of the author of the lost Gaivitachāḍāmani by thus improving on the gloss of Sarvānanda 11:

"Kālanandāya:
Śrīnivāsa, therefore, wrote in 1081 Saka (1159–60 A.D.) and his patron Vallāla cannot be placed half-a-century earlier.

Lastly, Śrīdharadasa, author of the Sadukti Karṇāḍmīta, which was written in 1206 A.D., was the son of Vaṭhūda, a friend and feudatory of Lakṣmaṇasena. This points to the latter half of the 12th century A.D. as the probable date of Lakṣmaṇasena. The cumulative effect of these numerous literary references is, we think, enough to rebut the almost absurd position taken by Mr. R. D. Banerjea, when he remarked—"If on later enquiry these verses can be found in all the MSS. discovered, even then they cannot be accepted as basis for the construction of a chronology, so long as they are to be found in modern MSS." (The Pālas of Bengal, p. 105.)

The literary evidence is definitely supported by historical evidence. In the Deopāda inscription there are two verses (20 and 21) recording the conquests of Vijayasaṇa. The manner of the verses seems to indicate that Vijayasaṇa considered himself glorious by defeating several kings, presumably of long-established reputation, especially Nāṇya(deva) of Mithilā, who is mentioned first of all in both the verses and it may be fairly assumed that it was Vijaya-

sena, and not Nāṇyadeva, who must have survived the other. The traditional date of Nāṇyadeva of Mithilā is 1039–1135 A.D., which is remarkably verified by a known date (1097 A.D.) and the following stanza recording the date of an erection 12:


13 Vāṅgīrā Purāṇāntā by P. C. Banerjea, pp. 255-56 (foot-note). Also The Brahmapur and Kaśyapīṣhas of Bengal, by G. N. Dutt (Madras, 1906), p. 76, for the length of Nāṇyadeva's reign. The verse quoted is found in several other vernacular works in Bengal, none of which cite the original source. For the known date, vide Ep. Ind., Vol. I., p. 309.
to his name. So the conquests of Vijayasena must have been effected much earlier in his reign, at a time when Vijayasena, far from being a younger or even a true contemporary of Nanyadeva, becomes in Mr. Banerjea’s chronological scheme decidedly elderly.

Vijayasena, moreover, is described in the Deopâlâ inscription as having “attacked the king of Gauda” (गोविंदनाथसप्त). Who was this Gaudendra? Scholars have been almost unanimous in their opinion that it was Madanapâla, who was defeated by Vijayasena. Already Mr. Banerjea is at great pains to synchronise Vijayasena and Madanapâla. In one place he states that Madanapâla must have been defeated “sometime after the year 1108.” In another place he places Vijayasena’s death “about the year 1108.” But in my paper on a “Chronology of the Pāla Dynasty,” I have shown that Madanapâla usurped the throne in 1115 A.D., so that the reign of Vijayasena in Mr. Banerjea’s scheme falls entirely within that of the great Râmapâla, who is not at all likely to have been the Gaudendra put to flight by Vijayasena. In the legendary work Śekhahubhodaya, Râmapâla is said to have been succeeded in his kingdom by Vijayasena. Moreover, Vijayasena merely put the king of Gauda to flight. The destruction of the Pāla kingdom must then have been effected by one of his successors. Lakshmaṇasena on the other hand is credited in the inscriptions with having defeated the kings of Kāśi (and Prayâga), Orissa and Kāmarupa, indicating that Gauda and Magadha had already come completely under the sway of the Sena dynasty, evidently by the conquests of his predecessor Vâllâlasena. This is supported by the fact that Vâllâlaa describes himself in the introduction of the Adbhutasâgara as “endowed with arms that served as tying posts for the elephant vîc, the king of Gauda” (गोविंदनाथसप्त्रातानन्दसवभावनमापिति). This conquest of Gauḍa (and Magadha) by Vâllâlaa becomes impossible in the chronological scheme of Mr. Banerjea, according to which Vâllâlaa died in 1119 A.D., when, as we have shown, Madanapâla was just 4 years on the throne. The destruction of the Pāla kingdom is, for all we know, referred to the reign of Govindapâla, and most certainly not to the beginning of Madanapâla’s reign.

(To be continued.)

BOOK-NOTICE.

Professor Ball has therefore set out to write a University text book of the history of Ancient India, and it is from this standpoint that the book must be viewed. It is in sixteen chapters and takes us up to Harshavardhana, i.e., to 647 A.D., the last two chapters dealing with the “Smaller Kingdoms of Northern India” and the “Kingdoms of Southern India,” as far as the Muhammadan supremacy (1192 A.D.).

18 The Pâlas of Bengal, p. 103 and p. 105.
19 In the Madanapâla plate of his son Viśvarûpa (JASB, 1896, pt. I, p. 11) Lakshmaṇasena is described (verse 12) as having installed victory pillars in the three holy cities of Puri, Benares and Allahabad. In his Mâdhâna plate Lakshmaṇasena is called a गोविंदनाथ and a conqueror of Kâmarupa (line 32), as well as of Kâl and Kâlinga (ll. 19-20), vide JASB., 1909, p. 473. But in line 19 we have an interesting passage which has escaped the notice of scholars: it runs (slightly emended) as follows: “अर्थविद्वेषकोऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविषयेऽविष�के विषयं किम्यथा।
The first chapter on the physical features is a fair summary of the situation, viewed from the point of giving the student a general idea, and the only statement with which I cannot agree is that on p. 8, which says that "Burma is a very low land." As a resident in Burma off and on for many years, my idea of that country is that it is mainly a hilly land. Also I suggest that in any future edition of the book the closing paragraph of the first chapter on "unity" be modified (p. 9). The deeper one goes into the matter the more certain it becomes that the population of India is not more united nor more diverse than any other large community of human beings—than the population of the European continent for instance. Hinduism in India and Christianity in Europe exhibit the same unity, the same diversity, the same powers of assimilation and influence. In fact, Christianity, Hinduism, Islam and what one may call "Chinism" show on close study the essential unity of one thing only—the mind of man as a whole. They are all phases of it. All the continuity there is in any one of them lies in the consideration that in their respective developments they have obeyed the natural law of following each its main principle chiefly and borrowing and absorbing all that has come its way from the others.

This is a text-book for the younger generation, and as such, and as bringing to their notice the results of the latest research, I am in agreement with most of the statements therein. It is to my mind a fair and well-informed summary of the historical knowledge of the day. In many ways it is of use for the purpose of a memoria technica even for the advanced student and teacher. But being a text-book it is important that it should teach correctly, and hence it is important to point out where it appears to err.

The remarks on the Vedas (p. 12) that "they are the earliest literary records of man's manners and customs," and again, "The Vedas have been recognised as the oldest literature of mankind" (p. 29), and yet again, "The Rig-Veda is the oldest literature in the world" (p. 30), ignore many things: e.g., the history of Egypt, Babylonia, Judaism, Greece, Persia and China. It is not therefore a safe axiom to implant in the younger Indian student that his is the oldest civilisation. It would be better to teach him to think that the mind of civilisable man has advanced to much the same level in successive ages everywhere. There is not much to choose in the advance made by the "advanced" populations in any given millennium B.C. or A.D., wherever they happened to be situated. It should be remembered, too, that the Aryan invaders found a Dravidian population established in India quite as advanced as themselves. To teach that one's own civilisation is the oldest may be "patriotic," but it is not history.

There are several instances of this propensity in the book. "The belief in one Supreme God was searched by the Aryans, but it did not attain the expiry and uncompromising firmness of the Vedantic Theism" (pp. 23-26). This is, to say the least of it, a controversial statement. "The Hindus and the Parsees still worship the Sun: the former made so much progress in the knowledge of the universe that they denied that the sun ever rose or set (Akhareya Brähmanag)". This is reading modern science into an ancient statement: not a safe proceeding (p. 26).

There are however points on which I heartily agree, e.g., (p. 17) "We have now an almost accurate chronological table starting with the time of Buddha," but I hope the young student will not think in consequence that no more research is worth while in chronology. (P. 15) "The gaps between the Old Stone Age and between the New Stone Age and the historic period have not been sufficiently surveyed," and to this fact the attention of students may well be drawn. I also heartily endorse the teaching (p. 20) that "no serious scholar supports" the idea that the Negroes are kin to the Indian aborigines and that the Andamanese are "a group of that family," though I am not yet satisfied that the ancient forbears of the race from which the Andamanese spring did not once dwell in parts of India. On the other hand Professor Ball's teaching as to the main immigration of early Aryan invaders is clear and very useful to students (p. 22), and his remark that "Ios (fermented liquor) was their principal beverage" (p. 24) is not only true but courageous in a Hindu.

Professor Ball teaches sound doctrine (p. 21) as to the relationship of the Aryan to the Dravidian civilisation, and he would do well to point out in a future edition even more forcibly how much modern India owes to Dravidian influence even up to modern times. His remark (p. 22) that the "Tantric form of worship in Bengal is considered a result of Mongolian influence" is worth every student's observation.

Sometimes Professor Ball has been misled by European authorities, as when he quotes (pp. 30-31)
Professor Raceon that the accuracy of the Vedic texts handed down by word of mouth for generations is something marvellous and unique. It is in fact a common phenomenon, where writing does not exist or is rare. The Hebrews could repeat their Scriptures with absolute accuracy; a ḫaṣa will repeat the Qur'dn from end to end without a fault. The same is true of the Buddhist texts in Burma and elsewhere. Some thirty years ago the broken fragments of the Kalyani Stones at Pegu containing the Pali text of the upasasā offered form of ordination of Buddhist monks were set up again in proper order by Taw Sein Ko under my directions, because the text of the 15th century A.D. Sir George Grierson could reconstruct the unwritten text of the verses of the Kashmiri Śaiva Yogini, Lāl Ded, with complete accuracy after 600 years of "tradition," from the mouths of many writers unknown to each other.

Instances of such memory have always been numerous in Europe.

If I have thus found something to criticise in Professor Ball's general principles, his chapter of the Vedic Age, and those that follow it, seems to me to teach the outlines of early Indian History with accuracy and insight, and I have only a remark here and there to make. The struggle between the Vedic Aryans and the aborigines is sympathetically described and Professor Ball might well draw attention to the analogy between the people who were "called Dasyus..." described as yella" (p. 34) and the Irish who were called Tories and their "bullaballoo." I may also mention, as a matter of common interest, that the thrice eleven gods of the Vedic literature still survive as the Thirty-Seven Nats of the Burmese world of ghosts, i.e. the subjects of the thirty-three rulers of the Buddhist Tawātirana Heaven, plus four extra ghosts of recent date. But as in the Vedas more names than thirty-three are found (p. 43), so there are more than thirty-seven in the complete list of the particular Nats to whom the Thirty-Seven belong.

I am not sure, however, that it is right to ascribe republicanism to the tribal states of the time of Buddha in N. India (p. 82). Republicanism is not a very safe word to use to students in describing a state of ancient society, where in all probability the independent clan's chief acted very much as a king. On the other hand, Professor Ball does very well to draw attention (pp. 94-95) to the analogy between the Sașța-bhamako-pasada, or seven-storied building of Buddha's time and the zigurat of the Babylonians, and to similar ancient buildings in India. The palace in Mandalay in 1855 when the British took it, was a far-off echo of the old palaces of Nineveh and Babylon—pillared court, high plinth and all. The high plinth of many Muhammadan tombs and maujids in India, where it has no meaning, is due to the same very ancient style of building in a country like Mesopotamia liable to high floods, where it had a meaning. There is another analogy with Persia worth pointing out. Professor Ball notes (p. 109) that Chandragupta Maurya "was served by a highly-organised staff of news-carriers, who reported to him about the doing of his officers." More than 200 years earlier, Cyrus the Great established a corps of mounted official messengers, who travelled from end to end of the empire "more swiftly than the crane," to quote the ancient picturesque record. One wonders if this was one of the arts of government Chandragupta Maurya learnt from Alexander, as he learnt his military administration (p. 115), though Professor Ball does not seem to acknowledge this.

Passing on to the early periods A.D., I am glad to see (p. 153) that as regards the legend of Gondophares and St. Thomas, Professor Ball does not altogether dismiss it as a fable. There is something to be said for it (see ante, vol. XLVI, pp. 268-269), but I cannot bring myself to hold with him that "the invasions of Alexander, Seleukos and Antiochos were mere raids" and left no practical effect. Personally I should like to see pp. 153-155 much modified, though Professor Ball has the great support of Dr. Vincent Smith. If my old friend were still alive I would willingly break a lance with him as to this subject. It does not follow that because national historians and chroniclers have ignored a fact or situation that it did not exist. The result of the first and second Burmese Wars was the loss of the best parts of their Kingdom to the Burmese, but their official chroniclers recorded that some Western barbarians applied for permission to occupy the territories and were graciously allowed to do so by a kind-hearted king.

The strength of Professor Ball as a fair-minded historian comes out well in the latter part of his work (pp. 186-236), where he deals with comparatively more recent and most difficult times. It appears to me that he disentangles the confused history of the first eight centuries A.D. with much success, considering the extreme difficulties of the subject. He is conspicuously successful with the Kushans and shows a knowledge of the research of quite recent date, though he clearly indicates.
that his summary cannot be held to be final. It is, nevertheless, well calculated to lead the young
in the right way. On p. 105, however, his reference to Hinduism in the Far East, and it may be added in the Malay Archipelago, is too slight for a so remarkable a fact.

His account of the Indian Renaissance of the 3rd to 6th centuries A.D. is good, though he seems to me to attribute a rather higher character to the people than is humanly-speaking likely during the century of small local States between the Kshiris and the Guptas. I am very glad, however, to note that he fully brings out the services of my old colleague, Dr. J. F. Fleet, the epigraphist, in elucidating this and much subsequent Indian history. The account of the Gupta Europeans is good and he does well to point out how great a man Samudra Gupta (c. 330–375 A.D.) was in every respect. One remark of his here is good "teaching." "A combination of States under the hegemony of a powerful kingdom has nowhere endured. India has not been an exception in the matter... The empire [of Samudra Gupta] lasted so long as it was guided by a strong monarch, but it fell to pieces when the Central Government became weak" (pp. 167-168). But I would again warn him about revising the idea of ancient Indian "republics." If the Lichchavis were a "republican" clan, they could not have had "princesses" to give to Chandra Gupta in marriage (p. 166) and so help him by marriage relations and inheritance to establish a "Kingdom" and hence an "Empire."

In the 5th century A.D. the White Huns (Ephthalites) swept down on Persia and India and during the 6th put an end to the great Gupta Empire. The description of these Huns is fair and well-informed, and the accounts of Toramana and Mahirakula, the Hun leaders, and of their opponents, Pura Gupta, Balditya, and Yasodharman, are as clear as is possible at present.

My own idea of the division of dated Indian History is: Ancient from the foundation of the Saisunaga Dynasty, c. 664 B.C., to the Arab conquest of Gujarat, 766 A.D., i.e., to the end of the Valabhi Dynasty. Medival Hindus from the foundation of the Rashtakuta Dynasty of the Deccan, 747 A.D., to Muhammad Ghor's establishment of power at Delhi in 1193. Medieval Muhammadans from 1193 to the accession of Akbar in 1556. Modern from Akbar onwards. Professor Ball closes his Ancient History with Harshavardhana's Empire, 606-647 A.D., but continues the history of minor States in the north, and of Southern History, up to the days of Muhammadan supremacy at the end of the 12th century.

Professor Ball's account of the very confused story of the rise of Harsha's short-lived Empire is clear and useful, especially as he points out (p. 188) that it was a personal rule, and hence liable to collapse when the commanding hand was withdrawn. I may point out here that we have to Harsha a fair parallel in Sher Shah Suri, another really great man of similar type. On p. 189, however, the statement, "Ordeal by water, fire, weight or poison was an effective method of ascertaining the truth," wants reconsideration. On p. 194, the printer has served Professor Ball badly by printing the same line twice and obviously leaving out one containing a useful piece of information at present lost.

Professor Ball's account of the mediaval Rajput States is quite good as a well-informed summary leading students to enter on a course of useful study: indeed a monograph on Rajputs is badly wanted, if it be thought the time has come for one. On p. 209 he alludes to the cause of the fatal quarrel between Jaichand of Kanauj and Prithivi Raj of Ajmer owing to the latter's abduction of the Kanauj princess in 1175. But I think he hardly makes enough of this incident. To my mind it constituted a turning-point in Indian History, as the feud thus generated between the two great Rajput rulers of the Hindu frontier of that day enabled Muhammad Ghori to overcome Hindu opposition and found the Sultanate of Delhi (1193).

Professor Ball turns lastly to Southern India, and here again he is clear and well-informed on a confused subject. If he reprints his book I suggest, however, that he brings out more clearly the enormous effect of pre-Hindu Southern India on Hindu ritual, even of modern times. A consideration of this subject will do more than perhaps anything else to explain the great divergence between Hindu philosophical religion and Hindu ritual observable everywhere. The reflex action of Southern Hinduism on Northern as exhibited by Shankaracharya and Ramanuja and the Bhagavatas generally is another and later consideration altogether.

The accounts of early S. India and the S. Deccan will be useful to students, but I suggest that the statement, p. 218, that Pulikotam II "sent an embassy to the Court of Khuzru II (Parvez), King of Persia, in 625-6 A.D." should be put the other way round. The great disturbers of the peace of S. India for about seven centuries were the Pallavas, of whom one would like to see much more discovered, as they were evidently no mean rulers. The latest research seems to show that they were originally really a local "Rajput"
tribe in the Eastern Deccan and not from the North, as Professor Ball thinks, or from beyond the North-west frontier as I have thought. One would like also to see even in such a summary as the present, more about the Andhras, evidently an important people of the far off Indian days.

On p. 237 Professor Ball says, "The Dravidians visited Babylonia and Persia." My own impression is that they did much more and that their cradle is to be sought in that region and not beyond the North-eastern borders of India. I have often wished that some Indian scholars would investigate such a thesis. Of the Cholas and what Professor Ball calls the Chalukya-Cholas, he has a fair summary; and I wonder if it has ever occurred to him that Kulottunga Chola's "Domestic Book" was put together in the very same year as was the famous English one of William the Conqueror, 1086 A.D. The great Tanjore Inscription of Rajendra Chola (1007-1042) mentions the Andamans and Nicobars, but I doubt his having conquered them—certainly not the Andamans (p. 232).

My last remark is to regret that Professor Ball's scope does not enable him to call to the student's mind the profound effect on S. Indian History of the raids of Alau'ddin Khilji and Malik Kafur (pp. 233-234), and their successors of the fourteenth century onwards.

With this I close this review of a University Text Book which I have made long because of its importance as a source of authoritative information to the rising generation at its most impressionable age. If I have ventured on criticisms here and there, it is because of a desire to help in securing accuracy in future editions of a book conceived on the right lines.

Alas! there is no index. When will Indian writers grasp the value of an index to students?

R. C. Temple.

NOTES FROM OLD FACTORY RECORDS.

31. The Cost of Attempted Suicide.

2 September 1689. Consultation at Fort St. George. Francis Pett having by distemper and distraction lately wounded himself at Porto Novo factory, where for want of a Surgeon, they were necessitated to call the Dutch Surgeon to his relief and cure, which being chargeable to him, he requests that as being the Company's Servants, it may be allowed by the Rt. Honble. Company which being consider'd of and that was his own rash act, Tis order'd that he bear the half charge thereof, and that the Cheif doe allow the other half. (Records of Fort St. George. Diary and Consultation Book, 1689, p. 72.)

32. Volunteer Training.

1 January 1690. Fort St. George Diary. According to the Governor and Councillors order, the City Trainbands, containing all the Christian Inhabitants, also the Garrison Soldiers met at the General place of Randouoz, which were divided into two Parties and the methods of the military exercise Shewn them round the garrison, afterwards march'd over the river to the Campagne [open country, plain], where they did form and order them in a Battallion, and then treated them with a handsome dinner. (Records of Fort St. George. Diary and Consultation Book of 1690, p. 1.)

33. Punishment for Desertion at Sea.

January 1690. Fort St. George Diary. The ship Chandoo [Chando] fugitive seamen were this day examined and tryed by the President, Councill and some officers and were sentenced that four of them should run the Ganslett and ride the wooden horse, the other four to be whipt aboard all the shippes in the road with 15 stripes a piece. (Records of Fort St. George. Diary and Consultation Book of 1690, p. 3.)

34. Lunatic Civil Servant sent to England.

22 February 1690. Consultation at Fort St. George. Mr. Bryan, one of the Honble. Company's writer[s], having been long time distracted, to the great trouble and charge of this place, where all endeavours and remedies have been used, and there being no hopes of recovery here. It is ordered that he be return'd home for England by Ship Chandoo, where he may possibly find a Cure, being a Cold Country. The Captain is therefore order'd to receive him aboard and give him good usage and accommodation and the Paymaster to disbourse 20 Pounds [Rs. 70] for cloaths &c necessary for him and advise it home. (Records of Fort St. George. Diary and Consultation Book of 1690, p. 14.)

35. Native objection to taking oath.

13 April 1691. Consultation at Fort St. George. The Custome house oath upon Masters for the manifest of their Ladeings creates so great trouble, dispute and dissatisfaction, particularly from Moors and Gentuces [Hindus] who are averse to and forbidden swearing, and it being of no great importance, each making Entries or forfeiture of their goods, the Customer is therefore order'd to desist pressing the said Oaths from any of them, but that he be strict in the Collection of the Customs and watch that all goods be duly entered both as to importing, exporting and traversing [transporting] across the country. (Records of Fort St. George. Diary and Consultation Book of 1691, p. 20.)

R. C. Temple.
DATE OF LAKSHMANASENA AND HIS PREDECESSORS.

BY DINESH CHANDRA BHATTACHARYYA, M.A.

(Continued from p. 148.)

Vijayasena's Barrackpur plate was issued from Vikramapura. In order to comprehend the full force of this bit of historical truth we have to discuss at some length the chronology of the dynasties of Vikramapura. Before the Sena Kings had sway over Vikramapura there is epigraphic evidence of two dynasties having reigned there one after another. The Chandra dynasty is represented by the copperplates of Śrīchandra which from palaeographic considerations are referred to circa 1000 A.D. Śrīchandra was probably succeeded early in the 11th cent. by Govindachandra who fled before Rajendra Chola in 1023 A.D. Then comes the Varmn dynasty represented by the copperplates of Bhojavarmā and Harivarmā. Bhojavarmā's date can be approximately fixed by the following synchronistic table:

Nayapāla (1030—1053)  
Karnachedi (1041—circa 1100)  
Vajravarmā

Vijravāmpālā (1053—1067) = Vijayaśri  
Rāmapāla (1069—1111)

Vīraśri = Jātavarmā  
Sāmalavarmā  
Bhojavarmā

Jātavarmā was a true contemporary of Vīraśrī and his son Sāmalavarmā's traditional date of accession to the throne, 994 Saka (1072-3 A.D.) seems to be a genuine record. The date of the first king of the dynasty falls therefore about 1040 A.D. if not earlier, when probably Vajravarmā usurped the kingdom of the Chandras. Let us now see if Hariyāpāla with his long reign of at least 42 years can be adjusted in the 11th cent. A.D. in the scheme of Mr. Banerjea. Supposing Harivaṃśa's father Mahāraja Jātirāja Jyoṭirvarmā immediately followed Govindachandra, we have approximately the following succession list: Govindachandra (1023 A.D.) Jyoṭirvarmā (1029-25 A.D.) Harivaṃśa (1025-1067). His son (1067-1070). Vijayasena on the other hand must be taken to have usurped Vikramapura, defeating Bhojavarmā sometime before his 32nd year, say in 1105. We have thus to impact four generations of kings in the remaining period, which by the greatest possible stretch barely counts to be 35 years. This is on the face of it improbable, and there is, moreover, strong literary evidence which goes against placing Harivaṃśa in the 11th cent. A.D. Bhaṭṭa Bhavadeva, the celebrated Smṛiti writer of Bengal, was a minister of this long-lived king as well as of his son. In his Prāyaścittaprabhavānam Bhavadeva quotes Viśvarūpa, who again flourished sometime after Bhoja of Dhāra—say in 1060 A.D. at the earliest. At least a few decades must be allowed to have elapsed before Viśvarūpa could have been quoted by Bhavadeva. Thus...

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20 Ep. Ind., Vol. VI, p. 205 ff. Cf. ब्रह्मानांकणात् व: सुभिरि सुधारं श्रस्य सम्भवति तदृढसे मय::
21 J.A.S., 1912, p. 345. For Viśvarūpa's posteriority to Bhoja, vide Cat. Catalog. II, p. 58 and J.A.S., 1915, p. 323, note 1. According to the late Mr. Chakrvartī (J.A.S., 1912, p. 346). Bhavadeva has been alluded to in the Prabodhakhandodāya: the fact however is that a commentator of the 16th Cent. in his gloss on a well-known verse of the drama merely adds the name of Bhavadeva (प्रभुकारकत्र विज्ञानराज अवसरिष्टक) as popular in his own time (हस्ताक्ष).
we cannot reasonably place Bhavadeva and his patron Harivarmā before the last quarter of the 11th cent. A.D., when, undoubtedly, Bhovarmanā and his immediate predecessors had swayed over Vikramapura. Harivarmā has, therefore, to be shifted to the first half of the 12th cent. A.D. and Vijayasena must have subjugated the country towards the end of his own reign in the middle of the century from Harivarmā or his son 22.

Against all this crowd of literary and historical evidence has been brought the consideration of three inscriptions dated in the much-discussed *attā-rājya Samvat* of Lakshmanasena. I confess I am unable to appreciate the paleographic discussion of these inscriptions, but I think paleography has not at all proved a sure guide in the determination of the age of the records within a century. Mr. Mazumdar seems to gain his point by proving only the futility of a procedure, *viz.*, examination of test letters, because a mixture of *Nāgari* and later Bengali forms characterised the paleography of the period. But he adduces no proof that such a mixture did not continue in Bihar for 80 years more. As an evidence of a more definite character, Mr. Mazumdar introduces astronomical calculation, which, I am afraid is not fully done and has played him false. For according to the *Pārśimānta* scheme, which seems to have been unfortunately overlooked by Dewan Bahadur Pillai, the data "*Nāsika saṅkal 12 gurun*" do yield two dates between the years 1272 and 1277 A.D.—one in the very year of contention 1274 A.D. (April 5) and another in 1277 (April 1). In this connection Mr. Mazumdar seems cleverly to ignore the astronomical calculation of another important record of the same period and locality, which he has not forgotten to refer to in his paleographic discussion—the famous Bodh-Gaya inscription dated in the Nirvāṇa Era, 1813. Dr. Fleet had already shown 23 that the data given in the inscription quite regularly work out in the *Pārśimānta* system to be October 1, 1270 A.D., with 544 B.C., as the starting point of the Era. The late Dr. Indraji suggested October 20, 1176 A.D. as a possible date of the record, referring to a so-called Peguan reckoning of the era from 638 B.C. It does not however require a Dr. Fleet to guide us which to choose of the two dates—the long established 544 B.C. era so extensively used in Ceylon and Burma or the 638 B.C. era, which, if it ever existed at all, was apparently never used in a single inscription even in Pegu itself. Thus astronomical calculation rather goes against Mr. Mazumdar's own theory than against the other theory.

We now come to the last and practically the only so-called evidence against the established view of Lakshmanasena's date, *viz.*, the interpretation of the word *attā-rājya* used in the said inscriptions and the identity of the era there referred to with the Lakshmanas Samvat of 1119 A.D. Mr. R. D. Banerjea and his supporters have fastened themselves with a desperate grip as it were upon an interpretation of the late Dr. Kielhorn, which they have quoted over so many times in their discussion on the question, though the late Doctor himself did not hesitate to abandon his former views apparently upon a mere glimpse at one or two of the literary evidences discussed above 24. In his famous monograph on the *Pālās of Bengal* (pp. 109-110) Mr. Banerjea discusses three interpretations as altogether possible of a similar epithet *gata-rājya*. But among them we curiously miss the

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22 The following succession list of the kings of Vikramapura may now be tentatively drawn: Śrīchandra (circa 1000 A.D.); Govinda-chandra (1023 A.D.); Vajravarmā (circa 1040); Jātavarmā (circa 1050-1072 A.D.); Sēmalavarmā (1072-1079 A.D.); Bhojavarmā; Jyotirvāmā (circa 1100 A.D.); Harivarmā (circa 1100-1150 A.D.). His son: Vijayasena; Valākasena; Lakshmanasena.

23 JRAS., 1909, p. 347; regarding the time when the new reckoning (from 544 A.D.) was established, vide p. 333, also *ibid.*, 1911, p. 212.

interpretation accepted among others by Messrs. H. P. Sastri, Chanda and N. N. Vasu. Mr. Banerjea himself has drawn very strange conclusions from the date-wordings in Ms. colophons. A wholly unjustifiable difference has been drawn between the words gata, atta and vinasā, which are, for all we know, synonymous. Even if they were not so, it is unthinkable that attārājya can ever mean, as Mr. Banerjea holds, a kingdom which is lost somewhere but flourishing (pravardhamāna) elsewhere. According to Mr. Banerjea, moreover, attārājya indicates that the king was still alive and the “special” word vinasā shows that he was dead. But by no stretch of grammatical construction can the words atta and vinasā, used clearly as qualifying adjectives of rājya, determine the life and death of the king himself. The word attārājya (or its synonyms gatarājya, etc.), wherever it occurs must mean everywhere the same thing—that the kingdom was at an end (no question whether the king was alive or not, as a king has no civil existence without the kingdom) and the year is reckoned either (1) from the date of the accession of the king to the throne; or (2) from the date of the loss of the kingdom. Two objections have been raised against the 2nd interpretation: firstly, it is grammatically wrong, for we do not get a samāsa of this reading in the sense of राज्येः अनिन्दे सति and we would expect the ablative and not the locative in the sense of since. This is wholly beside the mark, as the locative can be justified equally in pravardhamānaviṣayārājya and attārājya as kālaṭhikarṇya सति. Attārājya would exactly mean—“of the time during which the kingdom was lost,” i.e., remained unrecovered by a lineal successor. The second objection that no era is known to start from a mritya-samvat (except that of Buddha) is not of much consequence as the origin of many of the eras is yet unknown. It appears that the epithet attārājya has been used with full significance only with the names of Govindapāla and Lakṣmanaśena and it is a significant fact that they witnessed the destruction of the Pāla and Sena kingdoms respectively. The devoted subjects of each only expressed their hatred for the usurpers by referring their dates to an imaginary “reign of anarchy.” Thus the destruction of the Pāla dynasty (which was Buddhist by religion) after a glorious reign of full four centuries was ill digested by the Buddhist subjects, who monopolised the use of the attārājya Samvat of Govindapāla. We can easily see that the second interpretation fits better with the literary and historical bearings of Lakṣmanaśena and should therefore be preferred in the inscriptions under discussion. That the attārājya Samvat of Lakṣmanaśena has nothing to do with the Lakṣmana Samvat is prima facie evident from the fact that among the innumerable Ms. colophons with dates in La-sam, there is not a single one which connects the word attārājya therewith, though that misleading epithet is attached even to the Vikrama Era in Mss. of the same locality, as cited by Mr. Mazumdar himself. In connection with Govindapāla also, the epithet gatarājya (of the Gaya ins. of 1175 A.D.) bears the second

25 Rāmācharita : Itrod., p. 16, Gauḍārījamālā, p. 55, etc.

26 The colophons numbered 4, 5 and 6 in Mr. Banerjea’s monograph (pp. 110-111) are of Ms. belonging to the same collection and written by the same man, who could never have used the word vinasā in a special sense in the midst of two other Mss., one dated in the previous year (No. 4.) and another in the following year (No. 6).

27 How the epithet attārājya used in the Sonpur plates of Somesvaradeva (Ep. Ind., Vol. XII, p. 240) “certainly” supports the first interpretation we do not at all see. The use of the epithet may very well be justified by assuming that the coronation had not yet taken place of the successor of Abhimanyudeva in the first year of his reign, when the inscription is dated. This is supported by the fact that there is no mention of samvat after attārājya, the end (and not the beginning) of the last reign having, just taken place.
interpretation better. Govindapâla had at least 4 years' reign and under the first interpretation he would be reigning still in 1165 A.D. We had shown before that it was probably Vallâlasena, who destroyed the last remnants of the Pâla kingdom, and the work of destruction was completed presumably several years before Vallâla sat down securely with the pandita "like a swan among lotus beds," (विद्वान-नामकरणलीलामहसेय धृतरा Introd. to the Dânasûgara, v. 54) to write several encyclopaedic works. The Abhâutasûgara was begun in 1168 A.D.; the Dânasûgara was completed in 1169 A.D., and before that he had written at least two other encyclopaedias, Pratiśhâsûgara and AŚhârasûgara. So it is probable that Vallâla defeated Govindapâla earlier in his reign, before and not after 1165 A.D., i.e., 1161 A.D. marks the end and not the beginning of Govindapâla's reign.

Two minor objections must now be discussed. How can two eras connected with the same king Lakshmanâsena run simultaneously? There is no evidence, however, that the atitârâja Sameel of Lakshmanâsena did develop into a regular era as such, and if it did, it changed its name. Moreover, the co-existence of the two eras cannot be proved by a single entry in a Ms. colophon, which looks extremely doubtful. Then, what is the origin of the La-sam? Though there is nothing authentic or reliable to guide us in the matter we should, at the present state of our knowledge, prefer the traditional origin in the birth of Lakshmanâsena to mere conjectures. What really happened with regard to the two eras is probably this: with the establishment of Muhammadan supremacy, when independent Hindu rulers ceased to exist, people supplied their want of citing regnal years by creating a local era connected naturally with the name of the last independent Hindu monarch of the region. Some started it with the date of the loss of the kingdom, perhaps by analogy with the Govindapâliya Sameel, and others with the birth of the king. The former did not survive or changed its name before the popularity of the latter. The evidence from a Ms. colophon brought forth by Mr. Mazumdar to show that the La-sam was "started" by Lakshmanâsena is a most amusing piece of research. According to the late Dr. Kielhorn, whom Mr. Mazumdar quotes with the greatest deference, even the epithet atitârâja "is apt to become meaningless phrase," but according to Mr. Mazumdar himself, phrases like "Lakshmanasaena-bhâpatimati," evidently used through exigencies of metre, are all the same pregnant with meaning and a very plausible meaning too: for mate means, according to him, "approved, i.e., started," though approval and starting are two quite distinct ideas.

We admit that all literary and historical evidence may be smashed by a strong epigraphic record, but we hope we have been able to show that Mr. Banerjea's theory is not the only possible one on the age and interpretation of the epigraphic records under discussion, which equally admit of another theory that is certainly strengthened by being in agreement with all other evidence.

The chronology of the Sena kings can now be determined in fuller detail. A passage in the Abhâutasûgara (p. 203) runs as follows: "नृत्यसिद्धाताते हक के आशकालिति नारायणी!" This admits of two interpretations, viz.: (1) Vallâla came to the throne exactly in the year 1082 Śaka (1160-61 A.D.), or (2) that year only fell "in the beginning" (ādu) of his reign. We should like to prefer the second interpretation, which will leave a margin of a year or two to the minimum length (11 years) of his reign, otherwise falling to his lot. The Naihâti plate of Vallâla, recording a land-grant on the occasion of a solar eclipse, is dated—Sameel 11 Vaiśākha dina 16. Assuming that the date of the record coincides

with that of the eclipse, we get April 9, 1168 A.D., corresponding to Vaiśākha 16, when there was a solar eclipse, which was, however, invisible in India. But records have been discovered referring to invisible eclipses, and on that theory, meagre and doubtful though it is, April, 1158, falls in the first year of Vallâlasena. On the indirect evidence of the Adbhutasāgara, Vallâla died shortly after 1169 A.D. Mr. R. D. Banerjea, while blindly attacking the views of the late Mr. Chakravarti, who also arrived at the above date of Vallâla, commits himself, in his latest pronouncement, to the most unexpected statement that "it cannot be asserted upon the data available at present that Vallâlasena did not reign for more than eleven years"—little suspecting that he is thereby caught in his own net. For, the death of Vijayasena in his own chronology is dated about or after 1108 A.D., hardly allowing even just the 11 years' reign to Vallâla.

The newly published Barraockpur Plate of Vijayasena records a land-grant on the occasion of a lunar eclipse. The date of the record is open to question. Mr. Banerjea at first read it as "Sam. 37" and then as "Sam. 31." Finally he puts it down as "Sam. 32." The printed plate, however, shows that even this final reading is doubtful. The numerical figures in the paleography of Bengal and Magadha have not at all been properly studied yet and Bühler's chart (or any other similar work) will often mislead us, as it seems to have misled even a veteran like Mr. Banerjea in the present instance. Had the two figures after Sam. been joined together, they would almost exactly resemble the figure 5 of the Belabo Inscription of Bhojavarmâ. But Mr. Banerjea, who examined the original plate twice, did not apparently suspect a single figure, and the original plate, like the printed one, must have shown two separated figures. We have examined in this connection all available numerical figures in the records of Bengal and Magadha and we are positive that the first figure, being in the form of a single curve without any angle, does not at all tally with any of the known figures representing 3, most of which show two distinct arcs forming an angle, besides the lower curve. Like the main figure of 5, stripped of the curve in the right, the first figure quite regularly corresponds to the known figures of 6, only it has a slight bend at the top towards the left, almost exactly like the figure 6 inscribed in a metal image of Vajratârâ and in a Ms. colophon. The second figure also corresponds better with the figure 1 of the Sarnath inscription of Mahipâla, dated 1083 Šaka than any of the known figures of 2. Then again the date of the month is read as 7, but the form at the upper end shows two distinct arcs forming an angle, which possibly cannot represent the single-curved 7, which shows no other variants in the records hitherto discovered in Bengal. We propose to read it as 3. Then the date of the record would be Sam. 61 Vaisākha dine 3.

34 Vide an account of the image (belonging to the Dacca Museum) in the Modern Review, Jan. 1921, p. 60. All the figures from 1 to 8 are inscribed on the petals of the lotus seat in due order leaving us in no doubt. For the Ms. colophon, see The Palas of Bengal, p. 75 with Plate XXXVI, Colophon of Prajñâpâramitâ: JASB. Collection: 6th year of Mahipâla.
35 Arch. Survey Report, 1903-4, p. 222. Also Gauḍâkâkhamâla, p. 104 (Plate).
Assuming here also that the date coincides with that of the eclipse, we arrive at the extremely suitable year 1157 A.D., when there was a visible lunar eclipse on March 27, corresponding to 3rd Vaisākha. March, 1097 A.D., falls therefore in the first year of Vijayasena’s reign.

If our reading and verification of the date of the Barrackpur plate be accepted, it will be seen that Vijayasena died at a very advanced age in 1157 A.D. after a glorious reign of 61 years, which is already too long to create any necessity of making it longer by further pushing back Vallāla’s date of accession (to 1160 A.D.). This great length of Vijayasena’s reign explains on the one hand the shortness of his successor’s reign and on the other, the unique feature of the Barrackpur plate, which honours Vallāla in all the glory of a full-fledged monarch before he actually came to the throne. Vallāla must have been practically the ruler of the land in the last years of Vijayasena and was himself verging on old age when he came to the throne in 1157 A.D. It becomes quite possible, therefore, to place the birth of Lakshmanasena in 1119 A.D., as supported both by tradition and by the account of the Tabbâgt-i-Nâsiri (Raverty, pp. 554-55). The following chronology of the independent Sena kings may thus be placed before scholars:

Vijayasena (1096—1157 A.D.)
Vallālasena (1157—circa 1170 A.D.)
Lakshmanasena (born 1119 A.D., reign circa 1170—1200 A.D.)

PRATHAMASĀKHA BRĀHMANS OR “MID-DAY PARAIYANS.”

BY H. E. A. COTTON, C.I.E.

The following extract is taken from Thurston’s “Castes and Tribes of Southern India” (Vol. VI, p. 223), s.v. Prathamasākha Brāhmans:

“This class of Brāhmans is known in the Tanjore District as “Madhyana Paraiyans” or “Mid-day Paraiyans.” According to the District Gazetteer, “the god of the Tiruvālūr Temple was entreated by a pujārī of Kōllīrtumālam or Tirumambamahalam to be present in the village at a sacrifice in his (the god’s) honour. The deity consented at length, but gave warning that he would come in a very unwelcome shape. He appeared as a Paraiyan with beef on his back, and followed by the four Vedas in the form of dogs, and took his part in the sacrifice thus accosted and attended. The Brāhmans who were present ran away, and the god was so incensed that he condemned them to be Paraiyans for one hour in the day, from noon till one p.m., ever afterwards. There is a class of Brāhmans called “Mid-day Paraiyans,” who are found in several districts, and a colony of them reside at Sēdanipuram, five miles from Nannilam. It is believed throughout the Tanjore District that the “Mid-day Paraiyans” are the descendants of the Brāhmans thus cursed by the god. They are supposed to expiate their defilement by staying outside their houses for an hour and a half every day at mid-day, and if they do this, they are much respected. Few of them, however, observe this rule, and orthodox persons will not eat with them because of their omission to remove the defilement. They call themselves Prathamasākhas.”
The story struck me as so curious that I communicated with my brother, Mr. J. J. Cotton, I.C.S., now Judge of Coimbatore. When he informed me, in reply, that one of the copyists in his office was a "Mid-day Paraiyan," and that he had requested him to furnish his account of the tradition, I felt that I was on the track of an explanation. The response, however, took the form of a transcript of a petition presented in 1912 to Mr. F. R. Hemingway, I.C.S., then Collector of Coimbatore, by a number of "Prathamāsaṅgaī Brāhmans of Mannargudi, Tanjore District." The petition is in these terms:

"When your honour was the head assistant collector in the Tanjore District, we were designated as "Prathamāsaṅgaī Madhyana Paraiyans" in the District Gazetteer, which was then being published once in five years, and now once in ten. We do not belong to such a class of Brāhmans, but to the first class among Brāhmans of the world. The other class of Brāhmans are called Thīthari Brāhmans, who form the major portion of them. Our "Vajravṛtta Guru" is one Yakṣavalliyar, a rishi, who learned our vedas from the sun and applied it to us. In Tamil we used to be styled as "Brāhmans of the first class," and in Sanskrit "Prathamāsaṅgaī Brāhmans." The guru of the other classes of Brāhmans is one Vaisampayanan. Our above-named guru vomited all the vedas which he had learned in former days. Vaisampayanan took the form of a thīthari bird, fed on the vomited matter, and thus learned the vedas. So this class of Brāhmans are called "Thītharasaṅgaī Brāhmans." Those who have learned these details in books are used to respect us; while others ignorant of these matters are used to scorn us by calling us "Madhyana Paraiyans."

The petition concludes by stating that false information was given while the gazetteer was in course of preparation, and that it was not verified by calling upon the informants to produce their authority. A request is made that the names may be removed of the persons responsible for the publication of the scandal, and proceedings taken against them.

Endorsed upon the petition is a note to the following effect, signed by Mr. K. C. Manavedan Raja, on behalf of the Collector and dated April 23, 1912:

"Mr. Hemingway regrets he cannot now give the names of his informants. He assures petitioners that he was not aware that the passage they refer to would hurt their feelings, and he regrets that it should have done so."

Can any reader of the "Indian Antiquary" throw any further light upon this eccentric development of the caste-system? The "explanation," it will be seen, does not help the enquirer in any way to understand why the designation of "Mid-day Paraiyans" should have been applied to this class of Brāhmans. It may be that the story told to the compiler of the Tanjore District Gazetteer is a malicious invention: but the version offered for acceptance by the petitioners is hardly more credible.

[The petition confirms the story given to Thurston in a most interesting manner. Primâ facie both story and petition is a fresh instance of a very old habit amongst castes or tribes, seeking to 'better' their social position by a "tale of origin". It is to be found everywhere in Rājputāna and wherever Rājputs abound, usually in the form of a 'birth-story'. The hero is generally a foundling, who turns out to be of very high birth by caste or other social position, or he is the son of such a person by a foundling girl. Another common form is the commission of a 'caste fault by the eponymous ancestor. This story belongs to the latter class. The earliest instance I know of such a story being given to a European enquirer is that quoted by Barbosa (early 16th century) and given in Dames ed. (Hak. Soc.) vol. II, p. 57, about the Kasavans or Kuyavans, potters of Malabar. They told Barbosa that they did not differ from Nāyars, "yet by reason of a fault they committed, they remain separate from them."—Ed.]
A NEW VIEW OF SHER SHAH SÜR.

By Sir Richard C. Temple, Bt.

I set out to write a review of Professor Qanungo’s recent monograph on Sher Shâh Sûr (c. 1485-1545), but the interest that his career has long roused in myself, its very great importance to modern Indian History, the excellence of Professor Qanungo’s examination thereof, and the quantity of new light he has been able to throw on the life and doings of Sher Shâh from his researches into original sources of information, have tempted me to compose a fresh résumé of what is known of that remarkable man.

The difference between Sher Shâh and the other great rulers of Upper India was that he was capable of doing all his work himself, with the requisite personal knowledge of the details of both civil and military administration—a knowledge he deliberately acquired in his youth. He was never obliged to trust to, or lean upon, others for details, and was his own Commander-in-Chief, his own Prime Minister, his own Controller of Customs and Revenue, his own Treasurer, his own Minister of Agriculture and Public Works, his own Master of the Mint and his own Provincial Governor of the very many miniature districts he set up. And his capacity in every such position is shown by the fact that he raised himself from the status of the son of an ordinary sâhib-i-azam or court gentleman of recent standing to that of true monarch of an empire stretching from Afghanânistan to Assam, from the Himâlayas to the confines of Râjputâna. This vast territory he ruled and organised on lines of his own, so sound that they formed, and still are, the basis of all subsequent government—Muslim and British. This extraordinary genius, however, had the misfortune to run out his career just before the European commercial invasion of India had any practical effect, and also to be succeeded by the very interests he had combated all his life. So until the recent advent of dispassionate critical research into Indian History, his life and doings had no chance of being appreciated in their true proportion. It has therefore happened that the quality of the work and character of one of the very greatest men of the past in India has been known only to a few investigators and has been practically ignored by all others.

I find I have myself described Sher Shâh Sûr in a short general résumé of Indian History as “the father of modern Indian Administration, following the lead of his great predecessor, Fârûz Shâh Tughlaq of Delhi (1351-1388), and giving it to his successors, Akbar the Great (1556-1605), Warren Hastings (1774-1785) and Lord Dalhousie (1848-1856).” The points I drew into prominence in Fârûz Shâh’s administration were soundness of principle, light taxation, canals and roads. To Sher Shâh himself we still owe the Great North Road as part of the Grand Trunk Road of Northern India. In making these remarks I did not in fact do justice to the extraordinary achievements of Sher Shâh Sûr; and in this I was not alone. Writers of history have not properly appreciated his worth.

Such a man as this, to whom nearly four centuries after his time India still owes so much, deserves all the research that can be bestowed upon his career and methods. Professor Qanungo has bravely undertaken some of the task in the right way, i.e., from critical study of the original sources of information, whatever they are—Indian, British, Portuguese. The key to Sher Shâh’s success lies in the fact that his early self-training was entirely in civil administration, so that when his outstanding military capacities gave him the power necessary to all rulers in his day, he could use it with an intimate personal knowledge of the principles of successful civil government, which was not available to any of his Indian predecessors, contemporaries or successors. He was never in the hands of Ministers, as he knew

1 Sher Shâh, by Kalikaranjan Qanungo, M.A., Professor, Ramjas College, Delhi. Calcutta: Kar Majumder and Co., 1921.
too much of the subject of dealing with his people to require their guidance. The defect of these remarkable qualities was the natural tendency to concentrate all authority in himself, with the inevitable consequence of the apparent disappearance of his system on his death and the destruction of the short-lived Dynasty he founded, largely owing to the enmity his autocratic methods roused in his opponents on their succeeding to the Empire he created. But what they could not altogether destroy was the system itself; he had applied it on too large a scale for that. So the good he did for his people survived him, and much of it remains still. As a ruler in India he is therefore in some senses unique. I propose now to outline his career from the information provided by Professor Qanungo's researches for the benefit of myself and others who may perhaps desire to carry on the study of a man well worth studying by all who would understand modern India.

Farid (afterwards the great Sher Shah), the eldest son of Hasan, was the grandson of Ibrâhîm of the Sūr section of the Mātī clan of Afghâns from Surgurgai, “a detached ridge of the Takht-i-Sulaimān mountains on the southern bank of the upper course of the Gūmal river” on “one of the oldest and most frequented trade-routes between Southern Afghānistān and the Indus Valley”. Ibrâhîm Sūr was almost naturally in such circumstances a horse-dealer, like very many of his countrymen before and since. In the reign of the Afghān Bahālī Lodi (1451-1488) Ibrâhîm migrated to Bijwār in the Jâlandhar Doāb (Panjab) to the fief of Mahābat Khân Sūr of the Dāūd Shâh khel (sept), and entered the service of Jamāl Khân Sârangkhânî as a soldier at Hisâr Firâzâ (Delhi District). He finally obtained for himself a fief in Nârnol “to maintain 40 horsemen,” and there he settled and died. His son Hasan Sūr was confirmed in the fief and there were born his eight sons, of whom four came into history, viz., Farid (Sher Shāh) and Nizâm, sons of the “first” wife, and Sulaimān and Ahmad, sons of a slave-girl raised to the status of a wife. Farid was born somewhere about 1486 or perhaps earlier, as Mr. Qanungo’s authorities seem to be doubtful here (see pp. 3 and 344), and the date will probably never be fixed exactly.

Farid, like Shivaji, was reared in his early days in a hard school, and for the same reason—the practical desertion of an older legitimate wife and her children in favour of a younger woman and her progeny. In both cases the situation did much to mould character. However badly Hasan Sūr treated Farid and his mother, he was a capable man, and when Jamāl Khân Sârangkhânî was transferred to the Eastern Provinces, he took Hasan with him and conferred on him Sâsârâm and Khâwâspûr (in the Shâhâbd district of Bihâr) in fief and promoted him to the command of 500. This fief afterwards played a great part in Farid’s life.

Farid, annoyed at the continual ill-treatment of himself and his mother, went in 1501 to Jamāl Khân Sârangkhânî at Jaunpûr. This was a turning point in his career. He was then about fifteen, and like Napoleon, he became at that age a deep and earnest literary student in a curiously similar manner. He began at that time, and continued for the next ten years, to study civil administration, so that he acquired “a first hand knowledge of revenue affairs, the distress of the cultivators, the oppression of the Muslim soldiery and the corruption of the Hindu revenue-collectors;” a knowledge that not only secured for him a high reputation among his kinsfolk but stood him in good stead when he became powerful, colouring his whole life. It also reconciled him to his father. Farid at this period was about twenty-five.

We now have clearly before us the makings of a great ruler. Capable scion of a middle-class military family rising to local importance, brought up in a hard school, self-trained to scholarship and civil administration, and known personally to the great political men of his time.
Reconciled to his father and armed by him with the necessary powers, Farid took over charge of his father's considerable fief, comprising an extensive portion of the modern Shâhâbâd District. His neighbour to the West was Muhammad Khân Sûr, afterwards a great enemy. It was not an inviting country to hold—mostly dense jungle sheltering robbers and rebels—inhabited partly by respectable Hindus, Râjpûts, Ahîrs, and so on, and partly by Cheros and Sâvars (non-Aryans of considerable civilisation), all classes being inclined to be rebellious, predatory, unruly and uncivil, a condition largely induced by the violence of the Muhammadan soldiery that had long ill-treated them. That was one source of the state of virtually chronic insubordination. Another was the endless exactions of the Hindu tax-gatherers (muqaddam and patwârd), taking advantage of the ignorant peasantry and careless and greedy fief-holders alike.

To set about curing this state of affairs was Farid's object, and he used the wide knowledge he had gained by study to effect this end by far-reaching and wise regulations. His main object was to foster agriculture as the natural source of all wealth. Maxims attributed to him on this subject show his attitude clearly:—"The cultivators are the source of property;" "If they are badly off they will produce nothing, but if prosperous they will produce much;" —"If a ruler cannot protect the humble peasantry from the lawless, it is tyranny to exact revenue from them." He called the soldiers, the civil officials and the peasants to a meeting together, and told them all exactly and plainly what he meant to do. He made it quite clear that "if a little favour is shown to the peasantry, the ruler benefits by it." He enforced his doctrines by unmistakable practical steps: dealing directly with the peasants himself by agreements, fixing rents and collecting fees in cash or kind at their choice, and thus abolishing the old tax-gatherer system. He had accounts taken in his presence, and encouraged personal communication of grievances and requests.

All this created a contented peasantry but a discontented soldiery and officialdom. In putting down discontent, he first showed his inherited military capacity. He had neither men nor horses, nor even saddlery; but he collected them all. First he made the officials find the saddlery. Then he promised maintenance to Afghan soldiers and kinsmen and found them horses, and then, in the true Oriental style of the time (which was the Tudor period of England be it remembered), he added: "Whatever booty, cash, goods and gold, falls into your hands is yours: I shall never claim a share of it."

He naturally soon overcame the officials, and then he did a characteristic and wise, but unoriental thing. He seized the wives and children, and kept them in his own custody to prevent their being violated by the soldiers. The booty he gave to his men, as he had promised. The rebel soldiers were more difficult to deal with, but in his treatment of them he adopted novel methods which stood in him great stead in his later career. He had only a small force of irregular cavalry, but he supplemented it with a yeomanry and militia from his now willing peasantry. Every man who had a horse was to ride it; the rest were to come on foot. Half the force were to go with him, and half to carry on and guard the cultivation.

The method he evolved for this jungle campaign was more suo, and was followed in principle all his life. He proceeded cautiously into the jungle and always surrounded his camps by a trench and parapet, and thus made it safe from attack. His cavalry then patrolled the rebels' villages near, killed every male met with in the jungle, captured the cattle, women and children found in it, and destroyed the crops. Meanwhile, his foot soldiers cleared off the jungle. Deprived of their natural shelter, the rebels became helpless, and then Farid showed
himself as the grim Pathán: refused submission, killed all the men and sold the wives and children into slavery. He repeopled the devastated villages with his own peasantry. It was mediæval and oriental and very severe, but he had hereditary cattle-lifters and savage robbers to deal with.

His administration of his father’s fief went on till 1518 when he was about 33 years of age, gaining for him a great reputation for wise management, but he threw it up, owing to trouble raised by his stepmother on behalf of her son Sulaimán Sūr, on the eve of the rebellion in the Eastern Provinces of Dariā Khān Lohānī against Ibrāhīm Lodi, now of Agra. Such is the story of Farid Sūr, or Sher Shāh, in the days of his apprenticeship at Sāsarām.

In Sher Shāh’s case the boy was eminently the father of the man, and the rest of his life was the result of the principles he evolved for himself during his strenuous youth and early manhood for the ordering of affairs, civil and military. On his way to Agra he became the guest of the Sarwānī Afgāns at Cawnpore, where he secured two companions, Shekh Isma’īl Sūr and his brother-in-law Habīb Khān Kakar, who were destined to become famous in his subsequent reign as Shuja’at Khān and Sarmast Khān respectively. At Agra he attached himself to Daulat Khān; and then his father died. Through Daulat Khān’s influence he succeeded to his father’s fief, meeting with much opposition on arrival from his stepmother and her son Sulaimān Sūr, backed by his old enemy and neighbour, Muhammad Khān Sūr.

Ibrāhīm Lodi was an injudicious and treacherous monarch, who set his nobles against him and drove Dariīyā Khān Lohānī (or Nuhānī), Governor of Bihār, and others into rebellion for self-protection. Dariīyā Khān died and was succeeded by his son, Bahār Khān Lohānī (Bahādur Khān according to some authorities, but erroneously).

Feeling himself in necessity for protection against Muhammad Khān Sūr, Farid Sūr, as he still was, joined Bahār Khān Lohānī (afterwards Sultān Muhammad) in 1522, and did him his usual excellent service. From Bahār Khān Lohānī he received his famous title of Sher Khān, the Tiger:—according to story, from slaying a tiger, but it may well have been a recognition of his qualities, as in the case of the great Frenchman, Clemencean.

Sher Khān, as he now became, was made vakīl or deputy in Bihār for Bahār Khān’s minor son, Jalāl Khān Lohānī, and also his ātalīq or tutor. His methods of civil government soon had effect throughout Bihār, but his old enemy, Muhammad Khān Sūr, took advantage of the general confusion which reigned after the crucial battle which was fought in 1526 at Panipat between the Lodis and the great Mughal Bābur, to set Bahār Khān Lohānī (i.e., Sultān Muhammad) against his protégé, Sher Khān, who defended himself with his usual independence, though his troops were defeated at Khwāspūr.

This threw Sher Khān into the arms of the Mughal, Junēd Bārlās (i.e., of the same tribe as Bābur himself), then Governor of Jannpur. So in 1527 we find Sher Khān at Agra in the Mughal military service under Bābur, recovering his fief in 1528, as the result of Bābur’s Eastern Campaign which commenced in 934 A.H. This preferment, however, put him in a weak position as regards his Afgān neighbours, and so he made peace with them, even with his arch-enemy, Muhammad Khān Sūr, in the true Afgān fashion, though it involved his sending away his Mughal soldiery. But he had to go further in deserting his Mughal friends, as Mahmūd Lodi, who had remained in Rājputānā during Bābur’s Eastern Campaign, managed to oust Jalāl Khān Lohānī, Sher Khān’s former pupil, from Bihār. On this Sher Khān, in sheer self-preservation, had again to turn his coat and join Mahmūd Lodi, and by 1529 he was concerned in an attack on the Mughal forces, capturing Benares from Sultān Jalālu’d-dīn Sharqi,
Bābur's Governor and a descendant of the old Sharqi Dynasty (Turki mamlūks) of Jaumpūr. Meanwhile, however, Bābur had Mahmūd Lodi on the run, and Sher Khān's star was once more in the descendant. In 1529 he made his submission and became again the "faithful vassal" of the Mughals. In the end, Jalāl Khān Lohānī recovered most of his possessions in Bihār and Sher Khān his old sēf at Sāsarām, resuming his charge of Bihār as the deputy of Jalāl Khān.

He worked on his old lines, centralising everything in his own hands, with the old result, the envy and enmity of the nobility, to whom he was an upstart, and popularity with the peasantry. He was about forty-three years of age when he obtained the control of Bihār for the second time, and he retained it for four years, during which period he performed two important acts. He acquired the great fortress of Chunār and he entered into an alliance with Makhōndum 'Alam, Governor of Khájpur (opposite Patna) for Nusrat Shāh, the Hussain-Shāhir King of Bengal.

The first act was truly in the spirit of the times. Chunār was held for Bābur by Tāj Khān Sārangkhānī (Afghan), who was suddenly killed in what appears to have been a family quarrel in 1530, and Sher Khān took advantage of the situation thus created to wrest the fortress from his widow, Lād Malika. Just then Bābur died, and the Afghāns in the Eastern Provinces, as a body, rebelled against his successor, Humāyūn. Eventually, Humāyūn gained the day and Sher Khān made his peace with the new Mughal monarch, but a peace that was of the nature of the lull before the storm. The defeat of the Afghān rebels had one result of great importance to Sher Khān in inducing Fath Malika, widow of Shekh Mustafa' Farmūlī, elder brother of the Afghan hero, Bāyazīd, an enormously wealthy woman, to place herself in his hands for protection. Unfortunately for her, as the sequel showed, the acquisition of Chunār made him aggressive.

(To be continued.)

BOOK-NOTICE.

LIST OF INSCRIPTIONS FOUND IN BURMA, Pt. 1.
Arranged according to dates. Compiled and Edited by C. Duroiselle, Rangoon. ARCHEOLOGICAL SURVEY OF BURMA, 1921.

This is a most welcome addition to the work of this vigorous Department and will be of untold use to the earnest student of Burmese history and archaeology, even if it does nothing more than draw attention to the vast wealth of epigraphic record existing in Burma. There is a slip in the Preface which may as well be noticed. The Archaeological Officer who brought King Bodawphaya's collection of copies to the serious notice of the Government, and induced it to collect and house them suitably, and afterwards began the printing of the Pagan, Pinya and Ava Inscriptions in 1892 with the help of the staff of Mr. Regan, then the capable and energetic Superintendent of the Government Press, Rangoon, was Major R. C. Temple, then President of the Rangoon Municipality. The work of printing the Inscriptions was carried on by his personal friend, Mr. Taw Soin Ko, after his departure from Burma in 1897. This all happened so long ago that perhaps it is not surprising that the present Archaeological Office has lost sight of the facts. It was decided to print copies of the Inscriptions as they stood, errors and all, rather than lose sight of them, there being at the time no one with the knowledge and the leisure to edit them adequately.

R. C. TEMPLE.

See plates 11, Ruins at Futehpur Sikri; 13, mosque at Jaunpur; 14, mosque at Rajmahal; 15, Agra Fort from the river; 17 and 18, mosque at Munheer; 19, mosque at Chunar; 21, mosque of Aurangzeb at Benares; 29, Fort at Munheer; 31, mosque of Ghazipur; 34, Bridge at Jaunpur; 37 and 38, Palace of Suja al Towlehal at Faizabad; 39, mausoleum of Akbar at Sikandra.

HOME. Select Views of Mysore, the country of Tippoo Sultan; from drawings taken on the spot, with historical descriptions. 4to., pp. vii and 48, with 29 plates and 4 folding maps. Bowyer, London, 1794.


HUNTER, JAMES. Picturesque Scenery in the Kingdom of Mysore, from forty drawings taken on the spot. Engraved under the direction of Edward Orme. Large oblong folio, pp. [i], with 41 coloured plates.


See plates 3, Mausoleum of Hyder Ali, Seringapatam; 4, Mosque at Seringapatam; 5, Music Gallery, Seringapatam; 7, Hyder Ali’s own family mausoleum at Kolar; 9, 10, 12 and 13, Tippoo’s Palace, Bangalore; 16, Idgah, Ouscottab; 21, Killader’s mausoleum, Ouscottab.

LUARD, MAJOR JOHN. Views in India, Saint Helena and Car Nicobar, drawn from nature and on stone. Imprint 4to., pp. [iii], with 60 plates, explanatory text interleaved.

Graf, London, [1838].

Includes: Delhi—View of Kutb Minar, Tomb of Shams-ud-Din Altamah, Selim Gah, Mosque of Sher Shah and Alai Darwaza; Agra—Taj Mahal (entrance gateway, general view, angle tower on river, and interior).

ORME, WILLIAM. 24 views in Hindostan, drawn by William Orme from the original pictures painted by Mr. Daniell & Colonel Ward: now in the possession of Richard Chase. Large oblong folio, pp. [i] and 4, with 24 coloured plates.

Orme, [London, 1809].

See plates 11, West Gate of the Kotilah of Firoz Shah, Delhi; 18, Bridge at Jaunpur; 24, Kutb Minar, Delhi, with surrounding buildings.

SALT, HENRY. Twenty-four views, in St. Helena, the Cape, India, Ceylon, the Red Sea, Abyssinia, and Egypt. From drawings by Henry Salt. Atlas folio, 24 coloured plates, and 24 leaves of text, 4to., in pocket.


See plate 7—Mosque at Lucknow.


See plate X—a good view of the Palace at Amber.

WILSON, HORACE H. The Oriental Portfolio: picturesque illustrations of the scenery and architecture of India. Drawn on stone from the delineations of the most eminent artists, [Thomas Bacon, with the exception of one by Capt. Grindlay] taken from original designs and accompanied by descriptive notices. Folio, pp. [i], with 11 plates, explanatory text interleaved.


II.—Pavilion at the Tomb of Sultana Jung, Delhi; VI and VII.—Deeg; VIII.—The Fort of Mongir; IX.—Mausoleum of Sultana Jung; XI.—Tomb of Humayun’s Vizier, Delhi.

AGRA AND FATHPUR SIKRI.


See White, (William H.).

From MS., Or. 2030 British Museum. See V. A. Smith, *History of Fine Art in India*, p. 419 n.

Includes a description of the stones used in the mosaics and with places of origin; also a list of the chief craftsmen, with their salaries.

ANON. [Twenty-five large coloured plates, being elevations of the Tāj Mahal, Moti Masjid, Mausoleum of Itimad-ud-Doulah, and other monuments at Agra, of the mausoleum of Akbar at Sikandarah, and of the Buland Darwazah at Fatehpore Sikri, with facsimiles of the detail of their ornamentation and of their inscriptions, drawn by native artists about A.D. 1812, and bound up in a volume 3' 5" x 2' 6".] MS., Stowe, Or. 17A, British Museum. [1812 ?]

--- Title page: "This contains a faithful Copy of the Inscriptions on the Outside of & within the Mausoleum, or Tāj, at Agra, in India, taken by a Mosnshoo who was employed by the Bengal Government to superintend and shew the Place to Visitors, and which were carefully translated under the Inspection of the Adjutant-General of the Bengal Army, in the year 1812-13. G. Nugent." MS. Stowe, Or. 17B. Brit. Museum. 1812-13.

Includes also inscriptions on the tomb of Shah Jahan, and on the Moti Masjid and Dwān-i-Khānā.


--- Pictorial Agra (Abridged). Contains 26 Half-tone photographs of its most principal buildings with letterpress description of all. Sm. oblong 8vo., pp. 27.

Priya Lall & Co., Agra, 1912

A selection from *Pictorial Agra*.


Allahabad, 1870

Reports by Lieut. H. H. Cole and Sir Edward Leedes.


"From a document recently published by the Government of the Western Provinces."

--- Inscription in Nai-ki-Mandi *Transactions of the Archaeological Society of Agra*, p. xvii. 1875

On the mausoleum of Nawab Muhammad Muḥammad Khan, erected during the reign of Akbar.

--- Akbar’s Tomb at Sikandra. *Journ. Ind. Art.*, Vol. VI, pp. 75-80, with 11 coloured plates illustrating the frescoes. 1895

Reprinted in Griggs' *Photographs and Drawings of Historical Buildings* [q. v.]


BROOKS, T. ARCHIBALD. The Taj Mahal: a descriptive essay. 12mo. pp. [i] and 44.

Anglo-Indian Publishing Co., Delhi, 1904.


Norstedt, Stockholm, 1894


Written about 1829-30, by Munshi Chitar Mal, a student of Agra Government College, at the suggestion of Dr. James Duncan.

CRAIK, SIR HENRY. The Taj Mahal. The Architect, Vol. LXXXIX, p. 63. 1908

Extracted from Impressions of India by Sir Henry Craik, M.P., then appearing in the Scotsman.


The “People’s Herald” Press, Agra, 1906


1870


Reprinted in his Essays on Indian Art, pp. 1-23. Natesan, Madras, [1910]


A development of Fergusson’s theory that it is unfinished and that it lacks the central dome.


Thacker, Spink & Co., Calcutta, 1909

Previous editions in 1854, 1862, 1869, 1873, 1874, and 1878.


Mookerjee, Calcutta, 1903

LALL AND CO., PRIYA. Pictorial Agra: illustrated by a series of photographs of its principal buildings, ancient and modern, with descriptive letterpress of each. Compiled by Priya Lall and Co., Obling Svo., 5 parts, pp. [i], 34; [i], 55; [i], 54; [i], 55; [i], 19; with 240 illustrations. Lall, Agra, 1911

MEAD, MAJOR C. Note on Tomb of Sadik Mahomed Khan; with plan and drawings. Transactions of the Archaeological Society of Agra, pp. i-v., with 10 drawings on 1 large folding plate, and inscriptions. 1875

Sadiq Muhammad Khan was a Mansabdar of Akbar’s, and it is here suggested that his tomb had considerable influence on the design of the latter’s mausoleum.


‘Uthmáni Press, Agra, 1904

Also called the Tarikh i Agra. An account of Agra, with a description of the Taj Mahal and other mausoleums and edifices, and short biographical accounts.


A translation of Mu’in-al-asar (1894) by the same writer.

MUHAMMAD SA‘ID AHMAD, Marhawri. Åår i Akbar, Svo., pp. 10 and 218, with 14 plates and 1 illustration. Lith.

Akbari Press, Agra, 1906

An account of Fatehpur Sikri and of the buildings founded by Akbar.
MUHAMMAD LATIF, Sayyid, Khan Bahadur. Agra Historical and Descriptive, with an account of Akbar and his Court and of the modern city of Agra. Illustrated with Portraits of the Moghul Emperors and Drawings of the Principal Architectural Monuments of that City and its Suburbs, and a map of Agra. 8vo., pp. x and 308, with 47 plates and folding map.


MUKERJI, SATYA CHANDRA. The Traveller's Guide to Agra containing an account of the past history, the antiquities, and the principal sights of Agra, together with some information about Agra as it is. 12mo., pp. iii and 176. Sen, Delhi, 1892

Agra in Pictures, containing an account of the past history, the antiquities, and the principal sights of Agra, together with some information about Agra as it is. Oblong 8vo., pp. [v], iii and 85, with 35 plates. The Indian Press, Allahabad, 1910


Previous editions: 1854, 1862.


NEWELL, MAJOR H. A. Three Days at Agra. A Complete Guide, which includes Fatehpur-Sikri, and Map. Sm. 8vo., pp. [i] and 44.

Higginbothams Ld., Madras and Bangalore. [1913]


Renewing and repairing the mosaics, repainting of domes, and replacement of the earthenware pipes of the garden fountains by iron ones.

SARAHMAN, G. S. A Comprehensive Guide to Agra and its Historical Buildings. 12mo. pp. [vi], 91 and xii, with 8 plates. Sham Lall, Agra, 1907

SMITH, EDMUND W. Wall Paintings recently found in the Khwabgah, Fatehpur Sikri, near Agra. Journ. Ind. Art., Vol. VI, pp. 63-68, with 11 plates (10 coloured). 1894

Decorative Paintings from the Tomb of Itmad-ud-Daulah at Agra. Journ. Ind. Art., Vol. VI, pp. 91-94, with 8 coloured plates. 1895

Reprinted in Griggs' Photographs and Drawing of Historical Buildings, [q. v.], with the addition of 11 coloured plates.

Wall Paintings from Salim Chisti's Tomb, Fatehpur Sikri, near Agra. Journ., Ind. Art., Vol. VIII, pp. 41-44, with 12 coloured plates. 1898

Condensed from The Moghul Architecture of Fatehpur Sikri, Part III.

Wall Paintings from the Jama Masjid, Fatehpur Sikri, near Agra. Journ., Ind. Art., Vol. VIII, pp. 55-57, with 10 coloured plates. 1899

Condensed from The Moghul Architecture of Fatehpur Sikri, Part VI.

Moghul Colour Decoration of Agra. Illustrated by examples from the Chhital Kā-Rauzā, Itmad-ud-Daulah's Tomb, and the Kāch Mahal. Journ., Ind. Art., Vol. IX, pp. 71-73, with 19 illustrations (18 coloured); pp. 75-76, with 20 coloured plates; pp. 77-79, with 17 plates (15 coloured). 1902


On repairs carried out by Lieut. (afterwards Lt.-Col.) Joseph Taylor, in 1810.


An emotional description.


Apropos of an article in *Fraser’s Magazine*, signed G. R. A.-M. [g. s.]

AHMADÁBÁD.


Partial restoration of the Harem and Sultans at Surkhej.

BIGGS, COL., THEODORE C. HOPE AND JAMES FERGUSSON. Architecture at Ahmedabad, the Capital of Guzerat, photographed by Col. Biggs, with an historical and descriptive sketch, by Theodore C. Hope and architectural notes by James Fergusson. 4to., pp. xv and 100, with 120 plates (mounted photographs), 2 maps and numerous woodcuts. Murray, London, 1866


———. Two Inscriptions from Ahmadábád. *Indian Antiquary*, Vol. IV, pp. 367-368. 1875

CRAWLEY-BYBEV, A. W. A Scheme for the protection and conservation of ancient buildings in and around the city of Ahmedabad. 4to., pp. 71 and xcv.

Education Society’s Press, Bombay 1886

Suggestions, correspondence re vandalism, etc., pp. 1–71; Appendix B: “Classified List of Ancient Public Buildings in and around the City of Ahmedabad…” pp. v–xvii; Appendix C: “Statement describing the Mosques and Residues in the City…” pp. xix–xxi; Appendix D: “Statement describing Mosques and Residues in the Suburbs…” pp. lxi–lxxvi; etc.

GRIFFITHS, JOHN. Principal, Bombay School of Art. Drawings by Students of the Bombay School of Art. *Journ. Ind. Art.*, Vol. VI, pp. 63-64, with 13 plates (1 double). 1894

Rani Sipri’s Mosque and Tomb, and Pigeon House, Ahmadabad.


AJMIR.


General notes, pp. 1–2. Appendix, Notes on the Durgah at Ajmere, p. 8 and plates 25–32. Also plate 24, Gate of the Ajmere Fort, and plate 4 (coloured), specimens of coloured marble found near Ajmere.

SARDA, HAR BILAS. Ajmer: Historical and Descriptive. 8vo., pp. x and 174, with 27 plates and folding map. Scottish Mission Industries Co., Ajmer, 1911


ALLAHÁBÁD.


In connection with above:—


Variant readings.

[CHATTERJEE, R.] Prayag or Allahabad. A handbook. Sm. 8vo., pp. xii and 190 with 57 plates (1 coloured).

The “Modern Review” Office, Calcutta, 1910

MUKERJI, SATYA CHANDRA. Allahabad in Pictures, containing an account of the past history, the antiquities and the principal sights of Allahabad, with some information about Allahabad as it is. Illustrated by Major Baman Das Basu. Oblong 8vo., pp. [i], [i], ii and 67, with 53 plates.

The Indian Press, Allahabad, 1910
BENARES.

Bromchary, B. G. Views of Benares, from the River Side. Oblong folio, 23 mounted photographs, with descriptive note under each. Bromchary, Benares, 1869

See sixth plate, for the Mosque of Aurangzib.

Shehering, Rev. M. A. The Sacred City of the Hindus: an account of Benares in ancient and modern times. With an Introduction by Fitzedward Hall. 8vo., pp. xxxvi and 388, with 10 plates.

Trubner, London, 1868

Several mosques, etc., are described. See pp. 296-299, 304-305, 307-321.

BIJAPUR.


Bombay, 1857


1844.

Cantrell, Alexander, M. An Account of the Ruins of Beepoar. 8vo., pp. [i] and 16, with 4 plates.

Education Society's Press, Bombay, 1872

Cousens, Henry. Bijapur, the old capital of the Adil Shahi Kings. A guide to its ruins with historical outline. Published with the sanction of Government. 8vo., pp. viii and 145, with 2 folding maps.

Orphanage Press, Poona, 1889


Architecture, pp. 142 to end.


Special section on the dome of Mahmad's tomb, and discussion thereon.


Cundall and Downes, London, 1859

See Taylor and Ferguson.

Nash, L. A. [Nineteen drawings of Bijapur, made in 1845 and preserved in the India Office Library.] 1845


Sykes, Capt. W. H. Notes respecting the principal remains in the ruined city of Beepoar, with traditional accounts of their origin, etc. Transactions of the Literary Society of Bombay, Vol. III, pp. 55-63. 1823

Taylor, Meadows, and James Ferguson. Architecture at Beepoar, an ancient Mahometan Capital in the Bombay Presidency, photographed from drawings by Capt. P. D. Hart, A. Cumming, and Native draughtsmen; and on the spot by Col. Biggs, and the late Major Loch. With an Historical and Descriptive Memoir by Capt. Meadows Taylor, and Architectural Notes by James Ferguson. Large folio, pp. xii and 93, with 2 maps, 78 plates (mounted photographs), and 12 woodcuts.

Murray, London, 1866

Published for the Committee of Architectural Antiquities of Western India under the patronage of Kusondas Madhudas.
This work may be described as a second edition of the work by Hart, Cumming and Ferguson [q. v.], with the addition of a text, which the former work lacked. The plates are the same, except for about a dozen omissions, which are compensated for by other plates, showing buildings not illustrated in the earlier work.

**DACCÁ.**


——_Extracts from Notes on the Antiquities of Dacca._ Svo., pp. 24. 1908

_BRADLEY-BURT, F. B._ The Romance of an Eastern Capital [Dacca]. Svo., pp. x and 349, with 19 plates and folding map.


[D'ÖVLY, SIR CHARLES._ Antiquities of Dacca, Parts 1-4. Folio, pp. 20, with 16 plates, explanatory text interleaved, and 4 illustrations. Landseer, London, [1814-1827]

The letterpress ends on p. 20 in the middle of a sentence. Apparently no more than four parts were published, but there were to have been six.


Huttman, Calcutta, 1840

On the city and chief towns of the Province, pp. 86-118.

**DELLHI.**

_AHMÁD KÁN, Sáyíd, C. S. I._ Aśár aṣaṣ-ṣanādīl. Svo., 4 parts, pp. 238, 44, 72, and 246, with 134 illustrations. _Lith._ Delhi, 1263 [1847].

——_Do._ Svo., 3 parts, prefacc (in English), pp. i, ii and 4; pp. 6, 48, 53, 10, 108; and 62 pp. of inscriptions. No illustrations. _Lith._ Delhi, 1270 [1854].

A second edition of the preceding with much additional matter.

——_Do._ Svo., pp. 98, 23, 32, and 132, with 152 illustrations. _Lith._

_Nawal Kishore Press, Lucknow, 1273 [1876]. Other editions in 1900 (Luçeknow) and 1904 († Cawnpur)._

_AHMÁD KÁN, Sáyíd, C. S. I._ Description des monuments de Dehli en 1852, d'après le texte hindoustani de Sáyíd Ahmad Khan, par M. Garin de Tassy, membre de l'Institut._ Journal Asiatique, Vé sèrie, tome XV, pp. 508-536; tome XVI, pp. 190-254; 392-451; 521-543; tome XVII, pp. 77-97. 1860-61


——_Report to Government, and Correspondence regarding the Repairs of the Kootub Minar, near Delhi._ Journal of the Archaeological Society of Delhi, pp. 41-59. 1850

Correspondence dated 1829. Repairs carried out by Major R. Smith.


Jubilee Press, Dehra Dun, [1889]

——_The Delhi Durbar Souvenir, 1903._ Oblong 8vo., pp. [i], with 25 plates.

Delhi Durbar Photographic Gallery, Madras, [1903]

Contains 6 good architectural photographs.

_BLOCHMANN._ [Readings and translations of several Arabic and Persian Inscriptions from Delhi, and its neighbourhood.] _Proceedings of the Asiatic Society of Bengal, pp. 212-214._ 1875

_BLUNT, JAMES, T._ A Description of the Cuttub Minar. _Asiatick Researches, Vol. IV, pp. 313-316, with 1 plate._ 1795

_BURFORD, ROBERT._ Description of a View of the City of Delhi with an action between Her Majesty's troops and the revolted Sepoys. Now exhibiting at the Panorama, Leicester Square. Painted by the proprietor, Robert Burford, and Henry C. Scoles and assistants, From Drawings by Captain Robert Smith, R.E. 8vo., pp. 16 with 1 folding plate.

Golbourne, London, 1893

Includes detail drawings of the Great Screen of Arches, and of the columns of the Qutb Mosque. Also a plan of the cities of Delhi, and of the Qutb Mosque.

COLE, LT. HENRY HARDY. The Architecture of Ancient Delhi, especially the buildings around the Kutb Minar. Folio, pp. vi and 131, with 26 plates (mounted photographs) and 2 plans.

Arundel Society, London, 1872

*Under the sanction of the Science and Art Department of the Committee of Council on Education.*

This scarce book is, for the buildings round the Qutb Minar, the best illustrated work on the subject, the photographs being exceptionally large and clear.

COOPER, FREDERICK. The Handbook for Delhi. With large additional matter, illustrative notes, descriptions and extracts from scientific travellers, archaeologists and other authors, on the historic remains and points of modern interest in Delhi, with original contributions from D. B. Smith, and Lieut. De Kantzow. Sm. 8vo., pp. [vi], vi and 186, with 2 folding maps.

Delhi Press, Delhi, 1863.

A new edition of Beresford’s *Delhi*, with additional matter.

——— [Second edition.] The Handbook for Delhi, with index and two maps, illustrating the historic remains of Old Delhi, and the position of the British Army before the assault in 1857, &c., &c., 8vo., pp. [i], v and 168.

Lahore Chronicle Press, Lahore, 1865.


FANSHAW, H. C., C.S.I. Delhi: Past and Present, 8vo., pp. xxiii and 337, with 49 plates and 10 maps and plans.

Murray, London, 1902


[Delhi], 1876

HATIG UD-DIN AHMAD. [No title. Inscriptions on the principal buildings of Sháh Jáhánnábd and Old Delhi, transcribed in imitation of the original characters.] 4to., 119 folios. A.H. 1232 (1817)

MS, Or. 4595, Brit. Museum.


——— Do. Second edition, Revised and enlarged. 8vo., pp. ix and 140, with 3 plans.

David, Meerut, 1870

——— Do. Third edition. 8vo., pp. ix and 143, with 3 plans.

Victoria Press, Lahore, 1873

HEARN, G. R. The Seven Cities of Delhi. 8vo., pp. xiv and 319, with 20 plates and 5 folding plans.

Thacker, London, 1906

JOSHI, S. N. Delhi in Pictures, Large 8vo., pp. 40, with 46 illustrations.

Chitrashala Steam Press, Poona, 1912

KEENE, H. G. Keene’s Handbook for Visitors to Delhi, re-written and brought up
to date by E. A. Duncan. Sixth edition. 12mo., pp. viii and 155, with map and 6 plans.

Thacker, Spink & Co., Calcutta, 1906

Previous editions in 1874 (2nd), 1882 (4th) and 1899 (5th).

LEWIS, H. Report of the Committee appointed on the 4th October, 1847, on the Jumma Musjeed [of Feerozeabad]. Journal of the Archaeological Society of Delhi, pp. 64-71. 1850


MANUEL, G. S. Rah-numa'i Dihli, Svo., pp. iv and 488, with 11 lithographic plates. Lith. Phoenix Press, Delhi, 1874

A guide to Delhi, with descriptions of the principal places of note.


Higginbothams Ld., Madras and Bangalore [1913]

RENTON-DENNING, J. Delhi, the Imperial City. Svo., pp. 110, with 2 folding plans and 20 illustrations.

Times Press, Bombay, 1911


RUSTUMJEE NASARVANJ, MUNSHI. The History of the Kutb Minar (Delhi). Being an inquiry into its origin, its authorship, its appellation and the motives that led to its erection, from the testimony of Mohomedan Chroniclers and the inscriptions on the Minar. 12mo. pp. [vi], vii and 94.

Fort Printing Press, Bombay, 1911


Supdt., Govt. Printing, Calcutta, 1914

Archaeological Survey of India publication.


A topographical account of the principal buildings of Shâhjâhânâbâd and Old Delhi, with copies of their inscriptions. Written at the desire of Mr. (afterwards Sir) Charles Theophilus Matejal, Resident at Delhi. Sangin Beg says that he had himself carefully taken down the inscriptions. This copy lacks the drawings, for which blank spaces have been left, and breaks off at the description of the Qutb Minar. Another copy contains a continuation which treats of the Tomb of Itutmish and other monuments near the Masjid-i-Quwât ul-Islâm. MS. Add. 19430 is another copy of the above 13"×9", ff. 71. The descriptive portion is fuller, and the copies of inscriptions more perfect than in the preceding copy; a few drawings have been introduced. See Rice, B. Mus. Cat. I, 431-432.

Another copy Persian MS. No. 251 in the Roy. Asiatic Society's Collection, ff. 73. It is in Urdû and according to Wm. Irvine (Journal R.A.S., 1903, p. 384), it is probable that Sayyid Ahmad Khân was very largely indebted to it when writing his Aṣâr-'us-Sânâdîd [g. v.]

SOUZE, J. C. A Brief History of Delhi, specially written for the Delhi Capital Directory. Svo., pp. iv, 246 and xxxv, with 19 plates. [The Printing and Publishing Co., Delhi, 1913.]


Mission Press, Ludhiana; Thacker, Calcutta, 1876.


Simla, Ludhiana and Calcutta, [1876]

Copies are frequently found which lack the photographs, and were apparently issued in that condition.


A single sheet, 23″×18″, with the above heading, signed Wm. Stewart. The inscription (6 lines) records the repairs executed by Fath Khân, in the reign of Iskandar Shâh Lodî, and is dated A.H. 909 (1503-4). This is the inscription transcribed with facsimile in Sayyid Ahmad Khân's Aṣâr-'us-Sânâdîd, appendix, p. 26, No. 14 and p. 58. See Rice, B. Mus. Cat., 1, p. 432.
THOMAS, EDWARD. The Chronicles of the Pathán Kings of Delhi, illustrated by Coins, Inscriptions, and other Antiquarian Remains. Svo., pp. xxv and 467, with 6 plates, map and several woodcuts.

Trübner, London, 1871

Includes several inscriptions on buildings of the period.


1870


Baptist Mission Press, Calcutta, 1908


DHĀR AND MĀNĐŪ.


1904


1896

Contains considerable archaeological information.


Harris, Captain Claudius. The Ruins of Mandoo, the ancient Mahommedan capital of Malwa, in Central India. By J. Guiard, of Nice, from the original sketches of Captain Claudius Harris, with descriptive and historical notices, [chiefly founded on Sir John Malcolm’s History of Central India,] and an Appendix. Folio, pp. [ii] and 20, with 6 coloured plates. Day, London, 1860

Do. A Reprint. Svo., with 7 photographs. Dhar, 1892

Subalterm. A Description of the Ruined City of Mānḍū, the ancient capital of Malwa; with a sketch of its history during the period of its independence, under the Muḥammadan Kings; and explanatory notes. Also an account of the Buddhist Cave Temples of Ajanta, in Khandes. With ground-plan illustrations. By a Subaltern. Svo., pp. iii and 140, with 2 folding plates.

Printed at the Bombay Times Press, 1854

Yazdani, G. The Inscription on the Tomb of ’Abdullāh Shāh Ghānūl at Dhār. Epigraphia Indo-Moslemica, 1909-10, pp. 1-5, with 1 folding plate.

1912

Dated A.H. 859 (1455).


1914


1912

GAUR AND PANDWA.


1890


1894

Abstract: Proceedings, pp. 42-44.


On a MS. of 32 pp. in the India Office Library, p. 1541, No. 2841 of Dr. Ethé’s catalogue. It is a report drawn up for Franklin by Shyām Parshād [q. v.] in 1810.


See pp. 22-27 for notes on Gaur and Pandwa.
CREIGHTON, H. The Ruins of Gour described, and represented in eighteen views; with a topographical map. Compiled from the manuscripts and drawings of the late H. Creighton. 4to., pp. 12, with 19 plates (15 coloured), and explanatory text interleaved.
Black, Parbury and Allen, London, 1817


RAVENSHAW, JOHN HENRY. Gaur: its Ruins and Inscriptions. Edited, with considerable additions and alterations by his Widow. Impl. 4to., pp. xii and 102, with 59 plates and large folding map.

The first 45 plates are mounted photographs, the remaining 14 are photostographs of 25 inscriptions. The latter were also issued separately, without title-page, in a volume lettered: Survey of India Department, Photographic Office, Calcutta, Photostographs of Inscriptions from Gaur and Malda. See Cunningham, Reports, Vol XV., pp. iv-v, 39-76, 79-94, and plates XIII-XXVI. Supplementary to the above.

SHYAM PARSHAD, Munshi. [Persian MS. in India Office Library, No. 2841.] Topography and history of the fortress of Gaur (or Gaurh, as it is spelt here, the ancient capital of Bangal, also called Lakhnauti) and the township of Pandwla, compiled by Shyam Parshad Munshi in November and December, 1810, at the request of Major William Franklin. 4to.
See Beveridge, (H.).

WATERHOUSE, Col. J. [Dating inscription on a piece of black basalt, recording the building of a mosque, probably at Gaur, a.h. 908 (1492)]. Proceedings of the Asiatic Society of Bengal, p. 242. 1890.


YAZDANI, G. A New Inscription of Sultan Nasrat Shah of Bengal [at Gaur]. Epigraphia Indo-Moslemica, 1911-12, pp. 5-7, with 1 plate. 1914.

Recording the erection of a gate, probably of the Dakhil Darwazah at Gaur, by Nasrat Shah, in A.H. 928 (1519-20).

GWALIOR.


Gwalior: pp. 46-89 and plates XXVIII-XXXVII.
Work was done here under Jahnigir and Shah Jahan. Tomb of Muhammad Ghous, pp. 87-89, and plate XLVII.

JOHNSTONE, J. W. D. Gwalior, 1905. 4to., pp. x and 138, with 48 plates (11 coloured).

Bumpus, London, [1907]

Includes a plan of the fortress.


Supdt., Govt. Printing, Calcutta, 1883

Three Mosques, Tombs of Muhammad Ghous, Khandowla Khan, Nuseri Khan, etc., pp. 47-52. Appendix A: Arts, Industries, &c., pp. 61-74 Stone Carving, Coloured Tiles, Metal-ware etc.

NEWALL, COL. GWALIOR. Transactions of the Archaeological Society of Agra. 1874.


1875

Dating inscriptions on Great Mosque, and over the 'Alamgiri Gate of Gwalior.

SHRMANT BALWANT ROW BHAYASAHAB, SCINDIA. History of the Fortress of Gwalior. 8vo., pp. [i] and 55, with plan. Education Society's Press, Bombay, 1892

With lists of buildings raised at each period.

JAUNPUR.

ANON. An article on (i)—Joumporehamah by Fuqueer Khairooddeen Mahomed Allahabadi; Persian MS., (ii) Ferishta's History
Contains architectural notes.

BLOCHMANN. [Reading and translation of inscription on a pillar in front of the Masjid in Jaunpur Fort, commemorating the erection of a mosque in A.H. 778 (1377).] *Proceedings of the Asiatic Society of Bengal*, pp. 14-15. 1875

Suggesting that some of the mosques, e.g., the Atàlà Masjid, were built with Hindu materials on a Hindu substructure.


Part II: "Containing an Account of the foundation of the Ancient Buildings of the City; including the Fort, Mosques, Tanks, Mausoleums, &c.," pp. 36 to end.


TREGEAR, V. Notice of an Ancient Mahal or Palace near Jaunpur, in which some Hindu Coins were lately dug up. *Journ., Asiatic Society of Bengal*, Vol. III, pp. 617-620. 1834
Includes short notes on Muhammadan buildings. Compiled chiefly from the History of Jaunpur by Maulavi Khair-ud-Din Muhammad.

VOST, MAJOR W., Jaunpur and Zafarabad Inscriptions. *Journ., Roy. Asiatic Society*, pp. 131-142. 1905
Short note on above by H. Beveridge, *ibid.*, p. 364. 1905
Short note on above by H. Beveridge, "The Jaunpur Inscription," [variant readings]. *ibid.*, p. 165. 1909

ZÒ AL-FÀQÌR ÀLÌ. Jughràfiyàh i Jaunpùr. *Svo.*, pp. 100. Lith. Lucknow, [1874]
See Part I : History and topography of Jaunpur.

KASHMIR.

COLE, HENRY HARDY. Illustrations of Ancient Buildings in Kashmir. Prepared under the authority of the Secretary of State for India in Council, from photographs, plans, and drawings taken by order of the Government of India. Impl. 4to., pp. 31, with 57 plates and map. Allen, London, 1869
Enclosure round Zain-ul-Àbidìn’s Tomb (Hindu Temple modified), p. 15, with 4 plates.
Recording the construction of an edifice A.H. 847 (1443-4), by Zayn ibàd (Zain ul-Àbidìn).
On (i) Mosque of Shahi Hamadân; (2) Tomb of Zain ul-Àbidìn; (3) On and near the Great Mosque.
Remains of two Ziyârât, etc.
———. [Letter on Muhammadan tombstones in Kashmir, with the Greek cross as ornament. Also on four designs from a band of carving in the old wooden Habbakhorten Masjid, near Pandrekhán, Kashmir.] *Proceedings of the Asiatic Society of Bengal*, pp. 54-55, with 2 plates. 1897
Said to have been built in the time of Jahângîr.

LAHORE.

ANON. Welcome. Honoured Guests this is for you. Svo., pp. 8.
Punjab Economical Press, Lahore, 1893
——— Fortresses et palais indiens. La Construction Moderne, tome XIII, pp. 6-7, with 1 illustration ["Porte du Palais de Lahore."] 1897
A brief note.
COPE, HENRY. Public Inscriptions at Lahore. Journ., Asiatic Society of Bengal, Vol. XXVII, pp. 308-313. 1858
Dating inscriptions on the Moti Mandir, Hathi-por Gate, Bādshāhī Mosque, Mosque of Wazir Khan, Tīlāī Mosque, etc.
An account of the Shāhāmārā Gardens at Lahore, with a biographical sketch of Mādho Lāl Husain of Lahore.
MUHAMMAD LATIF, Sayid. Lahore: its History, Architectural Remains and Antiquities, with an account of its modern institutions, inhabitants, their trade, customs, &c. Illustrated with more than 100 engravings and a map of Lahore. Svo. pp. xiii, v, iii, 426 and xii.
"New Imperial Press," Lahore, 1892
Forms the whole of Vol. XIV.

MATHURĀ.

BLOCHMANN. [Translations and notes on inscriptions at Mathurā.] Proceedings of the Asiatic Society of Bengal, pp. 12-17. 1873
In mixed Hindu-Muhammadan style; finished 1534.
North-Western Provinces’ Government Press. [Benares?] 1874
——— Do. Second edition. Illustrated, revised and enlarged. 4to., pp. vi, v, 3, 2, 520 and iv, with 33 plates and folding map.
N.-W. P. and Oudh Govt. Press. [Benares?] 1880

MURSHIDĀBĀD.

Includes an account of the mosques and tombs there.
Includes an account of the old Imāmbārā, burnt A.H. 1253 (1836).
With semi-circular arches and "little of oriental architecture in its form." Completed by Suraj-ud-Dowlah of "Black Hole" notoriety.

PĀKPATTAN.

MOHAN LAL, Munshi. A brief account of Masū’d, known by the name of Farīd Shakarganj or Shakarbār. Journ., Asiatic Society of Bengal, Vol. V, pp. 635-638. 1836
Includes a description of his tomb at Pāk Patan.
MODERN, PRESENT POSITION, Etc.

Clarke, C. Purdon, C.I.E. Some Notes upon the Domestic Architecture of India. Journal of the Society of Arts, Vol. XXXI, pp. 731-746, with 3 plans and 1 elevation, 1883


Bulandshahr: or Sketches of an Indian District; social, historical and architectural. 4to., pp. viii, 88 and 10, with 8 plates (3 folding). Medical Hall Press, Benares, 1884

See Chap. III: The rebuilding of Bulandshahr, pp. 51-84. Also pp. 48-49—Idgah and mausoleum.

Indian Architecture of To-Day, as exemplified in new buildings in the Bulandshahr District. 4to., 2 parts, pp. vi, with 14 plates, explanatory text interleaved; pp. vi and 11, with 38 plates, explanatory text interleaved.

N.-W. Prov. and Oudh Govt. Press, Allahabad, 1885; and Medical Hall Press, Benares, 1886

Hamilton, Ivie. Modern Indo-Saracenic, (Sandeman Hall, Quetta.) Journ., Ind. Art., Vol. IX, pp. 64-65, with 3 plates. 1901

Designed by Col. Jacob in Indo-Muhammadan Style.


Do. Ibid. Vol. CXII, pp. 146-152. 1901

Reply to critics.


Ishwar. Modern Indian Architecture, adapted to the use of Artisans, Students, Builders, and Architects. (With thirty-two plates.) Impl. 4to., pp. ii and 52.

Education Society's Steam Press, Bombay, 1892


Sanderson, Gordon. Types of Modern Indian Buildings at Delhi, Agra, Allahabad, Lucknow, Ajmer, Bhopal, Bikanir, Gwalior, Jaipur, Jodhpur and Udaipur, with notes on the craftsmen employed on their design and execution. 4to., pp. [iii], ii, 22 and 3, with 47 plates.

Supdt., Govt. Press, Allahabad, 1913

Temple, Capt. R. C. A Study of Modern Indian Architecture, as displayed in a British Cantonment. Journ., Ind. Art., Vol. I, pp. 57-60, with 7 plates. 1885

Fresco Painting

Portfolio of Indian Art. 4to., 28 parts, 47 coloured or tinted plates (9 double), no text. London, [1881-1886]

Part 13, 2 plates: Fresco decoration, Mosque of Wazir Khan, Lahore.

Anon. Akbar's Tomb at Sikandra. Journ., Ind. Art., Vol. VI, pp. 75-80, with 11 coloured plates. 1895

The plates illustrate the fresco-paintings. Reprinted in Griggs' Photographs and Drawings of Historical Buildings, [q. v.].


Fresco painting, plate 5.
Makhdūm 'Alam of Hājīpur, a strong partisan of Nusrat Shāh of Bengal against the latter's younger brother, Mahmūd, and Sher Kān had been friends from the time of Babur's Eastern Campaign, and when Nusrat Shah died in 1532 and Mahmūd Shāh soon afterwards deined the throne, Makhdūm 'Alam was glad of Sher Kān's assistance. Mahmūd's generals attacked Bihār and Sher Kān exhibited Parthian tactics, i.e., he declined battle before superior forces, raided, harassed, and judiciously retreated, inspired false confidence, and then suddenly attacked. This first success in direct battle gave Sher Kān that military ambition which was to make him eventually a great monarch.

Soon afterwards Makhdūm 'Alam was killed in another action, and the Lohānīs, to whom Sher Kān was still an upstart, succeeded in enlisting the sympathies of his whilom pupil, Jalāl Kān Lohānī, in a conspiracy against him, which ended ineffectively in the unexpected flight of Jalāl Kān and his Lohānī friends to Mahmūd Shāh of Bengal for protection. Sher Kān was accordingly relieved from an embarrassing position and became substantive ruler in Bihār, but he was by no means safe with the Mughals to the West and Bengal to the East.
The first thing he did was to invade Bengal, adopting on a larger scale his old plan of campaign when proceeding against his father's rebels around Sāsarām; and whenever he met with the enemy he entrenched himself. The enemy this time was Ibrāhīm Khān, Mahmūd Shāh's general, and the result of Sher Khān's tactics was that Ibrāhīm Khān's much superior forces, reinforced by elephants and a then famous artillery park, were never able to get to grips with Sher Khān's very inferior force, whilst he was able to sally out of his entrenchments and worry them. He thus managed to keep them on the retreat. This went on until Sher Khān came up with Ibrāhīm Khān at a strategic point—Sūraijgarh on the Kiūl river, where there was a narrow plain about five miles wide, between the Ganges to the North and the Kharagpūr Hills to the South. Neither side could surprise the other. Ibrāhīm Khān's right flank was protected by the Ganges, his left by the Kharagpūr Hills and his rear closed by the fort of Mungēr. Sher Khān's entrenched camp was only assailable by an overwhelming force. Ibrāhīm Khān asked for reinforcements.

This forced Sher Khān into action and he acted with his usual acuteness. He gave out that he intended a pitched battle in the open field on the morrow. He then placed his infantry in ambush and sent picked cavalry forward at dawn to feign an attack and retreat. This manoeuvre drew the enemy's cavalry away from the rest of his forces, and Sher Khān fell on the latter from his ambush, while his own retreating cavalry turned and charged, stirrup to stirrup, Afghan fashion. In the result Ibrāhīm Khān was himself killed and his army routed. Sher Khān had now shown himself to be a consummate general—in organisation, plan of campaign and tactics. The battle of Sūraijgarh transformed the former Jāgūrdār of Sāsarām into a personage to be reckoned with in all the Indian politics of the day. Among his notable military performances up to this time must be mentioned his organisation of the armed peasantry, which he had created for the consolidation of his father's fief, into a peasant militia armed with matchlocks, the precursor of the baksariyas of Surāju'ddaula and Clive.

Sher Khān was now looked on as the deliverer and actual ruler of Bihār, since his liege-lord Jalāl Khān Lohānī had deserted his kingdom, and as has been already seen, he knew how to keep his subjects contented. He governed in the old way, superintending everything himself, suppressing oppression of all kinds, especially of the peasantry, fixing all salaries himself, and paying them in full.

But he was not an Afghan for nothing, and he soon exhibited all the guile of his race. His attitude was studiously unassuming, though his ambition was now boundless. Ostensibly he held Chunar as a military subordinate of Humāyūn and laid no claim to sovereignty in Bihār, thus lulling both Humāyūn and Mahmūd Shāh of Bengal into a false security. Meanwhile, he unobtrusively consolidated his forces, collecting and equipping a formidable army with his accustomed skill and foresight. He had discovered the uses of infantry, which was an unusual idea in his day, and raised them in large numbers; but while he entertained elephants, he discarded the field artillery, then made famous by Bābur (with immense effect be it said), because it was in his day too immobile. This shows that he was no copyist but a thinker for himself. Still, his military expenditure was necessarily very high, and to meet it he was driven to seizing the gold that his ward, Fath Malika, had placed under his care, and repaying it by a fief. This act is not defensible and shows him to be a man of his time.

In 1535 Bahādur Shāh of Gujarāt had refused to deliver up Muhammad Zamān Mirzā, the rebel brother-in-law of Humāyūn, and thus began the great war between the two rulers. Here was Sher Khān's opportunity. Safe from Humāyūn, fully occupied in the West, he
turned on Mahmūd Shāh in the East. He did nothing much in that year, but in 1536, finding himself held up on the then only route to Gaur at Teliagarhi, he led his army by another way, at that time entirely unknown, through the hilly jungle tract of the Jhārkhand. It was a great feat, showing fine leadership and enterprise and imagination, performed again later on in 1559 by Mir Jumla, but with infinitely more resources at his disposal. Sher Khān had his reward and appeared unexpectedly before Gaur, but without siege artillery. Mahmūd Shāh, however, still held the cards—he could easily have withstood a long siege; his allies, the Portuguese, now landed on the coast in force, held the Ganges, and the rains were approaching in three or four months, making a return through the Jhārkhand impossible at that season. Sher Khān on the whole was not in a favourable position after all, but the moral effect of his two victories over the Bengali forces and his sudden appearance before Gaur overawed Mahmūd Shāh, who, discarding Martim Affonso de Mello’s advice, bought off Sher Khān for a very large sum, used the very following year to raise a new army against him, and also a valuable tract of land useful for future attack on him. Sher Khān was now no longer a ‘new man,’ but the most powerful Afghān chief in India—the Hazrat-i-‘ālī. He was about fifty years of age.

The campaign against Bahādur Shāh of Gujārāt went well for Humāyūn, and the situation thus created not only kept Sher Khān quiet in 1536 in regard to Bengal, but made him successfully conciliate Humāyūn through the kind offices of Hindū Bég, the successor of his old friend Junēd Barlās of Jaumpār.

Early in 1537 Bahādur Shāh was drowned at sea and Humāyūn returned to Agra. Meanwhile, Mahmūd Shāh had been negotiating for help from the Portuguese. All this placed Sher Khān in a difficulty. He felt obliged to proceed against Mahmūd Shāh before effective help could reach him, and he had to be careful of himself in Bihār with Humāyūn at Agra. He decided to attack Mahmūd Shāh in the autumn of 1537 on the pretext of an impossible demand for tribute, but this was no worse than Mahmūd Shāh’s simultaneous action in securing aggressive help from the Portuguese. Both sides in fact tore up their treaty. The campaign, however, was a barren one, as Humāyūn had now become hostile to Sher Khān and Bihār was in danger. So Sher Khān did not get further than an investment of Gaur and the frustrating of the Portuguese assistance. Also, he now had Humāyūn not only as an active enemy, but as a formidable one, because he had acquired the service of Rûmī Khān, the famous commander of Bahādur Shāh’s artillery, together with his guns.

Sher Khān was consequently in a critical position. Humāyūn had started for Chunār and might join Mahmūd Shāh, and the Portuguese were in force at Chittagong. He had also to leave his son, Jalāl Khān Sūr, with Khawās Khān to look after Gaur. He met the situation with his accustomed foresight and skill. He laid a trap for Humāyūn by an obstinate though useless defence of Chunār under Ghāzī Sūr and Sultān Sarwānī, to gain time to conquer Bengal. Humāyūn duly fell into the trap of sitting down in front of Chunār, the reduction of which could not really hurt Sher Khān, and wasted his time over it, which his wily opponent left him in peace to do.

Sher Khān’s proceedings, as reported by the chroniclers, now became thoroughly Oriental, and indeed Indian. He wanted to capture the great fortress of Rohtās as a city of refuge for the wives and families of the Afghāns, and is said to have got it, firstly by bribing Chūramān, the Brāhmān Deputy of the Rājā, to influence his master to let the families in, which he did
by the familiar Hindu trick of threatening suicide by a Brâhman (dharma) unless he agreed. This act of treachery was followed up by filling litters, supposed to contain "secluded" women and therefore inviolable, with armed men, who then seized the fortress. The whole proceeding was an act of sheer treachery. This is not an uncommon tale in Northern India and both the stories of Chûramân and of the deceptive litters have been denied by Indian writers. Whatever be the truth, Sher Khân got possession of the great strategic fortress of Rohtâs from its Hindu owner.

Rûmî Khân was now seriously threatening Chunâr and the capture of Gaur became important, but Sher Khân's general there, Khawâs Khân, was accidentally drowned in the fort ditch, and so he appointed his own younger brother, with the same title, in his place, and sent him very urgent instructions. The new commander was a most capable man, and by April 1538 Gaur fell to Sher Khân, and with it the independence of Bengal. The younger Khawâs Khân subsequently became Sher Khân's right hand man and ablest general. Sher Khân thus became de facto ruler of Bengal in his fifty-second year.

The next move in the game was the fall of Chunâr, owing to a Mughal stratagem, so Oriental that the Afghans should not have been simple-minded enough to have been taken in by it. But simplicity, side by side with cunning, has always been a characteristic of that people. The fort surrendered under promise of safety from Humâyûn, which was disregarded by Rûmî Khân, who cut off both hands of its 300 gunners: a deed which Sher Khân remembered.

Humâyûn was at last free—but too late—to march against Sher Khân, for whom he was no match either in diplomacy or generalship, though the latter was still inclined to be overawed by the reputation of Mughal majesty and military power. Sher Khân's strategic position, however, remained advantageous, as he could retreat indefinitely into the hilly regions reaching to Central India and leave strong, and in those days almost impregnable, fortresses en route to worry the Mughals until he wore them out. His diplomatic skill is shown in his offering to give up Bihâr and rule in Bengal as Humâyûn's vassal, so that he appeared, not as a rebel against his liege lord, but as one who was defending what he had won for himself. The pair were now obvious enemies.

Thus began the "Race for Bengal." Now comes into play the question of comparative generalship. Sher Khân sent the bulk of his troops towards Rohtâs and slipped away himself towards Gaur with a few cavalry. Humâyûn followed in pursuit; but Sher Khân, making a detour, managed to place himself behind his pursuers in the hills about Sâsârâm. Humâyûn reached Munâr on the Sôn in complete ignorance of Sher Khân's whereabouts. Here he met Mahmûd Shâh as a fugitive, to the latter's transitory comfort.

Sher Khân let Humâyûn go on to Patna in peace, following him up in concealment, and as it now became urgent for him to reach Bengal before Humâyûn, he used his knowledge of the country to get ahead of the Mughal forces unperceived, till a few miles east of Patna the Mughal scouts found him on the road to Munger. After a somewhat narrow escape, Sher Khân got away in boats down the Ganges to Gaur in about two days. Arrived at Gaur, he sent his son Jalâl Khân Sûr to block Humâyûn's passage at Teliâghari at all costs without engaging the Mughals in the open. Jalâl Khân Sûr, however, did give them battle and defeated them with immense moral effect, for thus the Afghâns of Sher Khân had actually defeated the Mughals of Humâyûn in open fight.
This check of the Mughals gave Sher Khan time to clear out of Gaur with an immense booty for Rohtas, by the new familiar route through the Jharkhand, directing his son to evacuate Telighar and join him, which he did. Humayun now marched in fancied triumph to Gaur, while Sher Khan had got in safety between him and the provinces of his Agra dominions.

Sher Khan's journey through the Jharkhand jungles in the rains was as great a feat as any he had previously performed, and he at once proceeded to shake the foundations of Humayun's rule in order to draw him off from Bengal. His conduct towards the Mughals was now ferocious. As has been said already, he was not an Afghani for nothing. He neither forgot nor forgave injuries and he remembered the fate of the gunners of Chunpur. He soon captured Benares, and secured the country to Jaunpur and Kanauj, acting as a sovereign prince and collecting the revenue. He plundered the towns, but characteristically spared the peasantry. Sher Khan was marching on Agra when he heard of Humayun's departure from Gaur, where he and his officers had been living in false security and luxurious idleness for nine months, while the Mughals in Agra were quarrelling with each other and Sher Khan was occupying his provinces. Sher Khan did not hesitate. He abandoned his tour of conquest and returned to South Bihar and the neighbourhood of Rohtas, thus leaving the way open to Humayun to reach Agra by the Northern bank of the Ganges undisturbed. His object was apparently that the strife should stop, and that Humayun in Agra and himself in Bihar and Bengal should rule, side by side, in peace. Humayun did not seize the opportunities thus offered but crossed the river to march on Muner on the Son right into the Tiger's maw as it were. Sher Khan had placed a division under Khawas Khan in the hills, ostensibly to keep the troublesome Maharahata Cheros in order, but really to get behind the Mughal force—an old trick of his.

Humayun's army arrived at Muner in a somewhat disorganised condition, which tempted Sher Khan to attack it with the general assent of his Afghan officers. This he proceeded to do in his own inimitable way. By leaving Rohtas with his main force, he put himself, as well as Khawas Khan, behind Humayun and let him be aware of it. And then he made a wide detour in the hills and marched past Humayun, so that he could surprise him from the front, and did so by entrenching himself more suo opposite him on the bank of the Thor Nadi, a swampy little stream running into the southern bank of the Ganges between Chausa and Buxar. Here Sher Khan effectively checked Humayun, who could neither attack him nor march past him without exposing his flank. The armies sat opposite each other till the rains, when Sher Khan was flooded out and retreated to the Karmanashah river, where the armies repeated at Chausa the situation of the Thor Nadi.

Humayun was now in distress and short of supplies, and without help from the quarrelling factions at Agra. He made overtures for peace, but they came to nothing.

Then Sher Khan let it be known that Khawas Khan had lost touch with the Cheros and made public preparations to go after him, which entirely misled the Mughals. Finally he marched some miles up the Karmanashah at night in the direction of the Cheros, crossed the river safely unperceived, and was joined by Khawas Khan. He now had the Mughals between him and the Ganges, with the Karmanashah in front of them, and could fall on their left flank in full force at daybreak. The situation was parallel with that in 1871, when the French General, Bourbaki was surprised in flank, with consummate skill, by Mantuvel, who had walked round the younger Garibaldi at Dijon, which was supposed to protect Bourbaki's left flank, and fell upon him when he had the Swiss frontier on his right flank and the
reinforced German army of communication in front. There can be only one result in such a situation. The Mughal Army fled and Humayun barely escaped across the Ganges with his life, while his harem fell into Sher Khan’s hands. Sher Khan, however, never fought with the helpless—peasants, women and children—but protected them all.

The effect of the battle of Chaunsā was to make Sher Khan de facto king of Bengal, Bihār and Jaunpūr. Even now he acted with his habitual prudence and foresight, and made no serious attempt to follow up Humayun or to march on Agra. He was specially severe to Mughal and lenient to non-Mughal prisoners, and he recognised that in many respects, for all his victories, he was still an upstart in the eyes of such Afghān families as the Lodis, Fārmāns, Sarwāns, and their like. So he proceeded with caution until his unquestioned position with the people was such as to induce the old nobles, on the proposition of Masnad-i-‘ālā’Isā Khan Sarwān, to proclaim him at Gaur as sovereign of the territories stretching from Kanauj to the Bay of Bengal, under the style of Sher Shāh As-Sultān-al-‘Adil, in December 1539, when he was 53 years of age.

Sher Shāh now found, like other conquerors, that when he had reached to more than his ambition he had to act with greater vigour than ever to keep the position he had attained. His course was not easy. He made overtures for support to the rulers of Gujarāt and Mālāwā, which were abortive because they did not properly appreciate the consequences of his achievements; and then he had to go after Humayun still in active defence at Agra. In this pursuit his son, Quli Khan Sūr, met his death at the hands of Humayun’s forces in an attempt to capture Kālpil for his father, owing to want of support from Qādir Shāh (Mallū Khān) of Mālāwā, on which Sher Shāh had confidently calculated. This shows that even he at times made mistakes.

(To be continued.)

NOTES AND QUERIES.

13 April 1691. Consultation at Fort St George.
Mr. James Johnston the Essaymaster, continuing his Negligent idle life, and being little or no ways Serviceable in the Mint, Tis orderd he be debarred the Right Honble. Companies Service and that what due to him to this time for sallary and dyes money be paid him by the Paymaster after his delivery the Mint Stores to the Mintmaster. (Records of Fort St. George. Diary and Consultation Book of 1691.)

37. Amnesty for fugitive Europeans.
13 April 1691. Consultation at Fort St George.
The President having notice of many English fugitives, at least 100, Scattered about the Countrey, and having used all possible means to recall them by threats and persuasions, but not being able to prevail, they being fearfull of Justice; therefore to recover them, as also to prevent their apostateling from the Christian to the Moors [Muhammadan] religion, Tis orderd that a Generall pardon be dispersd to Severall parts of the Countrey, which we hope will be an effectuell means for their returne, when we may devise them to our Severall fortifiued Settlements, especially to Bombay, where they are in great want of Europeans. Op. cit., loc. cit.

38. Proclamation relating to Counterfeit Gold Coins.
15 May 1691. Consultation at Fort St George.
There being of late great complaints of many counterfeit false Pagodes of the Same Stamp as ours but not half their finess or Vaulue, a strange instance whereof appeard to us this day in a Summ of about 1000 Pagodes now brought by Mr Fraser and Mr Gray to be paid into the Right Honble. Companies Cash upon Mr. More deceased his Accompt, whereof were found 80 of these base Pagodes, but cannot tell of whom they received them; wherefore Tis orderd that Proclamation be made by beat of drum and afflct upon the Gate to cry down these counterfeit Pagodes and their payments upon Several penaltys. Op. cit., loc. cit.

R. C. Temple.
Humâyûn on his part was as dilatory as ever, hesitating and quarrelling with his brother and nobles, and he allowed Sher Shâh to reach Allahabad and far up the Ganges. But despite his difficulties, the army and artillery he could still get together was larger and more formidable than Sher Shâh's. Deserets induced him to cross the Ganges north of Qanauj and there the two armies entrenched much as at Chaunsâ, opposite each other, across a small stream running into the Ganges, until the Mughals moved, on the 17th May 1520, to higher ground near Bâlgâm in the Hardof district in front of Sher Shâh, and brought on a general battle in the open field.

The Mughal army was well deployed in the approved and successful plan of the day and was a truly formidable object for an inferior force to attack, but though this was the first time that Sher Shâh had met Humâyûn in pitched battle where surprise was impossible, he showed himself a good tactician, as well as strategist, by the way he took advantage of the fighting constitution of a Mughal army of the time. He kept about a third of his force in support and divided the rest into three positions, with his son, Jalâl Khân Sûr, and Khawâs Khân on the wings, and himself opposite Humâyûn's powerful centre. He did no more than keep Humâyûn in check, and sent his wings to attack the Mughal flanks. Jalâl Khân Sûr failed, but Khawâs Khân succeeded in driving back his opponent. Meanwhile, the Mughal centre not being seriously opposed, started to advance. This enabled Khawâs Khân to get behind the Mughal forces. It was here that Sher Shâh showed his judgment in tactics. Every Mughal commander of the time, great or small, was accompanied in the field everywhere in action by numerous unarmed slaves, who were an uncontroverted incumbrance in defeat. It was through these that Khawâs Khân's cavalry rode, with the result that they rushed in amongst the artillery and troops of Humâyûn's centre in a panic for protection, before either could deploy for action, and threw them into hopeless confusion. Sher Shâh was then able not only to retrieve his son's failure, but to attack Humâyûn's centre when in confusion. Humâyûn was completely routed and the battle of Bâlgâm cost him his throne.

Sher Shâh then sent some of his lieutenants to frighten Humâyûn out of Hindustan and pursue him to Lahore, while he followed more at leisure via Agra and Delhi, characteristically reprimanding unnecessary cruelty and punishing oppression of peasantry. Humâyûn always hesitating, always unable to unite his family or adherents, was powerless to present a real front to Sher Shâh, and retired in a vacillating way towards Tattâ and Bhakkar in Sind, accompanied by a general exodus of Mughals from Lahore, only a small portion of whom followed him beyond Khushâb on the Jhelam. Khawâs Khân pursued him as far as the old Panjab frontier, where the Five Rivers are merged in the Panjnad on their way to join the Indus beyond the Uch, and then left him. It was during his sixteen years of wanderings in exile that Humâyûn's son, the great Akbar, was born in 1542 at Amârâkot, in the desert between Sind and Râjputâna.

The mountainous country in the Northern Panjab in the upper courses of the Indus and Jhelam, occupied at that time by the warlike tribe of the Gakkhar, was always of great strategic value, from the days of Alexander onwards, for an invader from the North-west, and yet though no throne at Lahore or Delhi was safe while it remained independent, no previous Muhammadan Dynasty had thoroughly subdued it. Sher Shâh was not the man to
neglect such a precaution and he set to work to gain possession of the country, building incidentally a fortress which he named after his Bihār stronghold of Rohtās. But he could not complete his design, because Khizr Khan, his Governor in Bengal, showed obvious signs of claiming independence, and had married the daughter of the dispossessed Mahmūd Shāh, whose influence was by no means dead there. So Sher Shāh made one of his rapid surprise journeys in force from the northern Panjab to Gaur, arriving in March after a journey of about two months, and dealt effectively with Khizr Khan.

Bengal, owing to its distance from the Mughal centre, had always been under practically independent Governors, and nothing beyond an occasional gift, extorted or given out of friendship, had ever reached Delhi from the outlying province by way of imperial revenue. But Sher Shāh in his own inimitable manner, in the words of Professor Qamuno, "changed the military character of the provincial administration and substituted a completely new mechanism, at once original in principle and efficient in working." He proceeded to reduce its unwieldy size by splitting it up into several smaller governorships, mutually independent and all appointed directly by him—hence the 19 sarkārs of the Afn-Akbarī. And over them all he put an Amin-i-Bengal, a sort of referee in all local difficulties, but without executive authority. The system stopped rebellion, secured uniformity of administration so far as that was possible, and prevented Bengal from troubling Sher Shāh thereafter.

After settling Bengal, Sher Shāh had, in 1542, to turn his attention to Mālwa in Central India, as an independent Mālwa meant a serious menace to any power ruling from Delhi or Agra. It had come under Musalmān rule in the days of the Mamlūk or "Slave" King, Altanish (1234 A.D.), and thence through the Tughlaqs. After the sack of Delhi by Timūr (1398 A.D.), it became independent under Turkic rulers of Ghori and Khilji origin until it reverted to Rājput rule under Rānā Sangā of Mewār for a short time, till Bābur overthrew him at the great battle of Kanwā in 1527, only to place it under the dominance of Bahādur Shāh of Gujarāt. On his death in 1537 most of it passed under the sway of Mallu Khān, a local noble, as Qādir Shāh, one part of it under a Rājput chief, Pūran Mal Chauhān of Raisīn, and another portion across the Narmadā under Mu’ayyin Khān of Hindīa. All these chiefs had been hostile to Sher Shāh for a long while. The situation was therefore specially dangerous for him in view of Humāyūn’s presence in their comparative neighbourhood.

Sher Shāh no doubt had old scores to settle with all the Mālwa chiefs, and probably was not sorry to take action against them. But we need not follow the chroniclers in laying stress on this aspect of the question, as the political conditions were obviously cause enough for so astute a man. This is shown in his despatch of Shuja’at Khān, his Governor in Bihār, immediately after his victory at Bilgrām in 1540, to take possession of Gwalior, so as to secure the southern frontiers of Delhi. This serious quest took Shuja’at Khān nearly two years to accomplish, just in time for Sher Shāh to start for Mālwa in 1542. Pūran Mal of Raisīn submitted without trouble and was left in subordinate possession of his territory. Qādir Shāh also came in to submit, was well received and was offered the Sarkar of Gaur in exchange for Mālwa, a policy in treating dethroned sovereigns which was copied by Akbar with success. This caused Qādir Shāh to fly to Gujarāt. Mu’ayyin Khān of Hindīa also submitted voluntarily, but was under suspicion nevertheless, and his territory was annexed. Thus Sher Shāh came into peaceful possession of Mālwa and returned to Agra, but his lieutenants had to fight to retain it, before Qādir Shāh and his allies were finally defeated under Shuja’at Khān and Hájl Khān, Jāgirdār of Dhār, the latter being rewarded for his services by the Governorship of Mālwa from Māndū.
Soon after his return to Agra, Sher Shāh found himself seriously faced by Māldev of Mārwār, who had been intriguing with Humāyūn, then at Bhakkar in Sind, more or less under the protection of Shāh Hussain of Tattā.

Māldev Rāthor, a man of great parts, had recently raised Mārwār from an insignificant principality into the greatest centralised state in Rājpūtānā. He had been a friend of Sher Shāh, but the latter’s acquisition of Humāyūn’s territories had so threatened his own State as to turn him into an implacable enemy. So he represented to Humāyūn his chance of recovering his throne. Humāyūn, as hesitating and inept as ever, did not, however, get further than quarrelling with his family and supporters as to the action to be taken. Finally he decided to try the aid of Māldev, but far too late. This gave time to Sher Shāh to take active steps—very active steps—to protect himself from a combination of Māldev and Humāyūn, and as it suited neither Sher Shāh nor Māldev to join issue in actual war, the net result of Humāyūn’s efforts was his retreat back to Amarkot in the desert, where, as formerly stated, his son, the great Akbar, was born.

Safe from Humāyūn, Sher Shāh set to work to organise Bihār, where he did some notable things. He found Bihār to consist of the old Magadh Kingom, and he added to it the Rohtās and Munger Districts, and also Tirhūt to the North of the Ganges, creating the large province which afterwards was Akbar’s Sūbah of Bihār. He then rebuilt Patna, making it the capital of the new Province, in supersession of Bihār town, and constructing a fort at the strategical point it possessed on the Ganges.

He next, in 1543, returned to Mālwa in order to oust Pūran Mal from Raisīn, where he had left him in the previous year. In the whirligig of the fortune of war between Muslim and Hindu, the great fortress of Raisīn had of comparatively recent years played so prominent a part, and had been the scene of so many conflicts, rousing the fiercest animosity, that Sher Shāh’s desire to possess it has been put down to religious motives. The real reason, however, was political, viz., to protect his frontiers by removing the Rājpūt chiefs from power in so menacing a spot. Pūran Mal had never been in any doubt as to the temporary nature of Sher Shāh’s clemency during his previous invasion of Mālwa.

Sher Shāh sat down to invest Raisīn for six months, casting cannon in his camp on so large a scale as to oblige all the copper and similar metal he could lay hands on, a proceeding adopted on the European Continent in the late Great War for the same reason. In the end Pūran Mal made overtures for leave to evacuate the fort with all his Hindu following and their belongings. Sher Shāh, always careful of the lives of his own troops, agreed to all the terms proposed, even to moving his forces out of the route of the evacuating population. But he reckoned without his people and their long ruffled feelings against the Rājpūts of Mālwa, and there was more than serious grumbling in his army, led by the great saint, Shekh Raśī’u’dīn Safāvī. Matters were not in his hands, and the Afgāns by a forced march overtook the retiring Rājpūts, and then was carried out the awful jauhar (holocaust of wives and children) of Raisīn, and the last stand, without hope, of the Rājpūts was made. We need not attribute to Sher Shāh an incapacity for treachery in order to acquit him of voluntarily performing so stupid a slaughter as this, and one so certain to recoil adversely on himself in the future. There are many instances in history of strong and sagacious leaders of men being forced into action against their own better judgment. A parallel to this particular incident in Sher Shāh’s career is Cromwell’s action in the matter of the trial
and execution, or judicial murder, of Charles I. He was much too clear-headed not to appreciate the political folly of such a proceeding, but, strong as he was, he was helpless in the face of the fanaticism of his followers.

The next item in the career of Sher Shāh well exhibits the commanding capacity of the man and his strength of character. When he left the Northern Panjab for Bengal early in 1541, he made the serious mistake of leaving two able soldiers behind to carry on the reduction of the Gakkhar Chiefs, who held out well. The result was that they quarrelled hopelessly, and Sher Shāh had to decide between Haibat Khān Niāzi, the better born and more influential, and Khwās Khān of the lesser influence but of the greater military capacity and also his own particular protégé. He had to recall one or the other. He acted strictly on the principle of the best service to the country and recalled Khwās Khān, leaving Haibat Khān Niāzi as Governor of the Panjāb, who soon had his hands full with the question of Multān, which had become independent of Delhi after Timūr’s invasion in 1398. Multān came subsequently under several local rulers—Langās, Mughals, Baloches—but its general condition may be described as anarchical. The particular trouble before Haibat Khān was caused by the depredations of Fath Khān Jāt of Kot Kabūlā, a very troublesome robber chief. Haibat Khān Niāzi with much skill got rid of Fath Khān Jāt and took possession of Multān for Sher Shāh, who dealt with the people with his usual sagacity. He caused Multān to be repopulated and treated with such benevolence that it soon flourished more than it had ever done.

Sher Shāh went further, and through some lieutenant, perhaps Haibat Khān Niāzi, took possession of Sind, issuing his coins from “Shergadh or Sakkar-Bakkar,” the ancient ferry over the Indus. By this performance Sher Shāh secured a firm hold over the Rājpūtāna desert, and as Humāyūn had by this time fled towards Kandahar viā Sīrūr and the Bolān Pass, he closed that route by strengthening Bakkar under its new (and temporary) name of Shergadh, should that Mughal ruler be inclined to make another effort to recover his throne with Rājpūt assistance. We owe the whole of this information to the researches of Professor Qanungo.

Sher Shāh now went to Delhi, in 1543, and began his buildings there, but he did not neglect his favourite occupation of revenue and administrative reforms in newly acquired territory. Multān revenue was to be collected in kind, and not partly in kind and partly in cash as elsewhere. But after all, his chief occupation was preparation for an expedition against his dangerous neighbour Māldev of Mārwār, now that he had separated from the Mughals and was partially surrounded by the lately conquered Imperial territories. Māldev was quite aware of his danger and fortified the usual and most vulnerable gateways into his kingdom. But Sher Shāh was equal to the occasion. In 1544 he invaded Mārwār by the Jodhpur route, viā Nāgor and Mēṛta, i.e., by the desert route, with the largest army he had ever commanded, say 80,000 men—an immense force in contemporary estimation. He proceeded in his habitual manner, marching and entrenching—trenches in cultivated land, sandbags in the desert. He was checked near Ajmer by difficulties of food supply, and sat looking behind his trenches at Māldev in his fortress, and on the whole Māldev was master of the military situation. Surprise was not possible, so Sher Shāh resorted to a stratagem (afterwards performed with great success by Aurangzēb), relying on the simplicity and highly-strung nature of the true Rājpūt. He caused letters, purporting to be written by Māldev’s nobles and containing offers to betray Māldev into his hands, to be forged and dropped in a bundle where
they could be picked up and delivered to Mâldev. This was done by an agent and Mâldev could not be persuaded that there had been no treachery, and consequently fled to Jodhpur.

Sher Shâh entered Ajmer and overran Mârwâr to Mt. Abu (a fact discovered by Professor Qamungo), manœuvred Mâldev out of Jodhpur at last, and left him in peace safely at Siwânâ. He then returned to Agra for a short while for a peculiarly Indian reason, viz., to show that he was alive, as owing to the incurable credulity of the Indian public, rumours as to his death in the Râjputâna deserts had become current and were gaining too much ground. He then returned to Râjputâna, took Chitor and overran Mewâr in the course of a sort of triumphant march. He upset no local chiefs and reduced none to real subjection, but satisfied himself with proving his irresistible might, and so kept them in order by holding all the strategical positions and the lines of communication, and thus incidentally isolating the chiefs and preventing combinations.

He next turned his attention to Bundelkhand and the freebooting Bundelâ Râjpûts, commencing a siege of their great fortress of Kâlinjar. With his accustomed energy, Sher Shâh was taking a personal share in the investment, when he was severely burnt by an accident arising out of the throwing of hand-grenades (huqqa) and was carried to his camp mortally injured. The Afghanis stormed the fort the same day and Sher Shâh died in the evening of the 22nd May 1545, in the very hour of victory over the infidels, "the most coveted death of a good Musalmân," as Professor Qamungo puts it. He must have been then in his sixtieth year at least.

He left two surviving sons—neither worthy of their father—'Adil Khân Sûr, indolent and indifferent and a poor soldier, and Jalâl Khân Sûr, active, fierce and vindictive, but a good soldier. Jalâl Khân naturally succeeded and was soon in Kâlinjar. Sher Shâh was buried in the magnificent mausoleum he had built in his old home, Sâsarâm.

Such is an outline of the career of Sher Shâh Sûr according to the latest research. Now let us see what India owes to him as a monarch. His empire extended over all North India, on the West from the Afghan hills beyond the Indus south of the Himalayas to the hills of Assam on the East, and his main civil achievement was the creation of a definitely organised administration built up in recognised grades of authority from the bottom upwards, which kept even provincial governors—let alone all below them—directly subordinate to the central authority. It also effectually prevented any local personage from independently controlling the life of the villagers—from being in fact his "Providence" (mâh-báp)—a relation between peasant and official which has lasted so long in India that the feeling is still a great force in the countryside. Sher Shâh did not, of course, invent his system out of his inner consciousness. His merit lay in consolidating and making practical what was in embryo in the systems, or rather methods, of various previous rulers.

Sher Shâh started his civil administration with the smallest unit he could—the pargana (district). Each pargana consisted of dihi (villages, or perhaps more accurately, townships or parishes) and was a part of a sarkâr (division or minor government), which in its turn was under a titular governorship. Each of these units, great or small, was as small as it could be made. Thus he created in the area he ruled 8 titular governorships, 86 divisions and 2467 districts of about 15 townships each. A comparison with the modern administrative divisions and sub-divisions of the same area will show how comparatively small these were. The result was to connect the remotest village by a chain of regular links with the central authority.
The pargana officials were the shiqdar, a military police officer with limited powers, to support the amin or civil head and arbitrator in revenue disputes between the State and the payer of taxes. The amin had for civil subordinates the fotadar or treasurer and two karkuns or clerks, one each for Hindi and Persian correspondence. The civil officials were collectively and individually responsible to the Central Government. This requirement prevented corruption and embezzlement.

The Sarkar was administered by a Chief Shiqdar (the Faujdar of later times) and a Chief Munsif. The Chief Shiqdar was a local grandee with a large military following, whose duty was to keep order, but he was, nevertheless, essentially a superior officer of a civil police. The Chief Munsif looked after the subordinate civil offices and acted as a circuit judge to settle civil suits and redress local grievances. He had no revenue office, all revenue correspondence going direct from the pargana to the Imperial Secretariat.

Beyond the Sarkar, Sher Shâh created no higher administrative unit. He would have no military governors, and as a matter of fact the familiar sâbahs and sâbâdars of history came later. The nearest he got to the provincial governor of later times was the Qâzi Fazihat of Bengal, who was a general referee to weld the administration of the officials of the Bengal sarkars into a homogeneous whole, without the possession of any military, and with the possession of but little administrative, authority. But like all other rulers, Sher Shâh could not always do as he pleased, and the local situation obliged him reluctantly to appoint Haibat Khân Nâzî, Shuja’at Khân and Khwâs Khân supreme military governors respectively of the Panjab and parts of Mâlwa, with an obvious intention to make the appointments temporary.

The upshot of his system of government was the centralisation of all supreme authority in himself, even in details. His ministers were but secretaries, but he heard reports by departments and so laid the foundation of the British Secretariat Departments. He was also his own Finance Minister and superintended his treasury and its accounts himself. His general system was at the bottom of the whole Mughal administrative structure and to this day the District Magistrate and the tahsildar are the lineal descendants of the Chief Shiqdar and his amin. The personal work he performed must have been enormous, but he made it run so smoothly and mechanically, that it did not interfere with his immense military and even architectural and engineering activities. Truly a wonderful man.

In his military administration the trend of Sher Shâh’s mind and capacity came out clearly. He followed and improved on ‘Alâ’u’ddin Khiljî’s system (1296-1316), though it had long been lost sight of under his successors, until it disappeared in the clan system of the Lodi Afghans (1451-1526). ‘Alâ’u’ddin Khiljî recruited his army directly, paid them in cash through his own treasury, officered them himself and branded the horses. His army was an organised imperial force and not a mere collection of feudal units. Sher Shâh, too, was his own Commander-in-Chief and Paymaster General, and always aimed at putting the soldier into as close touch as possible with himself, keeping recruiting, promotion and salary in his own hands. His Army-Commander was a purely military official with no civil authority except on the frontier; and like all successful Muslim rulers in India, Sher Shâh from the beginning gave important military and civil posts to selected Hindus.

It will have been seen from Sher Shâh’s management of his father’s fief, that he had made himself an expert in the collection of revenue. The theory, still in vogue, of all land outside the towns being the property of the monarch had existed at the outset of Muslim rule in India, and it was ‘Alâ’u’ddin Khiljî that introduced the idea of survey and assessment, though his innovation did not remain long in effect and degenerated to guess work at the
caprice of the ruler under the Tughaqls, until the beneficent Firóz Sháh Tughlaq (1351—1388) revived it. Nevertheless, the pernicious system of granting fiefs, as a reward, to the military following of the Muslim invaders, which lasted on to Humáyún’s day, prevented the efforts of Firóz Sháh Tughlaq from effectually protecting the peasantry against oppression.

Sher Sháh swept it away and reverted to the land measurements of ‘Alá’u’d din Khiljí and improved on them, and everywhere he took a fourth, instead of ‘Alá’u’d din’s half, of the assessed produce, allowing the peasant the choice between paying in cash or kind. He also gave title-deeds stating the revenue demanded in each case, according to an agreement duly signed and sealed; and he fixed the collection fees himself. His assessments were light and his officials found favour by realising them in full. Finally, he abolished new grants of fiefs for good service by soldiers, rewarding them in cash. His system was rigorously carried out, and had his life been spared, the long-established plundering superior landlord would have disappeared. As it was, he succeeded in establishing a system which was the model for Akbar, through Todar Mal, and formed the basis of the modern British system of revenue settlement.

Sher Sháh’s revenue management demanded the existence of regular coinage, and practically he had to create it. Sweeping away all the indefinite metal currencies he found, he introduced a new dám or copper unit and divided it up into sixteenths for cash revenue purposes, and his gold and silver coins were good, having a fixed relation to each other and to the dám. He further developed the plan of establishing mints at the more important centres of his ever-increasing empire, which have been since so important for tracing historical facts. Truly was he the father of the existing British Indian coinage.

Sher Sháh made another clean sweep of old established pernicious habits. Except perhaps as to corn under ‘Alá’u’d din Khiljí, there had never been freedom of trade between petty governments within the Muslim Empire. Sher Sháh abolished all customs, except on the frontier and an octroi at the markets. He thus encouraged trade in a manner unknown to Europe or elsewhere in his day.

He showed his administrative genius by his extensive road-building everywhere, and in all directions from Agra. His great roads, Agra to Burhánpur, Agra to Jodhpúr and Chitor, Láhor to Múltán, and the greatest of all, Dacca (Sunárgáon) to the Indus, were well shaded and extraordinarily well supplied with rest-houses. Improved by the work of generations, they are there to this day. The rest-houses were an old institution, but Sher Sháh’s merit was that in his time they were deliberately designed to entertain Hindu and Muslim alike. His system of posts was inherited and so was his method of espionage.

Sher Sháh’s police system was effective, though mediaeval in its severity and methods, but his regulations as to responsibility of village officials for crime committed within their jurisdiction and for fugitive criminals traced to their villages remind one of the existing Track Law of the Panjáb, and are therefore interesting.

Within his opportunities, Sher Sháh was a noble builder. His splendid mausoleum at the family fief of Sásarám is the finest specimen as a matter of architecture, but he built much else, and was a past master in the art of the construction of strong forts in the right strategical positions—a great though minor point in his many outstanding capacities. He found Todar Mal Khátri for the building of his Rohtás Fort to overawe the Gakkhrs—the Todar Mal, who was to do so much for Akbar later on.

I shall not attempt to write a ‘character’ of Sher Sháh. His life shows him to have had all the qualities that go to make a great ruler of men—one who had the genius to be a great pioneer: a man ahead of his time, and therefore a man whose career deserves the closest study in its every aspect by all Indian administrators who would profit in their day by the doings and ideals of one of the very greatest of their predecessors.
Mr. D. Banerji’s Date for Kālidāsa.

By K. G. Sankara.

Mr. D. Banerji’s article, in the Journal of the Mythic Society, Vol. X, pp. 75—96 and 364—71, in which he sets out to prove that Kālidāsa lived in the first century B.C., has been brought to my notice. So many of his statements and arguments seem to me to be open to criticism that I propose to take them seriatim and point out where to my mind they are in error or untenable.

1. Statement.—Kālidāsa’s date settles that of his patron Vikrama also. Remark.—This involves the assumption that Vikrama was his patron.

2. Statement.—Śālivāhana ruled from 78 A.D. i.e., from the foundation of the Śāka era. Remark.—The Śāka era was probably founded by Kanishka in the next century and it was never used by the Andhras.

3. Statement.—If his second and third principal theories are refuted the first alone remains and there can be no others. Remark.—There are however others.

4. Statement.—There was not time for Kālidāsa to become a classic in Bāna’s day. Remark.—Kālidāsa was very widely known and 100 years is time enough.

5. Statement.—Mr. Banerji speaks of Batsavatti and Dharma-vardhana. Remark.—Surely he means Vatsabhātī and Vishṇu-vardhana.

6. Statement.—Kālidāsa does not directly refer to himself or his patron, and therefore lived before the first century A.D., when such references became a practice, and inscriptions of the 3rd and 4th centuries A.D. prove the existence of the practice. Remark.—Kālidāsa does refer to himself in his dramas (see Introd.) Bhāravi, Viśākhadatta and Bhavabhūti, who came after him, do not mention their patrons. And it may be argued that no analogy can properly be drawn between the practice of the poets and that of the hireling who composed the inscriptions.

7. Argument.—By describing the Avanti king in the Raghuvamśa as long-armed, broad-hested, narrow-waisted and comparable to the sun, Kālidāsa is hinting that his name was Vikramāditya. Remark.—If the poet wanted to do so, why should he not have done so more clearly? E.g., by using aditya for uṣṭha-tejāḥ, which by suitable change he could easily have managed without breach of metre.

8. Argument.—Indumati rejects the Avanti king because she, as the water-lily, cannot bear him, as the sun. This relegates Aja to the position of a moon (Ragh. VI, 36). Also Raghu omits to conquer Mālva. Therefore the Avanti king was Kālidāsa’s patron. Remark.—Both the Avanti king and Aja were but stars or planets before the moon, i.e., the Magadha king, whom alone the Earth owned as her lord, though there were thousands of other kings (Ragh. VI, 22). Raghu also omits to conquer Magadha as well as Mālva. Magadha was therefore the greatest of Kālidāsa’s possible patrons.

9. Argument.—On this last point Mr. Banerji contends that Magadha being on Raghu’s route must be included in his conquests and that the fact was omitted out of respect to the Magadha king. Remark.—Avanti was also on Raghu’s route from Trikōṭa to Pārasika by the land-route (Ragh. VI, 59, 60); and if the Magadha king was not Kālidāsa’s patron, why should his defeat be omitted out of respect? Even supposing the Avanti king was Kālidāsa’s patron, it does not follow that he was Vikramāditya, who was not the only king of Mālva.
10. **Argument.**—In the words Babandha sā n-ottama—Saukūmāryā kumudvāt bhānumat-īva bhāwam (Ragā. VI, 36) there is a reference to Vikrama's traditional queen Bhānumatī by construing the text as kumudvāt sā Bhānumatī āvā. **Remark.**—Bhānumatī āvā would naturally mean that "Bhānumatī, like Indumati, rejected the Avantī king" and not that "Indumati, unlike Bhānumatī, rejected him." Also Kumudvātī, taken with uttama-saukūmāryā and applied to sā, is redundant, and if Kumudvātī be applied to Bhānumatī it is meaningless. It may be remarked also that the commentators, who saw a reference in st. 14 of the Meghadūta to Dingnāga and Nicula, could not see any allusion to Bhānumatī in the text under discussion.

11. **Argument.**—The tradition as to Bhānumatī can be carried as far back as the Gāthā-sapta-kāti. **Remark.**—There is no reference in the Gāthā-sapta-kāti to Bhānumatī.

12. **Argument.**—Buddhist kings from Aśoka's time used to praise their own acts in pillar-inscriptions. Kālidāsa condemns such self-praise in the words ding-nāgānām sthūlā-hast-āvalepān, the Buddhist missionaires being called Ding-nāgas. **Remark.**—In Apte's Dictionary "writing" is not found as a sense of lēga. Excepting perhaps Aśoka himself, no Buddhist king is guilty of self-praise in inscriptions. Even Aśoka's inscriptions were cut to emphasize his teaching by personal example rather than in self-praise. If, too, ding-nāgānām refers to Buddhist missionaires, sthūlā-hast-āvalepān must refer to their acts and not to the Aśoka pillars, nor does Mr. Banerji say why the poet should ask the cloud to avoid the pillars.

13. **Argument.**—The Aśoka pillars being inscribed in the Four Quarters can be themselves termed ding-nāgas. **Remark.**—The Aśoka pillars were set up not in the Four Quarters only, but in every part of his Empire.

14. **Argument.**—The secondary meaning attributed by Mallinātha to Megha-dūtā, st. 14, cannot be credited for want of corroboration. If Kālidāsa wanted to cast a slur on Dingnāga, he would not have used the honorific plural and would not have asked the cloud to avoid Dingnāga's writings. **Remark.**—The Sabd-ārṇava gives Nicula as a poet's name, and both Mallinātha and Dakṣiṇāvarta, whom Mallinātha mentions as a previous commentator (Ragā. Introd.), quote a verse by Nicula. Dingnāga was a famous Buddhist Scholar, who, according to Mallinātha criticised Kālidāsa, and it was Nicula, a co-pupil of Kālidāsa, who defended him. Dakṣiṇāvarta confirms this and adds that Dingnāga accused Kālidāsa of plagiarism. Kālidāsa, in fact, had no desire to cast a slur on Dingnāga, but only defended himself against his criticism by citing Nicula's opinion. The plural form Dingnāgānām, though respectful, was not necessarily used to express mere respect, as it would imply that the criticism of any number of such scholars as Dingnāga could not weigh against the taste of Nicula. In the allegorical sense of the words the poet addresses not the cloud (megha) but the poem with that title (Megha). All this goes to show that Kālidāsa was a contemporary of Dingnāga, c. 500 A.D., thus upsetting the theory of his date as before the first century B.C.

15. **Argument.**—When Kālidāsa speaks of the Magadha king pleasing his subjects and performing sacrifices, he has Pushyamitra in mind, and when he speaks of Raghu's forbearing to annex Kalinga he is referring to Aśoka of that country. **Remark.**—The references in the first case fit Āditya-varman of the seventh century A.D. equally well, and in the second case Kulottunga's conquest of Kalinga, in spite of Mr. Banerji's objection that their very
dates preclude them, and of his use of them to show that the Magadha king was not Kālidāsa's patron. Incidentally he states that Bāṣa lived in the sixth century A.D., a clear error for the seventh century A.D.

16. Argument.—When Kālidāsa refers to Raghu as a dharma-vijaya, mentions his forbearing to annex Kalinga, and lays stress on the Magadha king's sacrifices, he is thinking of Aśoka. Remark.—Kālidāsa's hero was Rāma and Raghu was his ancestor. So the safest inference is that he says that Raghu was chivalrous, even to his fiercest enemy the Kalinga king, and lays stress on the Magadha king's sacrifices, because he is alluding to the emperor and his own patron of the sixth century A.D.

17. Argument.—The Magadha king's name Paran-tapa is significant in view of Aśoka's effeminate title of Priyadarśi. Remark.—Parantapa is a title properly applied to any Emperor.

18. Statement.—Guṇḍāghya lived in the first century A.D. Remark.—This is true, but he was not the author of the Brhat-kathā. He was only its mythical spokesman, just as the Rehsis were of Śmṛtis. Somadeva says he has only summarised it. We can hence fix its date with the help of the Kāthā-sarit-sāgara. It relates miracles attributed to Sātavāhana and Nāgarjuna (c. 200 A.D.) as having happened formerly (purā) and mentions the Hūnas (Huns) unknown to Hindus before c. 450 A.D. while Ganga Durvinita translated it into Sanskrit in c. 550 A.D. (Epigraphia Carnatica XII, Tumkur, 23). This makes its date, 450—550 A.D. Bāṣa (c. 630 A.D.), mentions in the following order Sātavāhana, Pravarasena, Bhāsa, Kālidāsa, and the Brhat-kathā (Harsha-carita, Introd. st. 13-7). This order must be by date not merit, for then Bhāsa and Kālidāsa would precede the others. This makes both Kālidāsa and the Brhat-kathā later than Sātavāhana (first century A.D.) and Pravarasena. Rāmadāsa says that Kālidāsa composed the Setu-bandha for Pravarasena by order of Vikrama. This at any rate shows that they were contemporaries. The author Pravarasena was a Kuntala king (Bharata-carita). That is, he was Vākāṭaka Pravarasena II, and Bhoja says that Vikrama sent Kālidāsa to the Kuntala king (Śrīdāra-prakāsa). All this means that in reality Kālidāsa lived c. 500 A.D., and that the Brhat-kathā must be later still. Therefore Guṇḍāghya was not its author. Bāṣa and Daṇḍin confirm this by omitting the name of the author of the Brhat-kathā, even when the former mentions the names of all the other poets he refers to except the unknown author of the Ākhyāyikā Vāsavadattā that Patanjali mentions (Mahābhāshya, IV, iii, 87; IV, ii, 60).

19. Statement.—The Gāthā-sapta-śati distinguishes Vikrama's indiscriminate liberality from Sālivāhana's discriminate charity (VI, 64, 67). Remark.—There is in fact no such distinction drawn, as the two rulers are mentioned in different contexts. Thus, the story about Vikrama is connected with a reward to a servant for services rendered which does not imply indiscriminate liberality. Sālivāhana is referred to as the "living" refuge of declining families; and the statement does not attribute the limitation to his liberality to them alone or make his charity discriminate. Further, the Gāthā only proves that there was a ruler named Vikrama before the first century A.D., and does not go to prove that this Vikrama was Kālidāsa's patron.

20. Statement.—The pun on devasapram must have been suggested by Kālidāsa's apraṇḍ. Remark.—Mr. Banerji does not show that this was necessarily the case.

21. Statement.—The Gāthā (I, 43) gives an exception to a generalisation of Kālidāsa (Megh, 9) and casts ridicule (I, 11) on Kālidāsa's picture of the meeting of Śakuntalā and Dushyanta. Remark.—As a matter of fact the Gāthā in the text quoted (I, 43) is not referring
to Kālidāsa or his work. The only idea common to the two passages (Gāthā I, 43 and Megh, 9) is the sustaining power of hope (dāśabandha), too commonplace to allow of analogy. In the second instance quoted the only common feature is that of a husband trying to pacify his wife; too common an idea to prove or infer anything. Moreover the Gāthā does not mention Dushyanta or Śakuntalā.

22. **Argument.**—Kālidāsa refers to the old men of Avanti as versed in the Udayana legend, and therefore he must have lived before the Bhārat-kathā was composed. **Remark.**—The fact of Kālidāsa’s reference does not prove anything as regards his date. In the first place he does not say that the Udayana legend lived in the old men’s mouths only, and even after the Bhārat-kathā, the legend might well have been still in old men’s mouths.

23. **Statement.**—The Vikrama legend is to be relied on for fixing the date of Kālidāsa. **Remark.**—The name of Vikrama and the fame of his charity were no doubt known in the first century A.D., but the legend of Vikrama is to be found only in late works, which so closely interweave fact and fiction that it is now impossible to separate the one from the other.

24. **Statement.**—Vikrama and Bhārtṛ-hari were brothers. **Remark.**—Yet Mr. Banerji does not date Vikrama in the seventh century A.D., in spite of I-taing’s record, made in India between 673 and 695 A.D., that Bhārtṛ-hari died in 690 A.D.

25. **Statement.**—Vikrama started an observatory and rebuilt Ayodhyā. **Remark.**—No evidence of these facts is produced.

26. **Statement.**—Vikrama’s valour and liberality find support in the life of Rāghu. **Remark.**—This is to assume that the two heroes were identical.

27. **Statement.**—Kālidāsa adopts a strange device in the garbhābhīsheka of Vikrama’s queen. **Remark.**—It is mentioned by Kauṭilya (V, vi).

28. **Statement.**—Kālidāsa wrote an astronomical work, the Jyotir-vid-ābharaṇa. **Remark.**—This is more than doubtful, as though the work in question claims to date from 34 B.C., it mentions the Śaka Era, commencing 111 years later and must therefore be a forgery.

29. **Statement.**—Kālidāsa’s astronomical references are important and reliable. **Remark.**—Kumāra-sambhava VII, I (not VI, I, as quoted), relates to Uma’s marriage, not to her birth.

30. **Argument.**—Vikrama’s sudden death, his queen’s garbhābhīsheka, her regency for an unborn son, Vikrama’s observatory and revival of astronomy, his rebuilding of Ayodhyā, his claim to solar origin, his locating of the incidents in the Rāmāyaṇa, his helping the weak and the oppressed in disguise and the conflicting feelings of the queen-mother on her son’s anointment—all find support in (1) “Agnivaraṇa’s sudden death, his queen’s garbhābhīsheka, and her regency for an unborn son; in (2) Kālidāsa’s writing an astronomical work and his astronomical references; in (3) Kusa’s rebuilding of Ayodhyā and his solar origin; in (4) Kālidāsa’s references to the incidents in the Rāmāyaṇa; in (5) Dushyanta’s helping the hermits in disguise; in (6) Purūravas’ rescue of Urvaśī from the Daityas; in (7) Śiva’s going to Pārvati in disguise; in (8) the conflicting feelings of Urvaśī on regaining her son. **Remark.**—Apart from the remarks on some of the above details already made, references to several personages that do not bear on the story of Vikrama are here mixed up.

31. **Argument.**—Tradition cannot be invented in a day and that relating to Vikrama could have imitated the best of Kālidāsa’s writings. **Remark.**—Traditions might, however, grow up in time in imitation of them, each adding a detail or two, and had they been
reasonable, they would not, as now, abound in miracles. Besides, they would not imitate the best of Kālidāsa's work, but only such portions as would finish off the story.

32. Argument.—Why should we disbelieve Todd's and Dayānanda's genealogies? Remark.—When modern writers do not indicate the sources of their genealogies the burden of proof lies on them.

33. Argument.—If Kālidāsa had borrowed from Aṣvaghōsha, he would not have repeated the same description twice. Remark.—Why not? Suppose we hold that Kālidāsa did borrow them, developed them and made them his own.

34. Argument.—The damsels' glances at Aja (a mistake for Śiva, see Kumaṇa VII, 55) were immoral, and that is why Aṣvaghōsha says that the hearts of his own damsels were pure (Buddha-carita, III, 23). Remark.—Aṣvaghōsha nowhere refers to the damsels who looked at Śiva.

35. Statement.—Moral as he was, Aṣvaghōsha in one instance at any rate is obscene, why then did he lay such stress on his damsels' purity of heart? Remark.—This is an argument against his alleged morality, as a man really pure in thought, word and deed, would not use obscene expressions. Apart from this, Mr. H. A. Shāh points out that the use of na to modify his ideas is a peculiarity of Aṣvaghōsha (cf. Buddha V, 23; I, 23; VI, 31, 67, etc.), and that hence we should not see a reference to a person or a book when he thus qualifies a statement.

36. Argument.—When Aṣvaghōsha mentions Māra's wonder at Buddha's resistance, he is really having a fling at Kālidāsa's reference to Śiva's yielding to Madana's influences, and Blāravi in revenge makes Arjuna tempt the very tempters. These facts settle finally the order of these poets, although, in the original stories, Buddha and Arjuna were not overcome by temptation. The points to bear in mind are Māra's wonder and the tempting of Arjuna's tempters. Remark.—Māra, however, might well have wondered that his wife, irresistible to gods and sages, should have failed with Buddha without thinking of Śiva. And Blāravi might, without thinking of Aṣvaghōsha, well have remarked that the sensual apsarās were charmed with Arjuna's beauty, but that strong-minded Arjuna did not yield to their temptation.

37. Argument.—Buddhist writers from Aṣvaghōsha's time in dropping the old Pāli language and taking to Sanskrit, did so under the influence of Kālidāsa. Remark.—This means that Aṣvaghōsha followed Hindu models. If so, why not the Rāmāyaṇa or the Mahābhārata? And why Kālidāsa especially? But the fact is that the aim of the Buddhist writers was to reach the people and so they first adopted Pāli which was the people's language, and when about 100 B.C. it ceased to be generally spoken, and the language of poetry could only be Sanskrit, the common tongue of scholarly Hindus, they dropped Pāli and adopted Sanskrit. Further, by that time Buddhism itself had ceased to be popular and was becoming assimilated to Hinduism in philosophy, ritual and language. This is confirmed by the fact that all inscriptions from that period, Buddhist and Hindu, were composed in Sanskrit in place of Prakrit.

38. Argument.—It is absurd to assert that the great Kālidāsa borrowed from Aṣvaghōsha. Remarks.—Great poets however have borrowed from predecessors: e.g., Shakespeare, Goethe.

39. Argument.—Kālidāsa mentions Pushyamitra's aśvamedha, and depicts Agnīvaraṇa as a sensualist. Remark.—The mention of Pushyamitra's aśvamedha proves nothing more than that Kālidāsa was later than Pushyamitra. Sensual kings are not uncommon, and Kālidāsa's statement as to Agnīvaraṇa proves nothing.
40. *Argument.*—The dignity of Dhārini's character proves that Kālidāsa lived while she was still remembered. *Remark.*—Dhārini might well have been remembered long after her death, even supposing that Kālidāsa had no model in mind in conceiving such a character.

41. *Argument.*—The present *Smytis* make out Śakuntalā to be a varṣa-saṅkīrṣa, and Kālidāsa goes against the *Smytis* and makes her marry Dushyanta. He therefore lived before their compilation. *Remark.*—Kālidāsa did not invent the story. He took it from the *Mahābhārata.* Again no *Smytis* fixes the caste of a Kāhatra father and an apsara. Also, if the *Smytis* prohibit *आसवर्गा-रिवधा,* how is it they mention mixed castes?

42. *Statement.*—Kālidāsa, like Kauṭilya, denies a widow's right to inherit. *Remark.*—Is there any proof that such a rule was not still prevalent up to c. 500 A.D.?

43. *Argument.*—Style, metre, *yamaka,* *alaṅkāra,* grammar, double-meanings and apparent contradictions all go to prove the limits of Kālidāsa's date. *Remark.*—Such arguments can never fix definite limits.

44. *Statement.*—Kālidāsa does not mention the Buddhists nor Rādhā. *Remark.*—Buddhism dates from at least c. 520 B.C. and the *Gāthā* (I, 80) speaks of Rādhikā. There is no context in his poems where Rādhā should have been brought in and is not.


46. *Statement.*—Kālidāsa influenced Śūdraka, Bhaṭṭi, Bhartrhari, Subandhu and Daṇḍin. *Remark.*—He adduces no evidence for the statement, and assuming there is evidence, their known dates are consistent with placing Kālidāsa's date as c. 500 A.D., except perhaps as to Śūdraka.

47. *Argument.*—If it is true that Kālidāsa was at Yaśodharman's Court, why was Vāsula chosen for the text of his inscription? *Remark.*—The Court poets Kamba and Oṭṭakattra did not compose Kulottunga's inscriptions.

48. *Statement.*—All the Sanskrit poets have imitated Kālidāsa's *Rtu-saṅvāhā.* *Remark.*—No evidence of so strong a statement is adduced.

49. *Statement.*—The *Rtu-saṅvāhā* and the *Śrī-śyāra-tilaka* are the principal works of Kālidāsa. *Remark.*—No evidence is adduced in support.

50. *Argument.*—Vatsabhaṭṭi's Mandasor Inscription of 473 A.D. goes to show that Kālidāsa lived before that date. *Remark.*—This raises a number of points of detail to be taken separately.

51. *Argument.*—Vatsabhaṭṭi, like Kālidāsa, is fond of *subhagra,* used *prāśada-mālā* (cf. *Fleet, G.I.*, No. 18, line 7; and *Kum.* VII, 58), and plays on personal names (cf. *Fleet, G.I.* No. 18, ll. 14, 15, and *Ragh.*, XVIII). *Remark.*—This argument does not of itself prove anything.

52. *Argument.*—Vatsabhaṭṭi admits that he wrote *prayaṭṇena* (Fleet, *G.I.*, No. 18, l. 23). *Remark.*—Prayaṭṇena, however, can mean "with great care" as well as "with difficulty." It does not indicate any borrowing on Vatsabhaṭṭi's part, much less does it prove that he imitated Kālidāsa.

53. *Argument.*—Compare Vatsabhaṭṭi's ll. 6, 7, and 17, 18, and 18, 19, with *Megh.* (*Pāṇḍaka:* st. 66) and *Rtu.* (V, 2, 3, 9). *Remark.*—Comparison does not support any borrowing by Vatsabhaṭṭi from Kālidāsa or vice versa. Thus, the only words common to Vatsabhaṭṭi's ll. 6, 7 and *Megh.*, 66, are *eitra, abhra, tulya, yatra* and *tunga* : the only ideas common to both
are that houses had women, music and pictures, and were high. The only words common to Vatsabhaṭṭī's ll. 17, 18, and Rtu. V, 2, 3, are udara, candra, harmya and candana: and the only common ideas are that the inside of a house, the fire-side, sunshine, women's company, but not sandal, the moon's rays, terraces, or breezes are agreeable in winter. And there are differences: e.g., Vatsabhaṭṭī adds that in the winter fans and garlands are unpleasant, that lotuses are nipped by the frost and fish lie low in the water, while the Rtu adds that at the same season barred windows, thick clothes and young women are agreeable, and also that terraces are clear in the autumn moon (an inept idea) and that breezes are cold in the snow. Not a word is common to Vatsabhaṭṭī's ll. 18, 19 and Rtu. V, 9, and the only common idea is that young men and women defy the cold by close embrace. Such analogies as these cannot go to prove that Kālidāsa must have lived before 473 A.D.

54. Statement.—The Yavanas of the Ragh. are the Greeks. Remark.—The Yavanas of the Ragh. are identical with the Pāscātāyas and Pārāsikas (Journal, Mythic Society IX, 46, 47).

55. Statement.—The Hūṇas (Huns) destroyed the Roman Empire in the first century A.D. Remark.—For first, read close of the fourth.

56. Statement.—The Huns attacked India on the decline of the Mauryas and Pushyamitra checked their invasion. Remark.—For Huns, read Greeks.

57. Statement.—Vikramā defeated the Huns. Remark.—For Huns, read Śakas.

58. Statement.—In Indian Literature Śakas (Scythians), Hūṇas (Huns) and Yavanas (Greeks) are mixed up. Remark.—As a matter of fact they are always clearly distinguished.

59. Argument.—The location of the Huns in the Ragh. on the banks of the Sindhu i.e., of the Caspian Sea, is consistent with its date. Remark.—The Sindhu is the Indus and not the Caspian Sea, and the variant term Vankshū gives the same location, viz., Bactria, to which the Huns first came in c. 420 A.D. They became known, however, to the Hindus only after their invasion of India and defeat by Skandagupta in 455 A.D. Hence the Ragh. is later than 455 A.D.

60. Statement.—Akhobhya means unainted. Remark.—It means immovable, but never untarnished in the sense of unblemished.

61. Argument.—The Colās and Pāṇḍyas fought each other from the earliest times, and because the Colās were prominent in the second century A.D., Kālidāsa lived before that. Remark.—The Colās were prominent long after the second century A.D., and the Sangham Age in South India is now placed in c. 600 A.D. not in 200 A.D.

62. Statement.—Bhāravi borrowed from the Kumāra-sambhava. Remark.—No proof is adduced.

THE HISTORY OF THE NĪZĀM SHĀHĪ KINGS OF AHMADNAGAR.

BY LIEUT.-COLONEL SIR WOLVELEY HAIG, K.C.I.E., C.S.I., C.M.G., C.B.E.

(Continued from p. 131.)

XClII.—AN ACCOUNT OF THE FRESH SIEGE OF NALDRUG AND OF THE MATTERS WHICH CAME TO LIGHT IN THE COURSE THEREOF. 260

The fortress of Naldrug is famed as one of the strongest fortresses in Hind or Sind. It is built on the slopes of a lofty mountain, rising from a well watered valley, and is reputed to be impregnable. The fortress is encircled on three sides by the valley, which is wide and

260 Firishta does not mention the third siege of Naldrug formed after the retirement of the armies of Ahmadnagar and Golconda from before Bijāpūr in A.D. 1581. Sayyid 'Ali says that he was himself present at it, but, as he does not explain how Muhammad Quli Qūb Shāh, who had retired to Golconda, came to be with the besieging force, he seems to be serving up a rechauffe's of the second siege.
deep, and on the fourth side on which it is approached, by a ditch 40 zar wide, and 40 zar long, cut out of the hard and solid rock. The slope between the wall and the edge of the ditch measures about 100 zar but has been so steeply scarped that a bird or an ant, much less a man, could hardly scale it.

Towards the end of the month of Ramzān A.H. 989 (October A.D. 1581) the allies encamped before the fortress. On the following day the amir-ul-umārā 261 in person reconnoitred the fortress and inspected it with a view to ascertaining on which side it could be best attacked. He ordered the batteries to be thrown up on that side of the fort which was not surrounded by water. The armies then encamped over against that face of the fort, and straitly blockaded it. In the meantime the heavy Nizām Shāhī guns, such as the Nuh-gazī Tūp, the Laidā va Majnūn Tūp, the Hāvādī Tūp and others, which had been sent to the army in the field by Asad Khān, arrived and were set up in the position selected by Sayyid Murtaḍā. The Qūṭh Shāhī guns, such as the Tūp-i-Baidār and others also arrived and were set up in the same place, and the gunners, having ascertained the range, opened fire on the fortress and maintained it daily doing much execution on the walls.

Vazīr-ul-Mulk, 262 who had great confidence in its strength, in his treasures, and in the garrison, and therefore prepared to stand a siege and to attack and harass the besiegers whenever possible, being assiduous, day and night, in the pursuit of military glory. The ground around the fortress was apportioned to the several amīrs and the trenches were pushed forward; mines were sunk and the sap was carried to the edge of the ditch, and the infantry, elephants, camels, and bullocks of the army were employed in transporting stones, wood and rubbish to the ditch, in order to fill it, while the gunners brought the guns up to the counterscarp and from that point opened fire against the fortress.

The armies lay in the trenches for nearly two months, during the whole of which time there was constant fighting and the troops had hardly a moment’s rest. Sometimes the defenders would make a sortie and attack the troops in the trenches, slaying many, and fierce conflicts took place. Whenever the wall was breached the defenders would make another wall, stronger than the first, behind the breach.

At this time it occurred to the amir-ul-umārā that it would be well to write a letter to Vazīr-ul-Mulk, the kastvāl of the fortress, setting before him the advantages of submitting and entering the service of Ahmadnagar, and the ill results of persisting in his resistance, so that haply he might be induced to make peace and to avoid further strife, which could only lead to bloodshed and to the destruction of the honour of the servants of God. He therefore wrote to him a letter to this effect, adding that the powerful king Muhammad Quli Qūṭh Shāh, aided by the army of Murtaḍā Nizām Shāh, was resolved on taking the fortress and would not abandon the task.

When Vazīr-ul-Mulk had read this letter he sent an answer to the amir-ul-umārā saying that he had read the letter from beginning to end and was surprised that the amir-ul-umārā should advise him to commit an act so base. Forts were as the houses of kings, and when a king entrusted his house to a servant that servant would indeed be vile who should surrender it to an enemy at his summons. He pointed out that so far as any blame for the outbreak of war went the amir-ul-umārā was the aggressor, and that he should remember, in the midst of his threats, that strife had long arms and that a stick had two ends, and that it was possible that fate might play him a trick, while even if the fort were taken its defender would

261 Sayyid Murtaḍā Salzavārī.
262 Muhammad Āqā the Turkman had probably received this title.
still be praiseworthy in so far as he had made every effort on behalf of his master and benefactor, and for not having been dismayed even by a king so great and an army so powerful as those which had against him.

When the amīr-ul-umārā and the rest of the amīrs had read Vāzīr-ul-Mulk's reproachful letter they gave up all idea of a peaceful termination to the siege and determined to reduce the place by force. The artillery maintained a steady fire against the place, rolling large masses of the wall down on to the berm and into the ditch, while the whole army was employed day and night in filling up the ditch and thus making an approach to the fortress. In a short time a breach 40 zār in length had been made in the wall, and the ditch opposite to the breach had been filled in.

At this time a force of nearly 1,500 horse and 1,000 foot which had come from Bījāpūr to reinforce the garrison boldly attacked one flank of the besieging army in the last third of the night and large numbers of them were killed and 300 were made prisoners. Others of them fought so bravely that they succeeded in making their way into the fortress the defenders of which were so much cheered and strengthened by their arrival that they presented a bolder front than ever to the besiegers.

XCIV.—AN ACCOUNT OF THE BATTLE Fought BY MUḤAMMAD QULĪ QUṬB SHĀH AGAINST THE GARRISON, AND OF THE KING'S LACK OF SUCCESS.

On the following day, before sunrise, the allied armies armed themselves and prepared for battle waiting for the dawn to attack. Muḥammad Qulī Quṭb Shāh in person led his army while the army of Aḥmadnagar with its elephants was led by the amīr-ul-umārā and both armies advanced as far as the counterscarp with trumpets sounding and drums beating. The commandant and the garrison of the fortress, on hearing the preparations for the attack and seeing the allied armies drawn up, lined the walls and then, advancing, repulsed the allies from the edge of the ditch. The allies replied with flights of arrows, volleys of musketry, and a hot artillery fire, which drove the enemy back, and so the fight continued, with much slaughter on both sides.

The writer had then but recently come from Irāq and was in the Quṭb Shāhī service, being on that day in attendance on Muḥammad Qulī Quṭb Shāh on some rising ground close to the fight, and witnessed this dreadful battle with his own eyes. The garrison of Naldrug displayed the greatest bravery but as the sloping berm from the edge of the ditch to the foot of the wall was nearly 100 yards wide and high and was very steep, and the artillery fire had brought the greater part of the wall down on it, its ascent was very difficult, and although the attacking force climbed with great determination to the foot of the wall using their fingers and even their nails, the defenders threw hand grenades among them, which hurled them back into the ditch and when they would have fled from the ditch they had the greatest difficulty in climbing the counterscarp and when one slipped he would clutch at the others and thus bring them headlong back into the ditch with him. In this way many were killed, many were scorched and burnt by the hand grenades and many were slain by musketry fire and arrows so that a hundred picked-foreigners were slain, and of the Dakāns and others the same proportion. The battle lasted from before sunrise until the afternoon and was still in progress when some spies brought news that a force of Hindūs had halted in the neighbourhood of the besiegers' camp and had prepared for battle with the object of plundering the camp. Muḥammad Qulī Quṭb Shāh therefore drew off his army, without having gained any advantage and returned to camp, and the amīr-ul-umārā followed his example. After this a council of war was held, at which it was agreed by all the amīrs that it would be best
for the army to march to Bijápur and besiege that city. The armies therefore marched from before Naldrug and encamped on the Beora where they remained for nearly twenty days. Here Muhammad Quli Quṭb Shāh grew weary of campaigning and, prompted by some of the older officers of the army sent to the amīr-ul-umārd to say that he was tired of the field. The amīr-ul-umārd, with the example of Muḥammad Quli Quṭb Shāh before him, was also weary of the long campaign and the two agreed to return. Of the Niẓām Shāhī army Sayyid Mirzâ Yādgâr, Shīr Khān, and other amīrs and of the Quṭb Shāhī army Sayyid Mir Zainal and other officers, with the troops under their command, were left to guard the frontier of the territory which had been taken from Bijápur, and in the middle of Muḥarram, A.H. 991 (Feb. A.D. 1583) the two armies separated, each marching towards its own country.

When Muḥammad Quli Quṭb Shāh arrived in Golconda he took his ease and married the daughter of Sayyid Shāh Mūr, who had been betrothed to his elder brother, giving a great feast and showing boundless hospitality to all comers.

The amīr-ul-umārd, owing to the quarrel which he had with Šalābat Khān, would not return to court, but marched straight to Berar.

The amīrs of the ‘Ādil Shāhī army, on hearing of the departure of Muḥammad Quli Quṭb Shāh and of the Niẓām Shāhī amīrs, collected their forces for the purpose of reconquering those districts which had been annexed by Muḥammad Quli Quṭb Shāh. Mir Zainal then sent a messenger to Golconda to represent to the king how great was the force which was advancing against him and how small was his own force. Muḥammad Quli Quṭb Shāh sent to support Mir Zainal a picked force which marched to join him with all speed.

Meanwhile some of Mir Shāh Mūr’s enemies at Golconda, taking advantage of this opportunity to injure him, produced a forged letter, purporting to have been written by him to the ‘Ādil Shāhī amīrs, instigating them to fight with determination and promising them the support of the Foreigners of Golconda, and showed it to the king. This device did not fail of success and Muḥammad Quli Quṭb Shāh, on seeing the letter, was at once estranged from Mir Shāh Mūr, the principal pillar of his kingdom, and ordered his immediate arrest without any enquiry into the rights and wrongs of the matter. This action led to the greatest confusion in his kingdom and especially in the army, which was so disorganized by it that most of the elephants and cavalry horses of the army in the field were captured by the ‘Ādil Shāhī amīrs.

When the news of Shāh Mūr’s arrest became known to the army the Foreigners who were the flower of the Quṭb Shāhī troops, became utterly disorganized and lost heart altogether, so that the ‘Ādil Shāhī army, on hearing of their condition, were greatly encouraged and attacked the Quṭb Shāhī army with great valour. As most of the bravest of the Quṭb Shāhī army were foreigners who were utterly confounded by Shāh Mūr’s arrest, they made no effort to repulse the enemy, and, when the forces met, fled without striking a blow. The ‘Ādil Shāhī army thus utterly defeated the Quṭb Shāhī army and, slaying large numbers of them, dispersed them, capturing most of the elephants and baggage. They took 215 elephants, and from this statement the amount of the rest of the plunder can be estimated.

The whole of the Quṭb Shāhī army having thus taken to flight with no regard either for honour or for shame, Mirzâ Yādgâr and the other Niẓām Shāhī amīrs, in spite of their utmost efforts, could do nothing and were compelled to flee.
XCV.—AN ACCOUNT OF THE MARCH OF SAYYID MURTAŞÂ, AMIR-UL-UMARĪ FROM BERAR TO AHMADNAGAR WITH HIS ARMY, FOR THE PURPOSE OF HUMBLING THE POWER OF SALÂBÂT KHÂN, AND OF THE RENEWAL OF PEACE BY THE EFFORTS OF ASAD KHÂN.

It has already been mentioned that Sayyid Murtaşâ, when he returned with his army from the expedition to Bûjâphûr, would not enter the capital, owing to his quarrel with Salâbât Khân, which was sedulously promoted by the ill-wishers of both, but turned aside and entered Berar by way of the town of Ausa. Meanwhile the power and influence of Salâbât Khân had been constantly growing greater until he began to decide all affairs of state without in any way consulting Asad Khân, and used not even to submit Asad Khân’s petitions on affairs to the king, and even when a farmân issued to Asad Khân by name it was not, for fear of Salâbât Khân, carried to him. Asad Khân therefore proposed to summon Sayyid Murtaşâ, with the army of Berar, to Ahmadnagar, in order to overthrow Salâbât Khân. The amir-ul-umârâ Sayyid Murtaşâ and his officers, such as Jamshîd Khân, Khudâyând Khân Babâri Khân, Chandâ Khân, Tir Andâz Khân, Rustam Khân, Shâh Khân Dastâr Khân and others, having renewed their compact to support Asad Khân, marched with their troops from the capital of Berar towards Ahmadnagar. When they reached the capital they encamped without the city, and Salâbât Khân, who feared the strength of the army of Berar and was, moreover, suspicious of the fidelity of the greater part of the troops under his own command, began to make overtures to Asad Khân and so succeeded in pacifying him that Asad Khân went to the Amîr-ul-umârâ and used his utmost endeavours to persuade him to refrain from any act of warfare, which could not fail to lead to the ruin and desolation of the great part of the kingdom. Asad Khân succeeded in making peace between the amîr of Berar and Salâbât Khân, and the amir-ul-umârâ with all his amîrs returned with great pomp and honour to the capital of Berar.283

At this time Khvâjâgî Fatâullâh Khâshî284 arrived at the royal court as ambassador from Jalâl-ud-dîn Muhammad Akbar Shâh, and, after having been honourably received by the amîr and the principal officers of the army, was honoured with an audience of Murtaşâ Nîgâm Shâh. According to the royal command a suitable palace was placed at his disposal and many of the courtiers, amîrs, and officers of state entertained him at choice banquets in pavilions erected for the purpose.

The Bâgh-i-Farâh Bâkhsh, laid out by the command of Murtaşâ Nîgâm Shâh, had at this time just been completed, and was one of the most beautiful gardens that the world has seen. The king now held his court in this garden and gave a great banquet there. Here

283 According to Firûžâh it was in 1584 that the quarrel between Sayyid Murtaşâ and Salâbât Khân developed into open hostility. In that year Salâbât Khân sent Qâsim Bîg and Mirzâ Muhammad Taqî Shirzâd on a mission to Bûjâphûr to arrange a marriage between the sister of Ibrâhîm ‘All Shah II and the young prince Husain of Ahmadnagar. He ordered Jamshîd Khân Shirzâd, one of the amîrs of Berar, to accompany the mission with his contingent as an escort. Jamshîd Khân replied that he was subordinate to Sayyid Murtaşâ, and would take orders from him only. He sent the order to Sayyid Murtaşâ, who informed him that he had been instructed to obey no orders but those bearing the king’s own signature and that as this order had not been signed by the king it should not be obeyed. Jamshîd Khân passed on this reply to Salâbât Khân, and the ill-feeling between Sayyid Murtaşâ and Salâbât Khân became so acute that the former marched on Ahmadnagar, as described.—F. ii, 281, 282.

284 Khvâjâgî Fatâullâh, son of Hajî Habîbullâh of Kâshân, not to be confounded with Mîr Fatâullâh of Shirzâd, was serving under the Khân-i-A’şâm in Malwa in the 30th year of Akbar’s reign (1583) and was sent as an envoy to Ahmadnagar when his namesake, the Shirzâd Sayyid, was sent to the court of Râja ‘All Khân of Kâshân. Sayyid ‘All seems to be a year out in the date of Khvâjâgî Fatâullâh’s mission, unless Fatâullâh had been sent from Agra and joined Khân-i-A’şâm in Malwa after returning from Ahmadnagar.
the court poets attended and sang the praises of the building and its builder. Among these was Maulānā Malik Quml, some of whose verses on this occasion are here recorded.

It is said that some dispute arose in this assembly among the poets who were present regarding the order of precedence in which they should recite their poems and that Maulānā Sairafi Sāwajī, who was one of the poets present would not recite his poem, although he had a copy of it with him. This matter was reported to Šalābat Khān, who called Sairafi to him and asked him about his poem. The Maulānā related to Šalābat Khān the story of the dispute regarding precedence. Šalābat Khān said to Sairafi, who was a will-looking man, 'Wash your face, for it is best that this matter be washed out.'

XCVL.—ŠAH ŠALĪH OBTAINS ACCESS TO THE KING, AND IS HANDED OVER TO ŠALĀBAT KHĀN.

When Šalābat Khān had got all power in the state into his own hands, and was acting as though he were in truth the king, he took greater care than ever to keep the king well guarded and had the garden and all the approaches to it so closely watched by sentries and confidential officers that it might almost be said that neither the birds nor the air could obtain access to the garden. Nobody had access from without to the king save a young eunuch who was in Šalābat Khān's confidence.

But Šah Šalīh, son of Maulānā Šah Muḥammad Nishābūrī, who had been one of the closest attendants on the king and was much annoyed by his inability to attend, as heretofore, on the king's person, determined at all costs to see his master and in his anger regarded not at all what was likely to be his fate. On the first of the month when, in accordance with the practice in the Dakan, all the army assembled to congratulate the king and to wish him good fortune, Šah Šalīh, putting his trust in heaven alone, succeeded in approaching the wall of the garden, scaled it, and dropped down into the garden. He knew not where the king's lodging was, and the darkness of the night prevented him from distinguishing it. The king, however, was walking in the garden and Šah Šalīh happened to meet him. It was a long time since any stranger had had access to the garden, and the king, perceiving that somebody had now gained access, advanced with his sword drawn to find out who it was and why he had come. Šah Šalīh, when he saw the king, threw himself at his feet and began to pray for his long life and prosperity. The king recognized him and spoke kindly to him, bidding him have no fear and encouraging him to make his petition. Šah Šalīh explained his grievances and told the king how hardly Šalābat dealt with his subjects and how he quarrelled with Sayyid Murtaḍā. The king did not go to bed that night but spent the whole night in inquiring into the condition of his kingdom and his subjects. When the day broke the king issued an order summoning Šalābat Khān to him and Šalābat Khān entered the garden in fear and terror and, having made his obeisance afar off, stood before the king. The king called him up and asked about Šah Šalīh. Šalābat Khān replied that Šah Šalīh had left the country some time ago. The king then called up Šah Šalīh and showed him to Šalābat Khān. Šalābat Khān was overcome with shame and confusion and prostrated himself to ask for forgiveness. The king in his clemency pardoned him and ordered Šah Šalīh to embrace him. He then confided Šah Šalīh to Šalābat Khān's care and gave him strict injunctions to treat him with all kindness and consideration. Šalābat Khān took Šah Šalīh by the hand and led him out of the garden. He then had a tent pitched for him in the neighbourhood of the garden and set a guard over him. He then put to death, as an example to others, the sentries through whose negligence Šah Šalīh had been enabled to obtain access to the garden.

(To be continued.)
BOOK-NOTICES.


This is a publication of the Indian Rationalistic Society: a non-political body "for the propagation of knowledge on the basis of science truth."

In the foreword, the book has been called by Sir P. C. Ray as "the book on India's Regeneration" and he further commends "this thesis" to the mature consideration of his countrymen. The author tries to trace the history of India from the Vedic times downwards, which, according to him, is but the history of its gradual decay and stagnation. He tries to analyse its possible causes and suggests remedies. He makes a passionate and touching appeal for social reform, and advocates the education and uplift of the womanhood and the depressed classes of India. He speaks rather warmly against the custom of early marriage, which the author characterises as "love-lesst lust".

Obviously, this is a book written by a layman, but he is a layman who has tried to acquaint himself intimately with the ancient history and culture of India. On the whole, it is very interesting and edifying reading, though here and there it is interspersed with bold conclusions. Of course, when he says that there was no purdah system in the Mahabharata times (p. 46) and that a general persecution of the Buddhists took place with the rise of the Sunga power (p. 71), he may perhaps find some scholars agreeing with him. But when he says that Chaityakaya was thoroughly pro-Buddhist even though he was a Brahman by caste (p. 69) or that 200 B.C. to 600 A.D. was a record of chaos in India (p. 70), I am afraid he will not find any scholar agreeing with him. There are, again, some statements which are evidently wrong. Thus he makes Bimbisara, a son of Ajatasatru who murdered him (p. 53). The truth is the other way round. Such mistakes will, it is hoped, be corrected when a second edition of the book is published.

D. R. B.


The origin of the Report and of the Committee that framed it is set out in the first paragraph of the Introduction: "Encouraged by the success of the movement in favour of uniformity of Grammatical terminology as applied to English, Latin, Greek, French and German, and the recent (1918) endorsement of the principle by the Government Committee on Modern Languages, the Standing Committee on Grammatical Reform decided in 1919 to extend the field of its operation and to invite the co-operation of Orientalists in the work of applying the scheme to Sanskrit and the modern vernaculars of Sanskritic origin. The present Advisory Committee came into being in November 1918, and it has held fifteen meetings since that date."

The Chairman was Emeritus-Professor E. A. Sommerson of Birmingham University. The members were, in alphabetical order of names:


The object of the Committee was to devise a terminology which should as far as possible be common to all the languages to which it could be applied, and thus to greatly facilitate the teaching of them. In carrying out their task the Committee selected six typical Indian Languages: Vedic, Sanskrit, Hindostani, Gujarati, Marathi and Bengali, and they illustrated by example the common grammatical terminology they recommended.

The experiment is well worth a practical trial on a large scale by those who would teach these and the allied languages in Indian Schools and Colleges.

R. C. Temple.

NOTES AND QUERIES.

NOTES FROM OLD FACTORY RECORDS.

39. Pewter Table Plate.

15 June 1691. Consultation at Fort St. George.

A sort of small plates [sic] made in China of Tin and Tutenaga [tutenaga, spelter], very hard and like Silver, which will be very handsome and useful for the Homble. Companies table here &ca.

factorys and save the use and loss of plates. Its therefore ordered that Six pieces of Ordinary Perpetuanos [durable wooden fabric] be sent thither for a quantity of plates and dishes by Mr. John Bigge on the Curitana now bound for Canton. (Records of Fort St. George.—Diary and Consultation Book, 1691, p. 27.)

R. C. Temple.
THE ADVENT OF ISLAM INTO SOUTHERN INDIA.

(A Recent Investigation.)

By SIR RICHARD TEMPLE, Bt.

The appearance of another of Professor Krishnaswami Aiyangar's valuable and welcome historical works has induced me to construct an article out of what I had intended to be a review, in order to draw general attention to the importance of investigating the history of South India, which has only to be better and more widely known to prove it to be as interesting and notable as that of the North. Indeed, the modern investigator is, I observe, beginning to grasp that it is not possible to understand India as a whole, in any aspect of its history, without an adequate knowledge of the part played in it by the South. This particular book deals with South India and her Muhammadan invaders— a period and a subject about which too much authentic detail cannot for the present be forthcoming, as so much is still required before anything like a reliable general history can be written. The volume consists of the reprint of six lectures, together with what are really five appendices on certain details, all valuable.

The first two lectures deal with the conditions of Hindu South India in and before the thirteenth century A.D., from original sources, and the last four with the Muhammadan incursions of the Dakhan and further South under the Khalijis (Prof. Krishnaswami writes both Khalijis and Khalijis) and the Tughlaks, and also with the fourteenth century Muhammadan Kingdoms in the Dakhan and South India. These are followed by a series of geographical notes of extraordinary importance, as they concern identifications of the very obscure place-names used by contemporary or early Musalmān writers and are the product of a widely-read general scholar, possessing an intimate knowledge of the archaic forms of his own language and of the geography of his own country acquired by personal travel. These notes can never be neglected by anyone examining the historical geography of the Extreme South of the Indian Peninsula. Of the Appendices, that which deals with the Travels of Ibn Batuta is a translation by Miss Ida Gunther, B.A., Lecturer in Queen Mary's College for Women, Madras, from vol. IV of the French edition of Ibn Batuta by Messrs. C. Defrémery and B.L. Sanguinetti. It is a useful appendix to such a volume as this, but it is marred by an irregular transliteration or transcription of the Arabic names of men and places. There is also an "additional special note" on the nationality of the Khalijis, who, it has been claimed, were more Afghān than Turks. I am glad to see that Professor Krishnaswami comes practically to the conclusion that they were of Turki origin from people settled in Afghanistan. I have always personally held them to be Turki.

Having thus generally described the book, I propose to look into the principal part of it—the Muhammadan invasions. The first point to notice is that the earliest were of the peaceful variety, owing to an enlightened policy pursued by the Hindu Rulers of both coasts to the Southward, which gave special protection to overseas traders and settlers, so that by the end of the thirteenth century A.D. flourishing Arab and Musalmān communities arose on the East Coromandel Coast from Motupalli at the mouth of the Krishna to Kāyal at the mouth of Tāmaraparni, whence the name of Ma'abar, "the Passage" for that Coast. Kāyal became the chief port for the great trade in horses established by the celebrated Arab chief Jamālu'ddīn of Kish, ironer-general of Fārs (Persia proper), known to fame as the Maliku'l-Islām, working through his brother Takīn'ddin 'Abdu'r Rahman, bin Muhammad Thālibi, generally known as the Marzabān. But Ma'abar extended as an appellation as

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1 South India and her Muhammadan Invaders, by Prof. S. Krishnaswami Aiyangar, M.A., University of Madras. Humphrey Milford: Oxford University Press, 1921.
far round to the West (Malabar) as Kōlam (Quillon). Ma'abar was to these early Muhammadan sailors and settlers 'the Key of Hind,' from which they extended their communications further to the Eastward, sending thence an ambassador to China as early as 1297, in the person of the Fakhr u'ddin Ahmad, bin Ibrahim Tha'ibi, and so a relative of the Marzabán. When not long afterwards the notorious Malik Kāfūr swept down on Ma'abar, he found there Muhammadan settlers "half Hindus," just as were, in a sense, the Navāyats of the N.-W. Indian Coast, and the Māpillas (Molehás) of Malabar. Is it possible that here we have the origin of the Labbīlās (Labbays) of to-day in modern Mo'obar and Ceylon? But the interesting point here, as brought out by Professor Krishnaswami, is that Malik Kāfūr found a Musalman settlement at Kandur — Kannanur near Srirangam, who were not of North Indian origin, in the army of Vira Ballāla ("the yellow-faced Bīr" of the Muslim chroniclers), his opponent. Taking these as the bare historical facts, it would be well worth while to explore in detail the history of the mixed Arab-Tamil inhabitants, or shall we say Musalman families and even castes, of the Coast, from say Calicut to say Nallīore, and try and ascertain how far they owe their origin to direct overseas trade settlements. However, so much were these people foreigners to the followers of Malik Kāfūr and the like from the North, that there was not much to choose between the sufferings inflicted on them and those that the "infidel" Hindus themselves had to endure.

It is necessary to bear the above facts in mind in considering the Muhammadan warlike incursions into the South. In the course of one of the frequent Court revolutions in the days of the Slave-Kings of Delhi, whom I am very pleased to find Professor Krishnaswami is not afraid to call by their right name of Mumīlūk (I should like to see Slave-King disappear from Indian History), Jalāl u'ddin Khilji, a Turkī māmilūk of Afghanistan, succeeded to the throne at Delhi occupied by the feeble successor of the māmilūk Ghiyāsu'ddin Balbān. He had as nephew and son-in-law 'Alā' u'ddin Khilji, who, according to Professor Krishnaswami, was gaoled into seeking independence, owing to the irritation caused by the lofty and contemptuous ways of his wife, who never let him forget that she was Sultān Jalāl u'ddin's daughter. In order to find ways and means for undermining the position of the Sultān, his uncle and father-in-law, he sought them in the wealth offered him in the sack of the Hindu States of the Dakhan, which adjoined the Government of Allahabad conferred on him by his trusting uncle. Gratitude towards the man who had made him fell, as the Professor remarks, before the anxiety to be even with his wife. Thus it was that the original invasion of the South from the North was more the result of accidental circumstances than of mere lust of conquest, the whole object being plunder of the safest type of victim in Muslim eyes, i.e., a Hindu kingdom.

The first objective across the mountains was Deogiri, then a wealthy Hindu State, the army of which had gone southwards under Sankar Deo, the son of the ruler, Rāmacandra or Rām Deo. By dint of real military capacity combined with a series of ruses and deceptive proclamations, at which a man of 'Alā' u'ddin Khilji's training would be an adept, he managed to surround Deogiri and defeat Sankar Deo on his return to the rescue of his father, and finally to secure what he went for, an immense ransom from the unfortunate Rāmacandra. 'Alā' u'ddin was true to his racial origin and his training in the adopted country of his family, and no atrocity was too great to stand in the way of his now high ambitions. His uncle, in spite of reasonable suspicion, trusted him and was induced to visit him at the seat of his Government at Karrā. There he was murdered. The gold acquired from Deogiri now stood 'Alā' u'ddin in good stead, and he was soon on the throne of Delhi. He was a
munificent prince, and that pleased the people and also helped to keep the burghers of the
day, the Mughals of the North-West frontiers, at bay. But the real checks on them were
his great personal capacity, strength of character, and energy. The situation meant also
the maintenance of a great army in addition to his calculated civil munificence, and that
in its turn meant a great expenditure and the necessity for a large revenue. 'Alâu’ddîn
always wanted money. Incidentally, this made his reign of the highest importance to
Indian History, as it obliged him to be a great administrator, both civil and military, to the
benefit of India, in some respects, to the present day.

His success at Deogiri showed him what could be done in the way of acquiring wealth
from the South, and his next proceedings in that direction showed that he had the political
foresight to see that exacting tribute was a safer method of securing it than conquest.
Râmachandra of Deogiri took advantage of 'Alâu’ddîn’s early troubles with the Mughals and
rebel vassal States, such as Gujarât, to cease paying his tribute. This brought the notorious
renegade eunuch and military commander, Malik Kâfur, on the scene in 'Alâu’ddîn’s
behalf. Malik Kâfur soon made Râmachandra sue for terms, sent him to Delhi and secured
tribute for the future. This was between 1306—1308 A.D.

'Alâu’ddîn’s object being money for his civil and military establishments, he treated
Râmachandra with much leniency, and the success of this policy guided him for the future.
His next objective was Wârangal, now in the Nizâm’s Dominions, but then the capital of
Telengâns, and his instructions to Malik Kâfur were in effect to defeat the ruler, Rudra or
Ladjar Deo, frighten him thoroughly, let him remain on as a ruler and fleece him of every-
thing possible. In 1309 Malik Kâfur commenced a march from Delhi, vid Agra to Chanderi
and Hoshangâbâd, and thence over the Vindhyas to Elichpûr, which, if we could get at the
details, could not but prove a considerable military achievement, and after perpetrating
at least one massacre en route, at Sarbar, he arrived before Wârangal.

It was there that Malik Kâfur further showed himself to be a really capable commander,
for he “entrenched” each of the ten divisions of his besieging army by means of a strong
stockade, with the result that a night attack from the fortress failed altogether and brought
Rudra Deo to terms. The “terms” were practically his entire accumulated wealth and an
annual tribute.

In 1310 Malik Kâfur returned in triumph to Delhi. His method of “entrenching”
was the forerunner of Sher Shâh Sûr’s entrenchments two centuries later.

Emboldened by his own and Malik Kâfur’s successes at Deogiri and Wârangal, 'Alâu’ddîn
started on a further plundering expedition, aimed ultimately against Ma’abar, i.e., the extreme
South, with the Malik as his general, at the end of 1310. Again he executed a march showing
consummate leadership, vid the right bank of the Jumna to Tânkîl, Kanhun, Gurgâon, to
Deogiri, where he enlisted the good offices of that now “faithful” State. This enabled
Malik Kâfur to frighten Vira Ballâla III, Hoysala of Dwârasamudra into “coming to terms,”
involving practically all his property, which he had to accompany to Delhi, being himself
allowed by 'Alâu’ddîn to return to his capital.

Thence an expedition was planned for Ma’abar or the extreme South itself, which had
been recently under the powerful Pândya ruler from Madura, Mâravarman Kâsâkhâra I.
He had two sons, Vira Pândya, illegitimate, and Sundara Pândya, legitimate. Vira Pândya
was much the better man of the two, but in the fratricidal struggle which took place
for supremacy during the old king’s lifetime, Sundara Pândya murdered their joint father,
about 1311 A.D. Soon afterwards Vira Pândya drove him out of Madura, and he is said to have sought refuge with the Delhi monarch, 'Aláu’ddín Khiljí. More probably he joined the advancing Muslim army. Anyhow, this civil war was Malik Kafur's opportunity.

Still in 1310, Malik Kafur started for Ma'abar with his usual skill in conducting a march, Vira Pândya fleeing before him. Malik Kafur committed all kinds of atrocities en route to Madura and devastated the country in a manner still remembered after 600 years, making his rendezvous for a time at Kanmanur, near Srírangam, whence he sought and utterly destroyed the rich temple of Brahmastupuri, which Professor Krishnaswami cleverly shows to have been Chidambaram. Srírangam and other temples naturally suffered. At Kanmanur Malik Kafur found some of the local mixed Musulmans already alluded to, whom he spared because they could repeat the Kalima. Madura was found empty and sacked, and the raid continued as far as Rámesvaram itself. In 1311, or early in 1312, Malik Kafur returned with all his booty to Delhi. From that time till 1316, when 'Aláu’ddín died, the land had peace.

In this great raid Malik Kafur's route is not easy to follow, owing to the almost unlimited corruption of Dravidian place-names by Muhammadan authors, but Professor Krishnaswami's identifications, actual or probable, are scholarly and admirably thorough and painstaking.

On his return to Delhi, Malik Kafur became all powerful under 'Aláu’ddín Khiljí for the short and disastrous remainder of that monarch's reign, and at his death in 1316, he became so atrocious a tyrant that he was assassinated in less than two months. Then followed an unstable government in Delhi, and the Southern provinces acquired by Malik Kafur's generalship naturally fell away. Deogiri and Wárangal ceased to send tribute; the Keralas of Travancore and the Pândyas of Madura struggled for supremacy in Ma'abar, regardless of any garrison Malik Kafur may have left behind him in Madura, while Dwârasamudra was actually rebuilt by the Hoysalas. Apparently all that Malik Kafur had achieved was only a raid of no political effect.

The real successor of 'Aláu’ddín Khiljí was Kutbu’ddín Mubârak Shâh, who began well but soon neglected his administration and, just as 'Aláu’ddín had done before him, put himself into the hands of another renegade eunuch slave, this time from Gujarât, to whom he gave the title of Khusru Khân and raised him to the office of wâizr with, in the confusing Muhammadan fashion, the title of Malik Naib Kafur. This new Imperial favourite largely repeated the acts of Malik Kafur till his own assassination in 1320, and so it will be convenient to distinguish him, as I have done before, by the title of Malik Khusru.

In the circumstances, it became necessary to reconquer the South. In 1318 Mubârak Shâh marched on Deogiri, defeated Harapâla Deo, then ruler, and slayed him alive. This was the first real conquest in the Dakhân, ending in the appointment of Musulmân feudatories in Mahârâshtra. It seems that the real fighting commander of this expedition was Malik Khusru, and after it he was sent to invest Rudra Deo in Wârangal. Here he faithfully repeated the proceedings of Malik Kafur, plundered the Chief of everything, and left him to rule as a vassal of Delhi. He had then to return to Delhi to help to put down rebellion, which he did with such savagery and so much for his own advancement that one Muhammadan chronicler dubbed him "a low designing schemer."

Returning to the South, he repeated Malik Kafur's raid in Ma'abar without much opposition, showing his want of scruple in one instance by robbing Taki Khân, a rich Sunni (†Labbây) and putting him to death. Returning once more to Delhi, he required his master's infatuation for him by assassinating him, with the help of his own countrymen from Gujarât, and proclaiming himself Sultân with the title of Násiru’ddín Shâh. Malik Khusru's next
policy was to destroy the hereditary nobles and replace them by promoted slaves and renegade Hindus, which has led some Musalmán historians to say that he was aiming at a movement to restore Hindus to power. As this has also been said of a movement later on in the days of Muhammad Tughlak (and no wonder), the proceedings of Malik Khusru need examination in greater detail than they have yet received.

All this led naturally to rebellion, and it found a leader in Ghazi Malik, Governor of Deobalpur, whose son, Muhammad Fakhruddin Junua (afterwards known as Ulugh Khan and later as the notorious Muhammad Tughlak), Malik Khusru had tried in vain to conciliate by high office. The end of Malik Khusru came in two months, and in 1320 Ghazi Malik became Sultán Ghyasuddin Tughlak Sháh by general acclamation, and thus founded yet another Dynasty at Delhi.

Ghyasuddin Tughlak was a wise and generous ruler, but all that we are at present concerned with is that Deogiri remained loyal to Delhi, while at Warrangal Rudra Deo again became restive, and Ulugh Khan (i.e., the later Muhammad Tughlak) was sent to reduce him to obedience. This was achieved with difficulty, owing probably to dissension in the Muslim camp, and Rudra Deo and his family found their way to Delhi. The fall of Warrangal naturally led to the overrunning of Telangana.

The rest of Ghyasuddin's short reign was occupied by repelling Mughal inroads and an invasion of Bengal, which was overrun and handed over to a representative of the Ballan Dynasty of Bengal (1382–1388). On his victorious return, Ghyasuddin Tughlak was killed outside Delhi by the fall of a specially constructed pavilion during a feast. The catastrophe may or may not have been accidental. Anyhow, Ulugh Khan, who had been left behind as administrator at Delhi during the expedition, profited by it, and in 1325 ascended the Delhi throne as Sultán Abul-Mujahid Muhammad Sháh, usually known as Muhammad Tughlak.

Professor Krishnaswami is gentle in his description of this great monarch, but I have not yet read anything to upset a brief summary of him which I had occasion to write some years ago: "A remarkably capable but unbalanced ruler, who reigned for 26 years (1325–1351) and has been described as 'learned, merciless, religious and mad.' He certainly tried some wonderful schemes. Without any adequate cause and for a time only, he moved the capital 700 miles from Delhi to Deogiri in the Dakhan, to which he gave the name of Daulatábád, forcing the people of Delhi to migrate first there and then back again. He grossly misapplied his armies on vainglorious expeditions, where they suffered unspeakable hardships and accomplished nothing. He tried to oblige his people to accept copper and brass tokens as silver coins, and issued a stamped leather note currency without any bullion support behind it—schemes which not even his vengeance when opposed could make to succeed. He committed wholesale massacre on altogether insufficient provocation, and finally he ruined his kingdom. All the while his own opinion of himself was that he was a perfectly just ruler and that 'to obey him was to obey God.' But the most remarkable thing about him is that he died undisturbed in his bed, from natural disease, thus proving the awe in which his mad abilities kept those about him. This man of contradictions was eloquent of speech, sober and moral in his life, an accomplished scholar in Arabic, Persian and Greek philosophy, and learning of all kinds, and conspicuously brave," Inter alia he created within India the largest Empire, nominally at least, ever achieved by a Muhammadan ruler dividing it into twenty-three provinces stretching from SunÃ­rgán (Dacca) to Gujarát and from Lahor to Ma'abar. It was, however, an Empire always in rebellion, and the life of people of mark must under him have often been a nightmare.
Muhammad Tughlak had the enterprise and spirit to create this huge Empire, but owing to faults of character he could not maintain it. As regards the South, his efforts to do so entailed expeditions to Wārangal and Dwārasamudra in 1327–1328, the campaign involving a jauhar, or holocaust of women, at Kampti on the Tungabhadra. Like other provinces, Ma'abar rebelled, but as had happened already in Bengal, the army did not return, and its commander, Jalālūddin Ahsan Khān set up there independently about 1335. Then, in 1328, came successively the cruel move from Delhi to Deogiri, an abortive attempt to reduce Ma'abar to obedience, and the move back from Deogiri to Delhi. Revolts, Hindu and Musalmān, were chronic, including Hindu at Wārangal and Musalmān at Kulparga in 1343, which were put down. Having stirred up rebellion in Gujarāt by an “enquiry into arrears of revenue” and having put it down savagely, Muhammad Tughlak proceeded, about 1346, to do the same thing in Deogiri, and while there yet another revolt was raised in Gujarāt by a mamlāk named Taghi, who was however easily defeated, though only Jeskted and able to give yet more trouble. The consequent absence of Muhammad Tughlak in Gujarāt, practically to the remainder of his astonishing career, meant another rebellion, this time under Hasan Khangū, which was successful, Hasan Khangū becoming Sultan in Deogiri about 1348. Three years of wanderings in Gujarāt and the western frontier brought Muhammad Tughlak's strenuous career to an end in 1351 from “fever,” the account of which reads like fish-poisoning.

His ill-conduct of Imperial affairs had reduced his Empire practically to India north of the Vindhyas, minus Bengal. Deogiri, that is the Dakhan, had defied him for at least three years; Wārangal's allegiance was only in name; the Hoysalas of Devārasamudra could hardly be called his vassals, and Ma'abar had been actually independent for at least fifteen years. A careful chronology of this last fact is to be found at pp. 152—4 of Professor Krishnaswami's book.

In this way, from the days of 'Alāu'uddin Khilji to those of Muhammad Tughlak, the first half of the fourteenth century A.D. was a time of continuous strife between Muslim and Hindu in the South of India. There was invasion after invasion, rebellion after rebellion, conquest and reconquest at times of practically the whole South, and at times of unfortunate portions of it. In the end all the obvious signs that remained of the struggle was the establishment of locally independent Muslim rule in Ma'abar for a while (till 1378); and thus the Muhammadan incursions took the form apparently of mere raids. But in the conditions of medieval life it was not possible for large armies to march to and fro through all the South, year after year, for something like half a century, without leaving pockets of themselves about the country, and the descendants of these must have remained on here and there, just as in the case of the Huns, Greeks, Parthians, Baktrians, and a host of other immigrant invaders of far earlier date in the North-West, and of the Shans, Môns and other Indo-Chinese races in the North-East. It would be of interest, by dint of examination into local family histories, to ascertain how far the Khilji and Tughlak incursions still affect the population in places, for we have thus in the true South three sources of Muslim population: Firstly, the peaceful penetration of Arab and quasi-Arab mercantile invaders producing an old mixed trading population—Māpillas, Navayats, Labbais, and the like; secondly, the remnants of the military raiders of the fourteenth century; lastly, the followers of the Dakhan Muhammadan rulers who constantly raided to the southward, and finally overthrew the Vijayanagar Empire, a Hindu Empire that rose out of the chaos ensuing on the death of Muhammad Tughlak, in the middle of the seventeenth century. Even an inquiry into the history of the Dakhani idiom of Urdu might throw light on the influence of Islâm on the Southern Dravidian population and vice versa.
The rulers of Ma'abar from Madura carried on a precarious and sanguinary struggle with the surrounding Hindus, cut off from the Dakhan by the power of Vijayanagar; but the Southern Dakhan itself fell first under the rule of the Bâhmanis of Kulbarga, and then under the Five Shahî Dynasties of Berâr, Ahmadnagar, Bijâpur, Bidar and Golkôdâ. There was always a quarrel between these States and their Hindu neighbours further South.

The story, briefly told, reads like one horrible tale of war, rape, murder and atrocious cruelty. This is, however, a misleading view, and I will repeat here what I have had occasion to say of another part of India during the same centuries: "Though, on the whole, the years of the thirteenth to the seventeenth centuries make up a period of perpetual war with indiscriminate merciless fighting, it does not follow that individual towns and villages saw a great deal of it. What happened from the personal point of view of the ordinary citizen who lived under it was much this. He and his were left alone to do largely as they pleased socially, with recurring intervals, not necessarily close together, of sheer nightmare, times of overwhelming horror, which they regarded much in the light of the epidemics and famines to which they were also always liable. As each bad period passed by, life recovered its ordinary routine more or less completely. Sometimes, of course, there was no recovery, and what was left of the villages and towns departed miserably elsewhere, but this was by no means commonly the case." In the South, as elsewhere, Hindu and Muhammadan have had to find a modus vivendi in respect of each other. How the admixture originally came about, Professor Krishnaswami's researches admirably illustrate, and show the way to a more complete investigation.

THE VEâVI-KUDî PLATES AND THE SANGHAM AGE.

BY K. G. SANKARA.

In 1893 Mr. Vênkayya intended to publish these plates (I.A., XXII, 64), but produced only a summary in 1908 (A.R.E., Madras, 1908, pp. 62-9). As this is in places misleading, I here give a full and correct account, from a photo-copy that I got for study.

The ten plates have 155 lines, ll. 1-30 and 142-150 being in Sanskrit verses, and ll. 30-141 and 151-155 in Tamil prose and verse, and not, as Mr. Vênkayya says, in ornate prose with frequent alliteration. The Sanskrit words are in Grantha, and the Tamil ones in Vaṭṭêḻuttú script, older than that of the Madras Museum plates of the same king's seventeenth year.

The plates invoke Śiva (ll. 1, 2), and then mention the Pândyavamśa with its priest Agastya, who stopped the growing Vindhya and drank up the ocean (ll. 3-5). Pândya, the sole survivor of the close of the Kalpa, was born as Budha to protect the world (ll. 5-7). This refers to the Pândya claim to lunar origin. His son was Purûravâs, who destroyed the dâityas (ll. 8).

Of his family came Mâravarman, who ruled long, performed tulâ-bhâra (weighing against gold), and amâṭa-garbha (passing through a golden cow), and favoured learned men (ll. 12-15). His son was famed (pratitaḥ) as firm in battle (raṇa-diśa) (ll. 16). His son was named (abhidhakâ) Mâravarman, the lord of Bhû-sundari. Sundari indicates that this was the queen's name, and not the earth (ll. 17-19). Râjasimha (lion of kings) forced Pallava-malla to retreat (ll. 19-22), performed kanaka-garbha and tulâbhâra (ll. 23), and married the daughter of the Malay king. The Malayas-Mazhavas were a South Indian tribe defeated by Śînâvishnûn (S.I.I., II, 356) and Vinâyâditya (I.A., VII, 303). From her was born the king named Jaṭâla (Tâm. Sâdaiyan) (ll. 24-26). He is also called Parântaka, the son of Râjasimha, and was ruling when this prâkṣasti was composed by Varodaya Bhaṭṭa (ll. 29-31).
Then comes the Tamil passage. The Pândya *adhirája pal-yága* (of many sacrifices)-*mudu* (old)-Kudumi-*pérù-vazhudi* (the great king) granted Velvikuji (sacrificial village) in Pahanút-*kárum* to Nárr-kótran of Kórrkai to complete his sacrifice (*il. 32–38*). This king is mentioned in the Sangham works. The *Maduraik-kánti* (*il. 759–760*) refers to his many sacrifices, makes him an ancestor of its hero Talai-álan-kánam Néduñ-cëzhíyan, and calls him *pal-áslai* (sacrificial halls)-*mudu*-Kudumi. *Purra-nánurra* dedicates to him 5 lyrics. Kári-kízhár mentions him as a Saiva (*P.N., 6*). Néttimaiyár refers to his many halls (*ib., 9, 12 and 15*), and to the Parihái river (Parrái in Nánjimád) dug by his ancestor Nédiyón, i.e., *vájimíb-álambé ninrra* (of feet washed by the sea)-Pándya (*ib., and comm.*). Néduñ-pálliyattanára mentions him as king Kudumi (*ib., 64*). The foot-notes to these lyrics, by their original editor, call him *pal-yága-áslai-mudu*-Kudumi-*pérù-vazhudi*.

Then the village was in long (*nídu*) enjoyment. Since a gift is completed by handing over the deed, length of possession is not needed, only acceptance. So the mention of long enjoyment is a statement of fact, not a proof of possession. Then the Pándyas were displaced by the Kalabhras, who was later expelled by *adhirája* Kañjunkon (*il. 39–41, 45*). The Kalabhra occupation was thus only short-lived.

The Kalabhras were so prominent from c. 600 to c. 750 A.D., that Siìñhavishnum (*S.I.I., II, 356*), Narasiriáha I (*ib. 1, 162*), Vikramádityyas I and II (*I.A., IX, 129; E.I., V, 204*), and Vinayádityya (*I.A., VII, 303*) claim victories over them. But Varáha-mihrá (c. 500 A.D.) omits them among South Indian tribes. So they were prominent only after c. 500 A.D.

The Sangham works nowhere refer to the Kalabhras or their Pándya occupation. So they date before c. 600 or after 750 A.D. But the larger Cinnamáná plates make the hero of Talai-álan-kánam, (a later Pándya of the Sangham age), and the founder of the Madura Sangham, ancestors of the hero of Néveli (*il. 101–106*). The present plates make the latter the 3rd ancestor of its donor (*acc. 767 A.D.*); and none of his 3 ancestors, the earliest of whom was Kañjunkon, is called the hero of Talai-álan-kánam, though their exploits are related in detail. Neither was the battle petty, as it is proudly mentioned in Sangham works and the Cinnamáná plates. The Sangham age must hence date not after 750, but before 767 – 27 x (3 + 3) = c. 600 A.D.

The average for a generation is here assumed to be 27 years, as it is the interval between successive generations of fathers and sons, i.e., the age when the eldest son is born to an Indian king; unless the known dates indicate a different average for any group of kings.

The passage relating to the Kalabhra occupation runs thus:—*nídu bhukti tu(ytta pin, ajar-arija adhi-rájvarai ahala niki ahal-ištatta | Kañjunkon énum kali araian kaiikóndanai irakkiyatu pin, padù-kañdan=mušaita | paruñi pol Pándyádhi-rájan vélirpaµu, vítri-runda......vouvum kurrumbum paw-udan murukki...... | Kañjunkon (39–45).*

We can split up *kaiikóndanai* into *kaiikóndu* referring to the Kalabhra's act, and *adanaí* referring to the grant. But a relative pronoun must be construed with the next previous noun, here *ahal-ištatta*. Thus construed, the passage becomes meaningless. If *adanaí irakkiyapinn* means 'after the grant was resumed', we have no word to express the recovery of the kingdom, before Kañjunkon can rule. So *irakkiyatu* must mean such recovery.

Thus, if we split up *kaiikóndanai*, we must construe *kaiikóndu* with Kañjunkon, and *adanaí irakkiyapinn* with Kañjunkon, when both should, by grammar, have a common subject. So *kaiikóndanai* must be one word. It then refers to the Kalabhra occupation and Kañjunkon's recovery, as *irakkiyatu* means 'to lower,' i.e., undo another's act,
If the kingdom was recovered by an ancestor of Kadunkon, he must have been the next one, as nothing indicates other kings in the interval. But then we have no subject for irrapitum and nothing hints at an implied one. The context also indicates that Kadunkon himself recovered the kingdom, as, before his accession, he appeared like the sun springing from the ocean. The Pandyas seem to have been submerged by a disaster, from which Kadunkon was the first to spring up. The phrase 'appearing like the sun' is used later on (l. 52) in prefacing Nangasanman's exploits. The analogy shows that Kadunkon also became prominent by recovering the kingdom. Vedipitum is used in the same sense later on (l. 49, 52, 68—9). So Kadunkon himself recovered the kingdom; and the Kalabhras occupation was the act only of a single Kalabhra, himself expelled by Kadunkon (l. 49, 111—2).

Then ahalidattai, literally, means 'wide space'. The Kalabhra first annexed it; then it was recovered by Kadunkon. Only after accession, the latter subdued other kings and chiefs. So the ahalidam, that he recovered before accession, can only be the Pandya country.

Adhirajarat can mean that the Kalabhra deprived others, besides the Pandya, of their lands. But ahalidam means only the Pandya kingdom. So, why should the victories of an alien over other aliens be mentioned in a Pandya grant? Adhirajarat cannot hence include other kings. Neither can we construe both nikki and irrapitum with Kadunkon, as he defeated other kings only after accession. Also, such conquest must come after the recovery of his own kingdom. Adhirajarat thus applies only to Pandyas. Elsewhere also (l. 32, 41, 47), it applies only to Pandyas.

But, in the latter lines, it is in the singular, here in the plural. So the plural means at least 2 Pandyas. But, since there was only one Kalabhra, they must all be referred to his time, if they were all displaced. But there was no need to displace them all, unless the kingdom had been recovered by a succeeding king, of which there is no indication. So only the last of them was displaced; but, as he came of a long line of adhirajas, they may all be said to have been displaced through him.

Lastly, alavariya means 'countless', not 'incomparable', as nothing in it expresses comparison, or greatness. Alavariya adhirajarat, hence, means 'countless Pandyas through their last representative.' But there may have been many adhirajas both before and after Kadunjum. These plates thus fix the close of the Sangham age as not later than c. 600 A.C.

Mr. Vénkayya equates the Kalabhra with the Karmata of the Murti-dhanyar-purānas, who occupied Madura. But the Kalabhra was himself expelled, while the Karmata died in possession and issueless. The Kalabhra was succeeded by the Pandya, but the Karmata by Murti for want of a Pandya, and the Kalabhras and Karmatas were distinct tribes. Mr. Vénkayya says Nëdu-n-cëzhiyan expelled the Kalabhras; but the plates ascribe the feat to Kadunkon.

His son was the earth's crest-gem (avanti-cûla-mañi) Mårravarman (l. 46—48). His son was the Čera (perhaps through his mother) Śendan (l. 48—51). Mr. Vénkayya, not seeing that Sendan is part from Sëzhiyan by Vänavan and senkol, takes Sëzhiyan Sendan as the king's name.

Then comes a king, whom Mr. Vénkayya calls Śendan's son. But the plates, which always state the relationships, have here only avurru pachippirru, vazhi-ponru (l. 51). So he was only a descendant of Sendan. As other kings are not indicated between them, he directly followed Sendan. He was not Sendan's son's son, as it is nowhere so stated, the Velurpâläyiyam plates saying that Narasimma II was the putra-suñu of Paramesvara I (JERAS., 1911, p. 522), and the larger Cinnamanur plates saying that Râjasimha I was the putra of Parâṅkusa (l. 107). So Śendan's successor was his daughter's son, as the terms without
discredit indicate birth in another family. He is called Arikarsari (lion to foci), Anamassuma (condescending), Mapparvarman (I. 62). Mr. Venkayya says that he appeared on the Udayagiri. But the plates say only that he came out like the sun that rests on the middle of the Udayagiri (II. 51-52).

He won at Pâzhi and Nêlveli (II. 53-54). In the latter, Mr. Venkayya says he fought with Vilveli. Mr. K. V. Subrahmany Ayyar thinks that the Pallavas from Vilveli (Villivallam in Chingleput district) over-ran the Pândyas (Hist. Sketches, Anc. Dekh., pp. 123-5). But why should the plates, which claim victories over Coâs, Ceras and even Kurramâdhas, mention the Pallavas only through a village? The passage only means "the army fenced in (ceili) by bowmen (vil)" (I. 53), and all guesses as to whether Vilveli was a person or place are needless.

Then Mârâ destroyed the Kurramâdhas, won Sênnilam, many times defeated the Keralas "who ruled the whole earth unrivalled" and thus was then most powerful in S. India, captured the capital Kozi (Uraiyûr) of the Coâs, and performed many hiragga-purhhas and tullâhkhas (II. 55-60).

His son was king (ko) Sañdaiyan, who won at Marudur, destroyed the Ay-vel, and at the great city Mangala-pûra (Mangalore), the Mahâratha, and—was called Cera, Coa was Kurâta and Kôngas' king (II. 62-70).

The Ay-vel are the Ay kings of Nânjirâd in S. Travancore, whose inscriptions were published in Trav. Arch. Ser. Mr. Venkayya read the name as Ayâ-Vel, but, rimeing with ey (II. 63-4) and tiday (II. 94-5), it must be Ayv-vel, and even the dot is seen in the latter lines, though its use is not uniform in these plates. The Sangham works also have only Ay-Andiran and Ay-Éyinan, and we have a place Alykudi, even to-day.

Mahâratha indicates a Câlukya, but Dr. Dubreuil's equation with Vikramâditya I (Pallavas, p. 68) is untenable, as the latter fought at Peravâlanallûr, not Mangalapura. His guesses as to the relations of the Pallava and Pândya Râjasimhas are based only on their identical titles.

Sañdaiyan's son was Mârran (II. 71, 88). Mr. Venkayya, mistaking mânâr Mârran (Mârran of the horse-chariot), thought the name was Ter-Mârran. But this ignores mân. He also constructs mânâr Varatayan (Iraiyánâr: Abâppurâ—st. 31, 42, 59, 109, 298, 325) to hint at a king Ter-Varatayan, when Varatayan was only a title of Nêdu-mârran.

This Mârran fought at Nêduvayal, Kurramâdhai, Mammâ-kuricei, Tira-mangai, Pûvalûr, Kôdum-pâlûr, the Pallava at Kuzhumûr, and at Pêriyalûr, crossed the Kâveri and subdued Kông of the Mazhuvas (Mazha-kôngam) (II. 72-81). At Pânjik-Kôdumûdi, he worshipped Puspati (I. 82) with gold-heaps and gems (I. 83). He then allied himself by marriage (sambandham) with Gangâ-râja of the Kôngas (Kôngaravan) (II. 83-4). This refers to his marrying the Mazhava princess. So she was the daughter of Ganga-râja, the Mazhava king of the Kôngas. Then he performed countless gosakasras (1000 cows), hiragga-purhhas and tullâhkhas, and renewed the walls named (ênum) Kôjâl, Vanei, and Kozi (II. 84-7).

Mr. Venkayya, ignoring ênum, mistook the walls for those of the Pândya, Coa and Cera capitals. But all the walls might have been in Madura and only named after the other capitals in memory of a previous conquest of the Coâs and Ceras. But renewed indicates the conquest as this Mârran's grandfather's. It is more natural for a king to have renewed his own and not other's walls.
His son Nēdun-jādaiyai defeated the Pallava at Pēṇnāhādam, south of the Kāperi, and the Ay-vel and the Kurrumbas at Nattakkurumbu (ll. 88, 92—96). His titles were Tennavanava (Pāndya and Cera), Śrīvara (lord of fortune), Śrīmanchara (charming with fortune), Śinaccemha (angry Cola), Punap-prāhiya (of dry-land Ceras), Vitakalmasha (rid of impurities), Vinaya-viruta (famed for humility), Vikrama-pāraga (of unbounded valour), Virapāraga (first of heroes), Marut-bala (strong as wind), Mānya-sāsana (of honoured command), Manu-pama (like to Manu), Mardita-vira (of trampled heroes), Giristhira (mountain-firm), Gīti-kinamra (a centaur in song), Kṛpālaya (home of mercy), Kṛtāpadana (of finished works), Kālipaḥai (foe of Kāli), Kaniṣṭha-nisṭhura (merciless to the evil-minded), Kārya-dakshina (skilled in works), Kārmuka-Pārthha (Arjuna-like bowmen), Parāntaka (destroyer of foes), Pandita-vatsala (patron of learned men), Pāra-vāna (contented), Pāpara (fearing sin), Guna-grāhiya (appreciating merit), Gūḍha-anirnaya (secret in counsel) (ll. 97—102).

In his 3rd year, a citizen, fallen in fortune (pāṇu-nāttava), and not, as Mr. Vēnkaiva says, the palace-singer, of Madura complained to the king that Velvikudi, granted to his family by the king's ancestor Paramēsvara Kūndumai, had been resumed by the Kālāhras. The king smiled unbelieving (nanṟṟa-nanṟṟ-ēnṛra), and asked him to prove the old grant by evidence (nāṟṟal). When it was so proved, the king renewed the grant to Kāmak-kāṇi Iśvaran Singan of Kōrrkai (ll. 103—118, 134).

Mr. L. D. Sēmikançu Pālái is puzzled that the king agreed to accept as evidence of the grant the oral testimony of the villagers, though more than 7 generations had passed, since possession was lost. But the plates only say that the king wanted the grant to be proved by evidence, as nāṟṟal is from nāṟṟu, 'to establish', and that it was so proved. So the gift must have been proved by producing the deed, which remained, even after possession was lost.

The Ājapnti, i.e., the executor, who is usually the grantor himself, or, if it is a king's grant, the yuvarāja, uttara-mañtri (premier), or district officer, is here Mārran's son Kāri, of Vaidya caste, and title Maṃḍeṉa-mangalap-per-araiṇan, a descendant of the Karavandapura (Kālakkād in Timmēvulli District) family (Karavanda-puṟattava-kulat-tonru), settled there by the previous king (pāra-rāja) Mārran for services in defeating Gangāraja of the Kōngas and, at Vēnba, the Vallaṭha, and negotiating Mārran's marriage with Gangāraja's daughter (ll. 126—9, 132—3). The title Vallaṭha is normal to the Cālūkyas, and, as this battle was fought about the time of Vikramaḍītya II's invasion in C. 740 A.D., and he claims conquest of the Pāndyas also in that invasion (E. R. IX, 205), this Vallaṭha must be Vikramaḍītya II. The Kōnga's king hereness mentioned as having married Gangāraja's daughter must be Mārran, who won that title by conquest.

Then a donee Mūrti Ēyina (ll. 136), and Sāṭtan Sāṭtan, or, Senāpati Eṉādī, who wrote this Tamil eulogy are mentioned (ll. 139—40). Next follow Sanskrit verses, which mention the Ājapnti as Mangala-rāja (the auspicious chief), Madhura-tara (of sweet manners), Sāstra-vit (versed in sciences), Kavi (poet), Vāgmi (eloquent), a Vaidya, resident of Karavandapura, and the usual imprecatory stanzas about the making, protecting, and violating of grants, cited from Vaishāvya-dharma (perhaps the Vishva dharma-purāṇa, (ll. 141—59). The engraver was Yuddha-Kesari (lion in battle) Pērum-papal-kāran (the great drummer), (ll. 155—).

I now fix the date of these plates. The last kings of the Sanskrit and Tamil parts are identical, as they were both sons of the Mārran, who married the Malayaprincess, named Jaṭila and Parāntaka, and ruling at the time of the grant. The Ājapnti was the builder
of the Anaimalai temple \[E.I., VIII, 317–21\], as both were Kārī, sons of Mārran, Vaidyas, residents of Karavandapura or Kalakkūṭi, Madhurāra, Kāśi, and Māvenda-mangalāppuṇḍrārāyana. So they served the same king Mārāṇañādaya (Anaimalai Inec., Tam. part), named Jāṭila (Veḻikudi plates, Skt. part), and Parāntaka (Anaimalai Inec. Skt. part). So the king’s name was Jāṭila Parāntaka, and udānav in Nēduñādaya is only an epithet.

The Sāṃskṛta part of the Anaimalai inscription says that Mārāṇa-Kāri built the rock-temple to Viśṇu (Narasimha) as the man-lion, and consecrated the image (kṛta-pratikātthah) on a Poṣan day (Sunday and Revati) of Kārttika in Kali 3871 Expired 4th Nov. 770 A.D., and gave grants to Brāhmaṇa, as usual on such occasions. But, says the Tamil part, he died before he could perform nirattalillt, and so his younger brother Mārāṇa Eyiṇa, who succeeded him as uttara-maṇtri, built the outer hall and performed the ceremony. This Eyiṇa had the title Pāṇḍi-mangalā-viśali-āraiyāna. Mr. G. Vēṅkota Rao thought nirattačittāl was the consecration ceremony. But it had been performed by Kāri himself. Mr. T. A. Gopinātha Rao read the word as nirattalittu to mean “completed the outworks and gifted them.” But then we should have nirappi, not nirattu, as nirattī can only mean ‘levelled,’ never ‘completed.’ Even nirappi means ‘filled,’ not ‘completed.’ The vowel also in ni is long. So we must read nirattalittu, i.e., samprekshaṇa (Skt.) = ‘sprinkling.’ The omission of the dot is not unusual. Mr. Rao objects that we should then have tēlittal, not talittal. But talittā is used for ‘sprinkling’ in Ainākuru-nūru (l. 328). So the ceremony was again performed to consecrate the outworks, which took time to complete.

Mārāṇa-Kāri, thus, died in a month or two of the image-consecration and before the outworks were completed, i.e., about the close of 770 A.D. The Veḻikudi plates, of which he was Ājñapti, must date before this event. In Parāntaka’s third year, Mārāṇa-Kāri was uttara-maṇtri; as he was chosen Ājñapti. Early in 771 A.D., he was succeeded by his brother Mārāṇa Eyiṇa. But, in the sixth year, the mahā-kāmpata (great feudatory) was the Vaidya Sāṭṭan Ganapati Pāṇḍi-amta-mangalā-āraiyāna of Karavandapura (l.A., XXII, 67). As the title mahā-kāmpata was applied only to the premier (cf. its application to Amēnuvarman) (l.A., IX, 163–94. Nos. 5 and 6; 8. Levi: Nepāl, III, Nos. 9, 12–5), Sāṭṭan Ganapati seems to have displaced Mārāṇa Eyiṇa. Allowing the latter at least 2 years, the close of the third year falls in 770 A.D., and the king’s accession dates 767 A.D.

I now discuss the sixth year inscription referred to. Mr. Vēṅkayya took the Nakkan-kōṭri, builder of the temples to Durgā and Jyeshtā, for the wife of Sāṭṭan Ganapati. Mr. Gopinātha Rao objects that the plural avurkku makes her the queen. Here, he confused the plural avurkku (avur+ku) with the singular avurkku (avun+ku), and the king also is mentioned only in the singular (cf. Śādāyurkku and avurkku). So Nakkan-kōṭri was the wife, not of the king, mentioned early, but of Sāṭṭan Ganapati, mentioned just before. If she were a queen, her usual titles should have been mentioned. It is also more natural for a woman than the queen to add her gifts to the temple and tank that Ganapati had repaired; and if the queen were the donor, she should have been mentioned before the mahā-kāmpata. So Nakkan-kōṭri was the wife of Sāṭṭan Ganapati.

Mr. Vēṅkayya equates Mārāṇa-Kāri and Madhura-kavi ājvār. But the latter was a Brāhmaṇa of Tiruk-koḻūr, while the former was a Vaidya and descendant of a family settled in Karavandapura by the previous king. So it cannot be argued that the ājvār, though born at Tiruk-koḻūr, lived at Karavandapura, after entering the Pāṇḍya service. Besides, he toured in N. India till he first met Nammāḻvār after the latter’s sixteenth year. So Nammāḻvār was not named after Madhurakavi’s son; and Nammāḻvār had been named long
before he met Madhurakavi. Mr. Gopinatha Rao makes Mārraṇ-Kārī the father of Nammāl-vār=Kārī-Mārran. But Mārraṇ-Kārī’s father was Mārran, while Nammāl-vār’s father was Pōrrkārī; and Nammāl-vār was a Vēṣaṇa of Kuruhūr, not a Vādyan of Kāḷakkād. As the Ānaimalai temple had to be completed by Mārraṇ-Kārī’s younger brother, perhaps he had no son. If Nammāl-vār had been Mārraṇ-Kārī’s son, he would not have omitted to sing his father’s Ānaimalai temple, when he sings the Tīru-Mohūr temple hard by (Tīruchyōmōḍhi, X, i).

Mr. Venkayya says that Tīrumangalai-ālvār came a decade or two after Nammāl-vār. But Tīrumangal, who mentions Vairamegha (a title of Rāṣṭrakūṭa Dantidurga, who defeated the captor of Kāṇe before 754 A.D.) (E.C., Gb. 61, XI, Tk.; E.I., IX, No. 4) as being bowed down to (vaṇgum) by the Tcondai king of Kāṇe, and as having besieged (tan vali sūzhuna) Kāṇe (Pēriya-tīru-mōḍhi, II, viii, 10), wrote before 754 A.D., as Dantidurga was followed soon after by his uncle Kṛṣṇa I; while Nammāl-vār sings about Śrī-vara-mangalam (Tīruchyōmōḍhi, V, vii), the name given to Velankūri by Jāṭila Parāntaka, when granting it to Sujjata-bhaṭṭa in his seventeenth year=783 A.D. (I.A., XXII, 71), and so wrote at least thirty years after Tīrumangal.

THE MĀHISHMATI OF KĀRTAVĪRYA.

BY KANAIYALAL M. MUNSHI, B.A., LL.B.

Different scholars have claimed different places as being the site of the ancient capital of the Haihaya king Arjuna, Kārtavīrya, but no final and incontrovertible conclusion has been reached yet. It will therefore be useful to suggest a few considerations in support of the view which has been put forward by Śrīśīla Chandra Vidyārṇava in his appendix to the English translation of the Matsya Purāṇa published by the Panini Office. According to that view the Māhishmati of Kārtavīrya was situated at the place where now stands the town of Broach (Bhṛigu-Kachha) in Gujarat.

It is easy to ascertain the characteristics of this Māhishmati, originally a capital of Naṅga, son of Karkotaka. Kārtavīrya captured it and founded Māhishmati. It is admitted by all authorities that this city stood on the Narmadā. In referring to it all authorities further agree in indicating its proximity to the sea; and in distinctly mentioning that the tidal waves of the sea came right up to the city and that it was a base for naval power. When he (Kārtavīrya) agitated the waters of the river in his gambols, the Narmadā trembling with fear at his sight and becoming highly astonished surrendered herself to him. He alone with his thousand arms swelled it by putting the water of the sea into it; and increased it as it increases in the monsoon. And the ocean being thus agitated by his thousand arms became subdued by him, and he extended his seapower so that the residents in the Pātāla became inoffensive and quiet.”

Somehow this peculiarity appears to have been lost sight of by those who have tried to locate this city; but it is so clearly given in the Purāṇas that it admits of no doubt on this point.

1 Published by Sudhindra Nath Vasu, Panini Office, Bahadurganj, Allahabad.
2 Matsya P., XLIII, 29-30; Vāyu P., XXXII, 26; Harievādha I, XXXIII, 28.
3 Ibid., XLIII, 31; ibid., XXXII, 28; ibid., XXXII, 28.
None of the cities on the Narmadā which have been heretofore identified as Māhishmati stands where the tidal waves could conceivably have reached. The only place on the Narmadā which could have been possibly described in this manner must have stood somewhere near the site of the present city of Broach, which according to Hieun-Thsang stood very near the sea in his time.4 

Being the capital of Kārtavirya’s kingdom it must have occupied an important position in the portion of the country over which he held sway. Kārtavirya is called the lord of Anūpa.5

Anūpa literally means a place near the sea or a marshy place, and was applied to various tracts near the sea.6 In the Mahābhārata times the word Anūpa was applied to a kingdom apparently insignificant, on the west coast.7 It also appears that Surāṣṭra, Anūpa and Anārta were contiguous countries and that Anūpa lay to the south of Surāṣṭra.8

These references show that the only portion which could be called Anūpa and which could have a capital situation on the Narmadā must be the portion of Gujarāt between the Mahi and the Tapti.

The extent of Kārtavirya’s dominions can also be ascertained by the names of his immediate descendants, which are in reality either the names of the provinces which formed part of his empire, or the names of the different tribes which went to make up the Haihaya and Tālajanga races of which he was the chief. These names are given as Śūrasena, Śūra, Tālajanga, Avanti, Vaiśhottara, Shāhyāta, Bhoja, Tundikera, and Anārta.9 Śūrasena is Mathurā. Śūra appears to be the tribe which gave its name to the peninsula of Kāthiawar the name of Surāṣṭra. Avanti is Mālwa. Anārta is old Gujarāt with its old capital Kuṣasthali (Dwārkā). Vaiśhottara or Vaiśhavāya is a country to the west of the Vindhyas.10 Kandikera or better Tundikera is also a name of a tribe near the Vindhyas.11 Bhojas appear to have settled to the east of Arravali and their kingdom was known as Shālva in the Mahābhārata times.12 The dominions of Kārtavirya therefore appear to be bounded by Yamunā on the north-east; Vetravati or Betwa on the east; Narmadā on the south and the sea and the desert of Rajputana on the west. The extent of this empire clearly shows that its most important portion was Anūpa, i.e., Gujarāt and Kathiawar. And neither Manḍala13 nor Maheśvar14 nor Manḍhātā15 occupies a central position with regard to this country. It would therefore be more natural to expect the capital of this empire somewhere nearer the sea and being on the Narmadā, it must be somewhere near Broach.

During the Mahābhārata times Kārtavirya’s country and its capital Māhishmati appear to have ceased to exist except as a mere tradition. In those times Āryāvarta except for the kingdom of Vīdarbhā was bounded on the south by Narmadā for all practical purposes and

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4 Cunningham’s Ancient Geography.
5 Mbh., Vana p., cxvii, 10.
6 Mbh., Udyoga p., xix, 9; Vāyu P., xxvi, 36; Hari II, xxxvii, 29.
8 Hari II, xxxvii, 29-40.
9 Matsya P., xili, 46-49; Hari I, xxxiv, 49.
10 Matsya P., cxiv, 53-55.
11 Pargiter’s Mārkaṇḍeya P., 344.
12 Mbh., Vana p., xiv, xx, xvi, celi; Hari I, xxxvii.
13 (1837) JASB., 622; Cunningham’s Ancient Geography, 488.
15 (1910) JRAI., 425; Pargiter’s Mārkaṇḍeya P., 333 n.
consisted of well defined kingdoms. Except for stray references to some insignificant Anúparája, the kingdom of Anúpa had disappeared. None of Kártavirya’s line ever appears to have reigned in Māhishmati after him. The only king of Māhishmati spoken of being Nila, who is referred to hereafter. Jayadhvaja, a descendant of Kártavirya, is a king of Avanti.

Kālidāsa in the Raghuvamśa mentions a king Pratipa in Kártavirya’s line holding sway at Māhishmati. But neither the epics nor the Purāṇas mention any such name in his line and the poet seems to have given a local habitation, name and a traditional lineage to an imaginary king with a view merely to heighten the literary effect of the situation by a recital of the glorious deeds of Kártavirya.

On the contrary, it is quite clear that in Kālidāsa’s time no city of the name of Māhishmati with the memories of Kártavirya attached to it was known to exist on the Northern bank of Narmadā. Because had there been any such city, Meghadūta on his way from Amarakanṭaka to Vidiśa and Ujjain would not have failed to halt over the town where once the thousand armed Hsihaya ruled and thus to give to the poet an opportunity for an eulogistic outburst.

The Māhishmati of the Mahābhārata and the Purāṇas is the city where lived a tribe designated as Mahisha, Māhishaka, Mahishika or Māhishmaka. There is also a river Mahishikā near this city.

The position of this city could easily be ascertained on a reference to the Epics and the Purāṇas, all of which agree in considering it a country of the Dakhinapatha. Sahadeva comes to it not only after crossing the Narmadā, but after conquering Avanti, Bhōjakaja, Kośala and Prākkośala—perhaps the same as Mahākośala of Hieun Thang. The kings on the banks of the Venya (Vainganga), the Pulindas (Pulmadai of Ptolemy) and Kishkindha. The Avanmedha Parva puts Māhishaka between Andhra and Kollagiri, the Bishma Parva with the southern countries like Karnātaka. In the Bāmāyaṇa, Kish. K., it is placed between Vidarbha and Rāṣṭakī on the one hand, and Kalinga and Dāṇḍakāraṇya on the other.

In the Māteya Purāṇa it is placed between Pāṇḍya, Kerala, Chola on the one hand and Kalinga, Vidarbha, Dāṇḍakā and countries on the Narmadā on the other. Further it is not mentioned as one of the countries on the western extremity (as a matter of fact, surrounding) the Vindhya though Kishkindhaka which is to the north of Māhishaka is placed there. The Mārkaṇḍeya Purāṇa places it between Mahārāṣṭra and Kalinga.

From a careful perusal of these lists the following conclusions can be deduced:

(1) That Kishkindhaka was near the Vindhya but Māhishaka, which was to the south of it, was not.

(2) That Māhishaka was to the south of Narmadā and not quite on its southern bank.

That it was further to the south of Vidarbha and between Kalinga, Andhra, Kolлагiri and Dańḍakā. These countries are now identified beyond controversy.

That at that time the town known as Māhishmati was neither on the north bank of the Narmadā, nor anywhere near the sea, nor within that portion of the country which could be identified with Anûpadesa.

These conclusions leave no doubt whatsoever that the Māhishmati of king Nila was not the Māhishmati of king Kārtavirya.

But if anything more was required the description of Māhishmati of Nila, as given in the Mahābhārata, Sabhā P., would be sufficient to make its identification with the city of the Great Haihaya king impossible.

King Nila though at one place called king of Anûpa (a clear case of transfer of traditional epithet) is neither a Haihaya nor a Yādava nor one reputed to have descended from some eminent founder of the families of Āryan kings. His people are not Āryans of any well known stock but Nilāyudha's or Līlāyudha's. They are a degraded people who have given up the sacred rites, and whose easy morals have nothing in common with the high standard imposed by Āryan civilization. And therefore Māhishmati of Nila was a city of a non-Āryan people and could not be the city of the king whose righteous deeds and famous sacrifices were the admiration of posterity.

There was also a third city by name Māhishmati founded by Muchkunda, the son of Māndhātā, at a place where the Vindhyā and the Rāksha mountains meet. That city appears to have disappeared altogether.

There is also no doubt that during the post-Mahābhārata and Buddhistic times there was a town somewhere to the south of the Vindhyā which was called by the name of Māhishmati or Mahèshmati. It also appears that on account of the identity of names those who have sought to locate Māhishmati have naturally found great difficulty in finding out a suitable place which can answer the description of the Māhishmati of Kārtavirya, of Nila and the one mentioned in Mahābhārata. Whether the two cities last mentioned were situated on the site of Mandla or of Chauli-Maheshwar or of Mandhātā does not affect the question as to where Kārtavirya's capital lay.

A close examination of the events which followed the destruction of Kārtavirya's power discloses the reason why Māhishmati and Anûpadesa of that king disappeared. Jåmadagnya Rāma appears to have destroyed the power of Haihaya king, and under his lead the Bhriguus appear to have taken possession of the most important part of the dominions vanquished. The Sūrpāraka which Paraśurāma called into existence was the country which stretched from the north of Narmadā to Sopara near Bombay. There appears to be no doubt that the banks of the Narmadā from Broach up to the very mouth of the river were considered sacred to Bhrigu and Jåmadagnya. Of course we do not find the name of Bhrigu-kacchha applied to any tract on the banks of the Narmadā in the Mahābhārata times; but looking to the extent of Sūrpāraka it is quite clear that the tract which was

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31 Ibid., Anushāsan, xxxiii, 22.
32 Ibid., Saśāha, xxxiv.
33 Hari I, xxxviii, 19.
34 Mbh., Saśāha, xxx; Vana P., Ixxxviii, cviii; Sānti P., xlix; Anushāsan P., xxv, 50; Hari II, xxxix, 28.
35 Matyā P., xvii, 33–34.
subsequently known as Bhrigukachha was included in Śūrpāraka. A part of Anūpadeśa therefore appears to have been included in Śūrpāraka and only a small kingdom on the west coast known as Anūpa survived in the times of the Pāṇḍavas.

All these facts leave no doubt in my mind that the wrath of Rāma was not only carried to the extent of destroying Kārtavirya’s capital but even of obliterating its very existence by including it in Śūrpāraka; and that it was at some place near Breach.

MISCELLANEA.

MULTIPLE ORIGIN OF TECHNICAL AND COMMERCIAL TERMS.

The question of the origin of Anglo-Indian terms has frequently been raised in this Journal and in discussing those used in the days of the Scat-ter-goods, Vol. L, Supplement, pp. 7, 11, it was shown that such words as “dimity,” “taffeta,” and the like had at least a double and sometimes a multiple origin. That is to say, the Oriental term dimyat was applied to a certain fabric of European origin, which was known in Europe as “dimity,” though dimyat really meant a fabric exported to the East through Dimyat (Damietta in Egypt) and had no etymological connection with “dimity.” Later on English merchants in India bought and sent to England a fabric, called dimyat, or “dimity,” because of its general resemblance to the familiar “dimity” of Europe. “Dimity,” as a term has thus come to have a double origin, European and Asiatic. The history of “taffeta” as a commercial and technical term is much the same, as it came to be used for fabrics of both European (taffeta) and Asiatic (tafta) origin.

The object of the present note is to show that the origin of technical commercial terms generally may have a twofold source in folk-etymology and commercial custom respectively. This by way of warning to the searcher.

In former days an Inn in England was known solely by its sign, say a bull, a gate, a goose, a gridiron, a rose, a crown, a shoulder of mutton, a cucumber, and so on. The name of the sign was commercially far more important than that of the proprietor of the Inn. Travellers went to stay at the Bull, or the Gate, or the Goose, or the Gridiron, or the Elephant, or the Castle, without troubling to know who the owner was. When, however, it became necessary or convenient to a proprietor to transfer his premises to, say, the Bull from the Gate, or to the Goose from the Gridiron, he sought to entice both his old customers and those of the former proprietor of his new premises to the new combined Inn, which he therefore named the Bull and Gate, the Goose and Gridiron, the Elephant and Castle, without reference to the incongruity of the names they coupled. Messrs. Larwood and Hotten, History of Signboards, quote an advertise-
firm after there has been no Smith or Jones or Robinson in it for more than a generation. In India we have the instance of Sri Jamsetjee Jijibhoy, Bart, in perpetuo as a personal name, let alone old established firms.

That the mental tendency above indicated is universal is shown in the fact that in a Swiss town in which this note is written, I find such Hotel names as follows; Palace et du Cygne (Palace and Swan); Grand et des Alpes (Grand and the Alpes) not Grand Hotel des Alpes which has a different sense altogether; Parc et Lac (Park and Lake); Belmont et Chateau (Belmont and Castle); Excelsior et Bon Port, and so on. In a French Provin-
cial town I came across a delightful incongruous Inn sign, Du soleil et de L’Ecosse (the Sun and Scotland); and there is the well-known Hotel at Marie-
selles, Du Louvre et de la Paix (the Louvre and Rest). In each of these cases there has been an amalgamation of the old proprietaries into one concern.

The moral of all this is that searchers in tracing the history of international terms must be on the lookout for folk- etymology arising out of custom.

R. C. Temple,

BOOK NOTICE.


This is another of Mr. Grahame Bailey’s invaluable records of Himalayan speech, bearing date 1920 on the cover and 1915 on the title page. The War no doubt is responsible for what looks like a long delay in publishing. It is in fact a supplement or continuation of his Languages of the Northern Himalayas, Vol. XII of the same series, and between the two books Mr. Bailey has given us an account of 41 of the Hill Dialects. Indeed, so closely are the two accounts connected and interwoven that the student must use them together.

The dialects examined in this volume belong to the Tibeto-Burman, 2; Lahindia, 2; Western Pahari, 9; Panjabi, 2. In addition are notes on the secret vocabulary of the Qalandars, Qasvins and the Panjabi gamblers. A notable collection.

Mr. Bailey goes into his subject with a thoroughness and a detail that is delightful to the student, but at the same time rather alarming to the helpers he would so like to encourage. Transliteration, or rather transcription, and the attempt to reproduce sounds with exactitude on paper can be so complicated as to defeat their own end to a greater extent than scholars perhaps realize. One reason is that hardly two people speak quite alike. The pronunciation of words and sounds varies in a remarkable degree even amongst the recognized educated masters of a language. Witness the efforts of the compilers of the Oxford English Dictionary to get at the “true” pronunciation of many English words. Then again any form of writing must be at bottom a question of conventional signs (like speech itself for that matter), which, as long as they are understood, answer their purpose. Just as any approach to the conventional sound and use of words answers so long as it is understood. So does any conventional method of reproducing them on paper also answer—so long as it is understood, whether it be a recognized alphabet, syllabary or ideogram, or combination of signs that can be so explained as to be intelligible. But to any except very special students, there is a limit to the number of these signs which is quite quickly reached in practice. Philologists and phonologists are apt to forget this and to put so many special signs on paper to express their meaning that they do not actually succeed in doing so. Witness the official monographs on the North American languages.

Mr. Bailey makes an appeal at p. vii of his Preface; “Here I could turn to those whose business or pleasure takes them to places where unknown or little-known languages are spoken and appeal to them to make an attempt to elicit from the people facts of grammar and pronunciation and to add to the sum of human knowledge by giving these facts to the public.” I hope he may be successful in his appeal. I made a similar appeal as to the collection of legends and stories nearly 30 years ago in my Legends of the Panjab. It has borne some fruit; but not a satisfactory crop. Perhaps the cause has been that I asked for the ipsissima verba of the native tellers of tales as well as a translation, and that may have frightened would-be helpers. So the danger I perceive in getting people to follow Mr. Bailey and those like him is that the detail of the approved method of record may frighten them. It is not every one that has the ear to follow the niceties of the sounds produced by speakers of vernaculars, or the special knowledge of the conventions by which they are recorded with pen and ink. Then again, years ago I put on paper my efforts to record dialects and languages spoken in Burma and the neighbouring countries, and still more years ago I tried to do the same for the Panjab and for the speech of some of the very people exploited by Mr. Bailey, only to find as time went on that the approved method of record had become changed in both cases. So my records, though given to the public, cannot apparently be used by it. I do not make these remarks to detract from the great value of Mr. Bailey’s work to advanced scholars and students, but to show the
unlikelihood of many following in his steps unless there is a fair prospect of their efforts becoming useful to others.

Having dwelt for years among peoples who used tones as a principal element in speech, I could not help observing the importance of being able to distinguish them on paper, and also the difficulty thereof. I also observed the immense difficulty that strangers, with whom the use of tones was a minor matter (for speakers of all languages use them colloquially), had in both learning and using them. Englishmen in Burma have to get along without any or at best a limited use of them, and yet their use of the language is understood by the educated and more intelligent people they have to deal with. Speaking to a yokel is another matter. The Chinese have got over the difficulty in a fashion by expressing them on paper under a system of undisguised ideograms, and the Burman, Talaings and so on by a system of "ascents," and then we have Sir George Grierson's idea of diacritical strokes. Other methods have been tried: e.g., special spelling, as in Panjabi. But whatever the method, it has to be specially learnt on paper, and when learnt, the difficulty of the student remains in the accuracy of his own ear. So great is this difficulty and the consequent uncertainty of accurate, and therefore scientific, record, that it is quite a moot point whether, except in cases where tone is an essential feature of a language, it is advisable to ask any but a specially qualified observer to note tones on paper at all.

In such hands as Mr. Bailey's the record of tones is of the greatest importance in explaining linguistic changes in the history of words. On p. xi. of his Preface occurs the following important passage:

"The average Panjabi appears quite unable to say a pure h (other than a kh, etc.), and will always substitute for it either the deeper or the high tone, yet in daily conversation he frequently uses a pure h instead of a after a vowel. Thus for the sentence mai tenn dama da paisa dite sikhi, I thee to telling-am ten pice give were-by-him, i.e., I tell you he gave ten pice, he will say mai tenn dama da paisa dite kahi, where all the aspirates are pure and non-sound." Here we have it seems to me an acceptable explanation of the well-known change of s to h in the Indian languages, and even of the use of h in other languages to express the s of borrowed Indian words.

Mr. Bailey's remarks (p. xii) on the glottal stop, so very observable in German and common in much other speech, are worth reading, but I greatly doubt whether it is best represented by (') as in the sentence: "what on 'earth is the matter?" The late Mr. A. J. Ellis (now long dead, alas!) had a fertile brain in devising means to express such things, and his ideas might well be studied even by the latest scholars. He used an inverted stop to express an accentuated syllable, thus: (') "pronounced by many Englishmen and Educated Scotsmen." I feel that this device is not only better but easier to print than (') to express the glottal stop: thus, "what on 'earth is the matter?" and "what you want is no 'what we want." I fancy Sir George Grierson's strokes to represent tones have come to stay, as in pa, po, pa, po, but nevertheless I am not sure whether pa, po, pa, po, would not be as easy to grasp and give the printer less trouble.

Putting Mr. Bailey's actual method of representation to the test, I would note his remarks on the pronunciation (governing his transcription) of Pùrik (a Tibetan dialect). On p. 2 he talks of "sounds not represented in the [R. A.] Society's alphabet." One of these is unvoiced (i.e., 'soft' or 'hard') h, like the h in Welsh, which is not a kâl or a b or h: it is simply t unvoiced. He says: "it is heard in llânpôis." I cannot help wondering how his readers will pronounce this word to themselves as a result of the explanation. It also makes one wonder if one has a right appreciation of such Welsh words as lânpô, and of such names as Lloyd, Llanelli, or Llwehwy (anglicised as Loughor): also of such sounds in the allied (to Pùrik) Burmese language as that of the common word which the English usually spell bâd and the Burmese by the ligature representing bâd.

Let us take another instance which Mr. Bailey gives on p. 3. He writes: "If one asks a native to say the word very deliberately in two syllables he will say llyag-mo, but if he says it quickly he will say llyag-mo or possibly llyag-mo, where the g or g are pronounced in the same part of the throat as g. The numerals give other examples; thus, we have sognis or sognis or sognis, thirty-two. This holds for any g which is immediately followed by a sonant consonant. In fact, we may say generally that any surd (unvoiced) letter is liable to be changed to the corresponding sonant if a sonant consonant follows, and s may become z, as in mës or mëz, two, t may become d, and so on."

To my mind this kind of change from surd to sonant is inevitable, and is it worth while to distinguish it on paper? Does it help etymology to do so? Take the English sentences: "I missed seeing him" and "A mist arose." Is there any difference in sound in these sentences as spoken between 'missed' and 'misted'? Should we gain anything by writing both as mist? So do I ask: is anything gained by writing llyagmo for llyagmo? Or by distinguishing between sognis, sognis and sognis on paper?

Take an expression, such as one may find, as written, in an American book on science; "Ther wer six words." Does the spelling here
indicate anything more than that educated Americans do not pronounce the English language as do educated Englishmen? Is anything else really gained by it? Take again an analogous case of reproducing vowel sounds on paper. There is a distinct difference to the ear between the English boot and broad, white and wide, mate and made, corresponding to what I think Sir George Grierson has somewhere defined as "long" and "short" long" vowels. But ought the distinction to be made on paper? Are not the above quoted precisely the same vowels as sounded respectively before surds and sonants? Are not the distinctions inevitable and therefore not worth recording? Would it be worth while to teach that there is in English a plural in s and a plural in z, and then to write hurt and bust, or jump and crumble?

What I am driving at in these remarks is that there seems to me to be a tendency nowadays towards over-refinement in linguistic representation liable to defeat its own end. Speaking is one method of communicating a language with its own conventions; writing is another with its special conventions. It is not possible to exactly represent the one by the other, especially in view of the fact that the conventions in speaking are always inconstant, not only among living speakers, but also among successive generations of speakers; and I am not at all sure that the same is not true of writing. Is it really worth while going further in representing sounds on paper than the accuracy essential to correct reasoning in philology and etymology? No two things in Nature are ever quite alike. So no two observers ever hear exactly in the same way and no two people can ever convey exactly the same sound to each other on paper. That is why I am pleading against over-refinement, and for not going beyond the point that leads to a fair mutual understanding between scholars.

These observations are true of other senses. No two persons see exactly alike. I know a colour other people call "red," and so I call it "red." We then understand each other, but whether the shades of colour called "red" that all our eyes see are the same is another matter. Those who know Upper India are aware that there is a wide range of shades or even colours which the natives call "red," but when a man tells us that the colour of indigo is "red," and then proceeds to talk of his "red ghār," we know that he does not mean that he has a red blue horse. Scientific observers have tried to get over the difficulty by creating books of grades and talking of Brown's No. 63 or of Somebody-else's Red 15. This involves the possession of certain books of printed colours and referring to them each time a colour is described, and I am not sure that in order to really grasp a phonologist's reverse e and so on one ought not to have a dictaphone. The fair sex, to which descriptions of colour are so important, has faced the difficulty in its own practical and to it satisfactory way by describing shades by adjectives of reference and have produced the glorious uncertainties of "olive green," "grass green," "peacock blue" and so on. The moral which I would plead is attached to this: Don't go so far as to frighten away those who have the opportunity of recording the speech of the dwellers in remote places difficult of access.

Having made my little grumble, I wish to express a whole-hearted gratitude to Mr. Bailey for the care and conscientiousness, obviously involving long and very great labour, with which he has introduced us to a most difficult and philologically important series of dialects, and for the hints he has given us as to the directions in which further study will be useful, though any one following his footsteps worthily will have to be very well equipped for the purpose.

In addition, he has given us some most useful notes on the argot of the Qālândars, and the secret words of the Qāsāls and the Panjābi gamblers. I agree with Mr. Bailey in believing secret words and slang to be of linguistic value, even though they be merely disguised forms of the speakers' vernacular, and have acted on the belief when opportunity has occurred. When such words are borrowed from other languages not ordinarily in the way of the speakers, they may well be of ethnological value also.

R. C. Temple.

NOTES FROM OLD FACTORY RECORDS.

40. Commission as Captain of Chulias. 9 July 1691. Consultation at Fort St. George. Mauzudum [Mukkadam] Nina (an Eminent Chuliar [Chulias], East Coast Muhammadan) Merchant late of Porto Novo, having now brought his family and Shipping to Settle at Cuddalore [Cuddalore, Kōdakulam], and having been very industrious and Serviceable in promoting the Right Honble. Company's Interest there in drawing many rich Merchants and others to inhabit there to the

NOTES AND QUERIES.

increase of the Customes and revenues of the place, as also the fortifying the town with several bastions and now about walling it, and much at his own charge; See to encourage his proceedings. Tis ordered that He be a Commissioned Captain of the Chulias, Moors and Gentiles, and that a present of a Scarlett [English broadcloth] coat, Sword blade, Gunn and rouldi [official umbrella] be sent him in respect of his good Services and to oblige their continuance. (Records of Fort St. George, Diary and Consultation Book of 1691, p. 30.)

R. C. Temple.
ABOUT BUDDHIST NUNS.

BY KALIPADA MITRA, M.A.

In the March issue of the Indian Antiquary (1921) Mr. K. V. Lakshman Rao, M.A., has written (p. 83): "It is Buddha who first founded the system of saṃnyāsa for women and consequently references to bhikkhusī, saṃnāsī, pabbajītas and nunneries are found in Buddhistic literature. It is no wonder then that these young female ascetics were called kumāra-sramaṇās which necessitated a separate rule in Pāṇini", and later on (p. 84) "I therefore consider the śramaṇā and prārājaṇā mentioned in the Sūtra and Gaṇapāthā of Pāṇini as referring to the Buddhist saṃnāsī and pabbajītas."

It appears therefore from the above that Mr. Lakshman Rao holds that (1) Pāṇini knew the Buddhist Nuns and that (2) it is Buddha who first founded the Order of the sisters (nuns) by ordaining them sanyāsinīs.

Since the Order of the female ascetics, in some cases girls of seven years of age and therefore very young (called kumāra-sramaṇās) was founded by Buddha, it could not exist earlier than when Buddha flourished. To have been acquainted with it Pāṇini must either be the contemporary of Buddha or must succeed him—in any case, he could not have preceded him in point of time. Pāṇini's knowledge or non-knowledge of the nuns therefore primarily depends upon his date. I believe many authorities hold Pāṇini to have belonged to the middle of the eighth century or simply the eighth century B.C. Vincent Smith believes his date to have been the seventh century B.C. The date of Buddha's death was formerly supposed by him to have been 487 B.C., but after the new reading of the Kāravala inscription he is disposed to take it to be 544 B.C., if of course it has been correctly interpreted. The Buddhist order of bhikkhusī could not have not been founded earlier than the sixth century B.C. If these findings of the dates be correct, Pāṇini preceded Buddha and could not therefore have known the Order of nuns founded by him. The solution of the first question depends on how the respective dates are ascertained. If Pāṇini preceded Buddha the word śramaṇā would imply the existence of Hindu female ascetics before Buddha's appearance.

The second point that it is Buddha who first founded the system of saṃnyāsa for women is open to contention. Pandit Vidhūṣekhara Śāstri of Śāntiniketana has examined this point at some length in the introduction of his work, Pātimokkhaṇī (written in Bengal). I here give a summary of his arguments for supposing that female ascetics existed even before the time of Buddha.

In the Vedic times there were some women poets, such as Viśavātī, Ghoṣā, Lopa-mudrā, who composed hymns. They were called brahmavādīnīs. In the Brāhmaṇa yāsaka Maitreyi, wife of Yājñavalkya, was a brahmavādīni. But brahmavādīni does not necessarily signify 'one who has renounced the world and become a sanyāsinī'. There is no proof of the existence of saṃnyāsa in the period of the Saṃhitā. But it might be that some of the brahmavādīnīs were, like Maitreyi, married and of the world, others were celibate and were brahmavādīnīs even from youth. The instance of the brahmavādīni Vācaknāvi Gārgī may be taken. She disputed boldly in an assembly of the brahmavāids—an unusual thing for a girl to do so, for even in the Vedic times, a daughter-in-law would be ashamed to appear before her father-in-law (murasūrā lajjamānā niliyāmānā—Aittareya Brāhmaṇa, 3-12-11). This is suggestive of her being unmarried and a brahmavādīni. Saṃkarşārya says (Vedānta, 3. 4. 36 et seq) that she was unmarried and was not in the gārkhyāsrama; she was andārāminī.
From the Dharmaśāstras and Gṛhyasūtras it appears that brahmavādini was understood in the sense of *kumāra-brahmacārī*. Hārīta says (21, 23): "Women are of two kinds—brahmavādini and sadyobādhī. For the former (are enjoined) upanayana, agnimādhanam (keeping the sacred fire alive), the reading of the Vedas, and bhikṣādāraya (begging) in one's own home. The latter are to be invested with sacrificial thread (upanayana) at the time of marriage."

The Rāmāyaṇa and the Mahābhārata abound in instances of women who remained unmarried, and without entering the world took a life-long vow of brahmacarya and begging. Take the instance of the Śramaṇī Savarī. Pandit V. Sāstri has pointed out that she did not belong to the caste of the Savarīs (as Mr. Rao holds), her name only was Savarī (Śramaṇī Savarī nāma—Aranyaka kājām sarga, 73, 26). The daughter of Sāndilya was kumāra-brahmacārī (Mbh., Salva, 55—6, 7); so also was the daughter of Maharṣi Gārgya (Mbh., Salva, 56—7, 9). Then is cited the conversation of the bhikṣuṇi Sulabhā with king Janaka (Mbh., Sāanti, 325). She was a Kṣatriyā and wandered about the world singly (mahiśa anucārīkā Sulabhā nāma bhikṣuṇi).

It is clear from what has been said of the cases at least of Gārgī of the Bhadāraṇyaka and Sulabhā of the Mahābhārata, that certainly amongst the Vedapathis, females became ascetics from early youth (kumāra-brahmacārī) and wandered about from country to country. This point has been very clearly put forth in the Hārīta Dharmānātra.

The words bhikṣu and bhikṣuṇi have been expressly reserved for Buddhist monks and nuns. Parivārājaka and parivārījaka signify monks and nuns of other Orders (aṇa-tīṭhiyā). That bhikṣu and parivārījaka were not the same, but were distinguished appears from the Cullavagga (3. 23. 2) where a Buddhist lay Upāsaka says, "Sir, these are not bhikṣu but paribbājaka," and from the Bhikkhuṭātikhaṇḍha (Pāṭhī, 41). The Sutta Vīhāra lays down—Paribbājikā nāma bhikkhuṇim ca sikkhamānaṃ ca sāmaneriṃ ca thapeti vā kicca paribbājika samāpattā, i.e., paribbājikā means any female who has taken pabbajjā excepting bhikkhuṇi, sikkhamānas and sāmaneri.

Pandit Vidhuṣekhara Sāstri has moreover shown that at the time when Buddhism was preached and when the Suttas and Vinaya were composed, the existing religious sects, such as agīvakas, acalakas, nipanjas, jātis, etc., were so named (satta ca jātīla, satta ca nipanja, satta ca acalā, satta ca ekauśāka, satta ca paribbājaka—Sangyutta 3. 2. 13, vol. I, p. 74). The word bhikṣu was applied solely to Buddhist monks. The Mahāvagga (3. 1. 1) says, aṇa-tīṭhiyā paribbājaka. Thus the paribbājaka were monks other than Buddhist, and, according to Pandit V. Sāstri, were none but the Vedapathī Sanyāsīs.

From the above it is evident that there were saṃyāsīs of other orders even before the Śākya-bhikkhuṇi order was founded. This is suggested from the Bhikkhuṭātikhaṇḍha Sāŋghadīcīcā, 10:—Kiṃv ca bhāva samāsīyo yā samāsīyo sakyadihāro samāsīno pi samāsīno. Thus Buddha was not the first to create bhikkhuṇis, nor does it appear that the order of the female ascetics was altogether a new thing. It further appears from Suttavivaha-ya and the Bhikkhuṭātikhaṇḍha that the paribbājikas dined together. So they had an order of a sort, though perhaps not properly organized. There were sanyāsīs amongst the Jainas. Candana, daughter of Rāja Cetaka was a disciple of Mahāvira. She was unmarried and took sanyāsa. She was gāvīni (head) of 36 thousand gṛhyas (S.B.E., Kalpasūtra).

Very reluctantly did Buddha accord permission to ordain females, saying in that case brahmacarya would not last long. Perhaps he expressed himself thus after considering the evil effects of the many existing orders of saṃyāsīs at the time.
From all these considerations the Pandit concludes that neither the bhikkuns nor their Order were new creations of Buddha.

It has been said that Buddha was very much averse to the creation of the Order. But when he had ultimately to accede to the request of Ananda (Cullavagga, 10. 10. 6) very sadly did he say that it was like a blight and would jeopardise the existence of brahmacaryya in the Sangha. To prevent possible harm he laid down eight garudhammas for discipline. But they were unavailing. The Pātimokkham, Suttavibhaṅga and Cullavagga record instances of abuse. He had to ordain special rules in the Bhikkusāpaṭimokkham to check these abuses, in some cases running to the length of wilful miscarriage in latrines, killing of foetus, etc., and to prevent a free mingling with the bhikkhus. So he was not wrong in saying that if the order would otherwise have lasted for a thousand years, with the creation of the order of bhikkhunīs it would not last for five hundred.

The later Sanskrit literature bears testimony to the depth of immorality to which the bhikkhus had descended. In the Sūhitasdarpaṇa (3, 157, dūtyah Sakhi naṭitā pravṛti-jitā), and Kāmasūtra (Sakhi-bhikshuk-kṣapati-lāpaṇaśāh-sukhāpāya), they are represented to act as go-betweeners between the hero and heroine. In the Mālatt-Madhava Saṅgata-ṣaṭat-pravṛti-kā Kāmadhakā, her antavāsini Avalokitā, and priya-sakhi Budharakṣitā were engaged in effecting a clandestine union between the lovers. This shows that Buddha was only too true a prophet. Such paribbājikas were subsequently engaged as spies. In such circumstances how could they command respect? It is but natural that they should be contemptuously regarded. I think that the Hindus began to hate these Buddhist nuns, not because the institution was unknown to them as Mr. Rao holds, “but because these nuns, at least some of them, must have led a life of doubtful morality.” Hindu or non-Hindu, Buddhist or non-Buddhist, such characters would in any circumstances be contemptuously treated. The contempt was hurled not at the Buddhist Order so much as at the immoral persons. Perhaps it would not be a difficult matter to detect corruption in nunneries of mediaeval Europe, or for the matter of that in any ordinary nunnery of a by-gone age.

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SOME BURMESE PROVERBS.

COLLECTED BY RAO BAHADUR B. A. GUPTA,
AND EDITED BY A. L. HOUGH.

1. Kyet hmā ayā : lū hmā amyō :—With toews it is the hereditary strain, with men it is lineage.

2. Ein shē pu : ein nauk má chan : thā.—Should the front of the house be hot, the back part will not be comfortable. The meaning applicable is :—’It the head of a family is in trouble the other members will also suffer.’

3. Let-thē : haseik ka | let-theik nā.—If you pinch at the nail the finger tips will also feel the pain. The meaning is :—’If you try to injure a person, be careful of his relations who will try to do the same to you.’

4. Bū :—bin-hmā hpa-ya’n má thī : bū :—A pumpkin will not bear fruit on a gourd-tree. It means :—’A good man will have a good son;’ or, put in another way, ’A good man begets good progeny.’

5. Hpōngyi : yū : hnuh hē lē :—A mad priest and an unstable boat. Meaning :—’When two persons of bad character meet they are apt to do evil deeds.’
A crooked mouthed cooking-pot should be covered with a crooked lid; or, one should close a crooked mouthed cooking-pot with a crooked lid. The meaning may be given in the following ways:—' Pay him out in his own coin; 'or 'Treat him as he treats you; 'or 'A vicious person cannot be friendly with a good man; 'or 'One should adapt one's self to circumstances.'

7. Mö : kon hma htun cha.—To use the plough when the rains are over. The meaning is:—' It is not much use doing a thing when it is too late.' It may suggest the English proverbs: 'To hoist the sail while the gale lasts; ' and 'Time and tide wait for no man.'

8. Pyin lun : hpin chun :—If anything is repaired too much its shape will be spoilt. The meaning is:—' Don't try to improve on the shape of a pot that is perfect or it will be made useless; 'or 'If too great care is bestowed on a thing it will be spoilt.'


10. Taw mā :—laung taw-yaung let-hkā-maung-hkat.—When the jungle is on fire a wild-cat will show fight. Meaning:—'When there is no escape a wild-cat will attack in self-defence; 'or 'When a man is in a tight place he will show fight, docile though he may be.'

11. Text not legible. A tiger rushed headlong at a stone in his fury and split up his head: i.e., 'If you want to fight with a man who is stronger than yourself you will be the sufferer.'

12. Text not legible. When the thin crust of a hill falls Nga Myat Min's pepper garden will be destroyed. That is, 'When a hill-side slips down, Myat Min's pepper cultivation, if it is there, is sure to be destroyed.' Otherwise, 'When great things fall the little ones will follow.'

13. Kyū-bin hkok kyū-ngot hnyu mā kyan ze hni.—When cutting down the Kyu-reed do not let so much as a stump remain. Meaning: 'When you come into power remove your enemies entirely, or they will get you into trouble.'

14. Text not legible. Pearls from one and the same bed will be similar, i.e., 'A chip of the old block;' or, 'One knows the character of a man from his family;' or, 'A man is known by the company he keeps.'

15. Taung-deik kyā yauk anauk ka ne dwet, Myin : mō pyō-et, shi-lo-ya shi ze.—'Lilies grow on the tops of mountains; the sun rises from the west; Mount Meru has split up; let it be whatever you wish!' In other words, 'Do not contradict those in authority nor offend them as there is nothing to be gained thereby. Listen to them and acquiesce in everything they say, and, when your turn comes to obtain some advantage make the best of the opportunity.'

I give here the note made by Rao Bahadur B. A. Gupte in his own words as follows:—This proverb records a tradition. 'Once upon a time a Burmese king said to his amaccho (page) 'Look here, amaccho! By my glory and power, does the sun not rise in the west? Do not lilies grow on top of the hill instead of in the lake? Did not the great Mount Meru (centre of the universe) split up when I ascended the throne?' In answer to such questions, the page replied: 'Yes Sire! Sire! the sun rose from the west; lilies grew on the hill top, and Mount Meru split up. It is moreover about to fall into pieces.' He was obliged to say so, as if he did not, he would have been punished. From this story comes the proverb, which is interpreted to mean: 'I shall not go against any person in power nor shall I contradict him for fear of offending him.' It is a custom in Burma for the Burmese not to contradict the man in power, but, as a rule, silently, to pay attention to him.'
THE ORIGIN, GROWTH AND DECLINE OF THE VIJAYANAGARA EMPIRE. 1
BY C. R. KRISHNAMACHARLU, B.A.

This empire, justly called 'A Forgotten Empire' by Mr. Sewell, on account of the neglect it has suffered in the historic literature of India till recently, and equally justly called 'A Never-to-be-forgotten Empire' by Mr. Suryanarayana Row, because of its political greatness and its vastness in extent and influence on the shaping of South India, in its later politics, economics, religion and society is one of the greatest Hindu empires that India has witnessed. Its origin was about the end of the first quarter of the fourteenth century, and its end came about the end of the seventeenth century A.D. Though the fatal battle of Talikota gave a blow to the earlier magnificence of this empire, its effects were damaging mainly to the glory and position of the capital town Vijayanagara. The dominion of the empire lasted in South India for nearly a century after this battle. For the first two-hundred-and-fifty years of its existence the history of the empire is one of steady growth and expansion. On the one hand it consolidated the whole of Southern India into one Hindu State and on the other it checked the influx of Muhammadan conquests and civilisation into the south.

The importance of the history of the Vijayanagara Empire for the student of history lies in the fact that it was the first all-South-India Hindu dominion with a strong link of relationship established between the ruler and the ruled, and felt in the every-day life of the people. The names of no rulers of medieval South India have become such household words as those of the rulers of this line: e.g., that of Krishnaraya. His name has gathered no less an amount of heroic and romantic tradition in the south than the names of Vikramaditya and Bhoja have done in the north and south as well.

The old Aryan saying: Rājā kālaṣya kāraṇam i.e., 'the king is the cause, that is, the maker of time' holds true with rulers and ruling dynasties of every grade and duration. And that ruler or dynasty that figures as the greatest 'past' cause of the condition of the country commands the most earnest and regardful study and treatment in the hands of scholars. More than that, their lives live in that unwearying stream of folk-history viz., tradition. The domination of this house over the destinies of South India postponed its Islamization for three centuries. But for the opposition presented by this ruling family to the advance of Muhammadan invasion Dravidian India should have begun to yield to Islamic ways of life and institutions much earlier than it actually did, if at all it did so fully as the north. During the period of its rule the south retained all its ancient national life, of which the north was then being robbed and deprived, through the advent and expansion of an alien rule and civilisation. The south was then not only enjoying its political and religious liberty but was also making adjustments and improvements in these respects.

The ancient dynasties of South India had gradually disappeared as the result of time. At the dawn of the sixth century A.D. we find it parcelled out into a number of principalities some dominating over others. The Western Chālukyas, whose capital was at Vatāpi (the modern Bādāmi in the Bombay Presidency) came into prominence about this time and constantly measured swords with the rulers of the south, and mostly with the Pallavas of Kāṇchi, who were no less war-like and no less successful. The successes of each were signalled by the capture, though temporary, of the capital of the other. The Pallavas were settled in the country between the Krishnā and Kāṇchi, nay even the Kāverī. The latter town was their stronghold even from about A.D. 320 when Samudragupta extended his marches thereto from the north.

1 This paper was prepared in the year 1915 at the request of some students appearing for the B.A. Degree examination of the Madras University and was subsequently sent to the press at their suggestion. Discussions, therefore, of all controversial points have been avoided in it.
At the end of the sixth century A.D. a branch of the Chāḷukya house established itself independently in the east as the house of Vengi, having ousted from its sovereignty the Pallava line ruling about there. For nearly five centuries thereafter the Eastern Chāḷukyan house ruled over the Andhra country almost uninterruptedly. But the Western Chāḷukyas began to wane in glory about the middle of the eighth century A.D., when the Rāṣṭrakūṭas entered into competition with them. The power of these began to assert itself strongly, and for nearly two centuries there existed a state of continued warfare for the Rāṣṭrakūṭas with the Western Chāḷukyas on the one side and the Eastern Chāḷukyas on the other. And about the beginning of the ninth century, the Rāṣṭrakūṭa conquests spread as far down as the lands of the Pallava king Dantivarman of Kā chī. Gōvinda III, of this family defeated a coalition of 12 princes of the south and even reduced the Western Chāḷukya sovereign of the time to the position of a feudatory. With the passing away of the tenth century, the Rāṣṭrakūṭa power faded away and the Vādavas of Devagiri stepped into their place in the north. Originally followers and relations of the Rāṣṭrakūṭas, they gradually grew in power and assumed independence about the beginning of the twelfth century, with the Manrvas of the Konkan, the Nīkumbhas of Khāndesh and the Guttas of Ujjaini as their vassals, till they came to be one of the foremost royal houses in the south about the beginning of the fourteenth century,—so rich in prosperity as to make the greedy hands of 'Alāu’ud-dīn and his general itch for a plundering conquest.

In the farther south, after the Pallava decline, which came about in the ninth century A.D., the Chōḷas rose and expanded in their dominion. For three centuries, i.e., from the tenth to the thirteenth, they remained masters of this part of the country. Rājārāja I had conquered almost the whole of the west of South India, establishing Chōḷa suzerainty over the Gangas of Mysore, the Nolambas of Anantapur, Bellary and Mysore, the southern part of the Vengi country, the Kollam country (the modern Travaṇcore), Kūdāmalai (Coorg) and Īlam (Ceylon). His son, Rājēndra-Chōḷa I, reduced to Chōḷa supremacy all the eastern country up to Ganjam. In the generation next to Rājēndra Chōḷa I, who ruled from A.D. 1012 to about 1043 A.D., and Rājādhirāja I whose reign ended somewhere about 1053 A.D., the Chōḷa house ran short of a legitimate successor. The Chōḷas and the Vengi Chāḷukyas had become relations by marriage and Rājēndra Chōḷa, the son of the Eastern Chāḷukya Rājārāja I, the kritībhārta (patron) of Nannaya’s Andhra-Mahābhāratam, was chosen for the Chōḷa throne with the title of Kūḷāṭṭuiga-Chōḷa I. This combination of sovereignties brought and kept the most part of South India under one crown, like England and Scotland uniting under James I who came from the north. This Chōḷa-Chāḷukya sovereignty continued in prosperity till about the beginning of the thirteenth century, when it broke down and gave occasion and opportunities for the growth of the minor kingdoms into prominence and power. The Kākatiyas of Anumkonda and Orangal, who were originally feudatories of the Western Chāḷukyas of Kalyan, had asserted independence about the middle of the eleventh century and gradually grew to be a powerful Andhra kingdom about 1230 A.D.

About 1235 A.D. Kalinga was lost to the Chōḷas. In the south-west the Hoysalas had consolidated themselves into a strong power with two branches ruling at two capitals, viz., Dvārasamudra in the north, and Vikramapura near Srīraṅgam in the Trichinopoly district in the south. They had established their dominion in this district and engraved their inscriptions in the Raṅganātha temple at Srīraṅgam. These kings were on hostile terms with the Chōḷas about the beginning of the thirteenth century. It was about then that they founded their second capital at Kānmanūr near Srīraṅgam, calling it Vikramapura, their
conquest being signalized by the foundation of a temple, called Hoysaleswara, there. The Chola sovereignty had lost by this time its integrity and suffered disruption. Its chief seats were two, Tanjore and Kâichî. The first was under the weak king Râjarâja III. The second was under the rule of that family of the Cholas who called themselves Siddhis, under one of whom, Manmatisiddhi, Tikkana the Telugu poet was a minister. Sometime between A.D. 1230 and 1250 Sundara Pândya II of Madura had invaded the Chola capital Tanjore and burnt it. Râjarâja III subsequently prostrated at his feet and at the cost of his independence regained the capital. In the neighbourhood of this disintegrating Chola dominion, the Sengeni chiefs, calling themselves Sambuvarâyas throughout their political career as the feudatories of the Cholas, gradually rose into independence, which they achieved in about 1339 A.D. just about the time of the dawn of the Vijayanagara House.

The years 1253 and 1254 A.D. were very eventful for the history of South India. The weak Chola was yielding before the advancing Pandyas. Sundara Pandyas established his superiority over the Hoysalas of Dvarasamudra and over the Cholas both of Tanjore and Kâichî. He had taken Srirangam from the Hoysala. In the hostilities between the Hoysala and the Pandyas, the Chola king Râjarâja III managed to recoup and get the upper hand, and eventually ousted the Hoysala from his ancestral dominion by defeating Someśvara about 1254 A.D. 1253 A.D. saw the Pandyas rise, and 1254 A.D. saw the Chola rise. The ascendancies of both were temporary only. The balance of ascendancy was now very unsteady and easily and quickly tilting. Though in the south the Hoysala was now defeated by the Pandyas and now by the Chola, he had the most substantial dominion and power of the three; for when the torrent of Muhammadan invasion from the north rush down in 1306 A.D. and later, the Hoysala was in a condition to contribute much to the check of the stream. At this period there were other potent kingdoms in Peninsular India. The Yâdavas and the Kâkatiyas were in no less prosperous and powerful condition than the Hoysalas. In the latter half of the thirteenth century the extreme south was a whirlpool of discords, fights and captures; the Chola house divided into many branches and passing through the last convulsive stages of a shattered and lingering sovereignty; the Pandyas house trying to absorb it, but corroded inwardly by the cancer of domestic dissension; the Hoysala strong, but yet weak here owing to remoteness from the northern branch and capital.

While this was the political condition of the south, a small rocket of discord flies up from Madura and falls as a signal at Delhi. Mr. Sewell informs us, on the authority of the Muhammadan historian Wasâf, that 'Sundara the son and murderer of Kalâs Devar (i.e., Kulasekhara) gained the throne of the Pandyas in 1310 A.D. by defeating his brother Vira, and being defeated by him later, fled to Delhi, to bring in Muhammadan intercession on his behalf'. It is to be noted that none of the other powerful kings of the south undertook to fight for this discontented Pandyas prince. The capture and sack of Madura in 1311 A.D. was thus but the outcome of family dissensions in the Pandyas house, a phenomenon similar to the intervention of Baber in the affairs of the Lodis of Delhi.

The Pandyas and the Hoysalas succumbed to the ravages of the Muhammadans. The Chola dominion was but lingering. The Kâkatiyas had also bent under these same waves of alien conquest. As Mahmud of Ghazni's conquests of 'infidel' India were only series of plunders in the name of Islam and the Prophet, the southern invasions of Malik Kafur too were but sallies of greedy militarism. It was not the legitimate and natural outcome of the expansion of a people into foreign lands through the pressure of population at home or of adventures in quest of settlement, as was the expansion of the English into America, India
and Australia. The conqueror was only a wayward and self-willed accomplice of an unscrupulous offspring of the Imperial family of Delhi, who was casting his wistful eyes on the Imperial throne, and for it was even aiming his ungrateful and treacherous sword at the neck of his old, loving, benevolent and unsuspecting uncle the Emperor Jalalud-din. The results of a conquest pressed on under such auspices to such distant parts were bound not to be permanent or far-reaching. The cyclone comes, sweeps over the earth’s bosom, but does not stay on. Trees fall, buildings shake and crumble. And villages perish. The cyclone is off before the next hour ends. But the dire effects of its rude play last for a long period. Such also were the effects of this Muhammadan conquest on the peninsular portion of India. Out of the conqueror’s vanity an attempt at setting up a viceroyalty in the Pandyyan country was actually made. The lifeless beja for an abortive dominion was thus sown vainly. For nearly a quarter of a century from A.D. 1310 this alien viceroyalty lived on with a great deal of strain on itself and not a little discontent of the subjected native dynasties and people. The contact with Delhi at its great distance was for some years a difficult thing to maintain. Without the imperial patronage and reinforcement so small a military settlement at such a distant place could not live for a longer time. The fact that this viceroyalty, consistently with the spirit of the original conquest, persisted even after becoming a local government in a religious policy very offensive to the people which hastened its doom. In 1327 A.D., that is within two decades of the establishment of the Pandyyan viceroyalty, the viceroy revolted against Delhi and sought refuge with the Hoysala king. To squeeze more tribute from the South-Indian royal houses an expedition was organised against these. But this time the Hindu dynasties of the south formed themselves into a national military confederacy and effectively resisted the expedition. Though it was carried out almost under the very nose of the Tughlak emperor who had just then held his fickle capital at Devarā (Daulatabād) in preference to Delhi, it failed in the face of such an opposition. This was in A.D. 1344. In A.D. 1347 the Bahmani viceroyalty of the Dekhan declared its independence of Delhi. Though the Pandyyan viceroyalty had failed, the Bahmani viceroyalty lived long enough to measure swords with the opposing south. The ambitious, premature and more distant viceroyalty had failed, while the more opportune and less distant viceroyalty lived on.

Till now the ascendency of a particular ruling house in Dravidian India was but the manifestation of the martial superiority of one over the rest of the Hindu kingdoms. History, like agriculture, presents to us the truth of the law of ‘rotatory fertility.’ As new lands give profuse crops, new communities give powerful heroes and rulers. So far as Dravidian India could yield, it had yielded powerful dynasties with magnificent capitals in all its parts, except where Vijayanagara was now to rise. The Eastern Chalukyas had run out their glorious career in the north of the eastern country. The Pallavas had shown and set still earlier in the mid-east districts. The Cholas had held their supremacy over most of the Peninsula with Kâñchi and Tanjore as their later centres. The Pandyas had by their brilliant history raised Madura into the star-like cluster of the classic capitals of the south. The Hoysalas had grown, ripened and withered. The Cheras being only a cornered dynasty could never naturally become a representative and strong military power in the south. Thus it seems as though the turn came to a feudatory family, as has almost always been the case in the history of the south, to rise to prominence, on the ground of natural causes and historic relevancy, viz., (1) its connection with the part of the country which was rich and civilised and hence exposed to the greedy expeditions of the Muhammadans then in the ascendant in
almost all parts of Upper India, and (2) the natural law in history that the strongest feudatory of the last ruling family must step into its place when that family retires from power, much like the retiring man in advanced age.

The Hoysala power gave place to the Udayar rule in the south of Mysore and in the country round about Srirangam: Udayar being the title of the chiefs of the first Vijayanagara dynasty, taken after the Chola kings, under which they rose into military prominence at Pennagonda (modern Anantapur district), in the South Arcot, Chingleput, Cuddapah and Nellore Districts. We find the earliest of their inscriptions even so far north as Badami (the historic Vatapi, Bombay Presidency), which after the downfall of the Western Chalukyan dynasty in course of time became part of the northern dominions of the Hoysalas, (directly under the Vijayanagara Udayars who were their local governors).

The five sons of Sangama I of this family ruled over almost the whole of the Peninsula between the Krishna and Kaveri rivers. About A.D. 1336, the traditionary date given for the foundation of this house, Harihara I, the first of the five sons, held the position of the lord of the whole country between the eastern and western oceans. His brothers were lords of the other parts of the country, Kampa (Kampana I) being the Lord of Nellore and Cuddapah districts, and Bukka in charge of the Mulbagal district of Mysore. Marapa, the fourth of Sangama's sons, had control of the Shimoga and the North Canara districts. Thus almost the central belt of the Peninsula had passed into the direct though vassal rule of this rising dynasty, when it thought of starting an independent line. In A.D. 1337, the capital of the crest-fallen Hoysala was shifted from Dvaramasamudra to Tonnur near Srirangapatam. Towards the last days of the Hoysala rule, the former had come to be the seat of a viceroy of this line, a chief of the later Vijayanagara family.

It was one of the three South-Indian capitals devastated by the Muhammadan conquerors; the other two being Devagiri the capital of the Yadavas and Orugallu, the capital of the Kakatiyas. Thus both by the possession of its territory and the assumption of its capital the Vijayanagara house was practically a political descendant of the Hoysala line, destined to be a wider-felt and more enduring government for South India. When a new Kannada dynasty took the place of a Kannada sovereignty in the same ancient spirit of rule, there was not so much a revolution as a necessary continuative substitute of the fallen dynasty after the circumstance of a crushing foreign conquest. The rising Sangama dynasty had no external difficulties in the way of its establishment and growth. Not only had it no political obstacles from outside but internally also the ruling family was well rooted in the strength of its position, nobility of ideal and morality of outlook.

The five brothers that started the glorious career of the dynasty were like the Pandava brothers, to whom they compare themselves in their copper-plate records—the comparison is really justifiable—ruled with the single mind of true Hindu brothers. Four of these were established as provincial rulers under Harihara I, the eldest. They acknowledged him as sovereign and all acted with one mind, as it were, of a Hindu joint family. Fraternal co-operation and regard were manifested through joint grants and joint orders. The five brothers made a common grant to the Sringeri-pitha. Harihara and his last brother Muddapa issued a joint order in a certain instance. This unanimity of the brothers started the family on a career of steady and sure progress in the acquisition of dominion and glory.

At such an ascendant tide of time for this dynasty, Providence procured for it the advice and guidance of a great scholar and saint—probably the greatest scholar and thinker in the South India of the fourteenth century. Vidyaranya became the minister and on his almost prophetic advice was built the new capital at Vijayanagara, called also Vidyarnagara, after
this minister-founder. This gave the dynasty its first existence as a really new ruling house. It was no longer the successor to an extinct sovereign in his ancient capital, but a new royal line with a new seat attached to an epic-celebrated and time-honoured spot, namely the Pampa (the modern Hampe). The location of the capital, in association with one of the most revered Śaiva centres in Southern India, brought the new ruling house all the respect and allegiance that such an association would engender in a religiously inclined people, like the Hindus and especially the Hindus of the mediaeval times. Its location also on the Hindu bank of the Tungabhadra, as the guarding post of the Hindu part of the Peninsula against the Mussalman part of it, was strategically very important. Proximity to the alien kingdoms on the north of the river naturally led to the raising of fortifications, which are probably the strongest and on the grandest scale that Dravidian India has witnessed within historic times. It is notable that this city could successfully resist the constant attacks of the Muhammadan invaders for no less a period than two centuries.

To these advantages the ruling house added also a line of conquerors, who were no less faithful to the crown than war-like in the battle-field. The Kadamba country had been brought under Vijayanagara rule by Mārāpa, brother of Harihara, with a viceregal capital at Chandragutti. The Santalige country, i.e., parts of the modern South Canara district and of Shimoga in Māsur, acknowledged its supremacy, though it was in the immediate charge of the Paṇḍya-chakravartin—a relic of time. Chāmeya-Nāyaka had built the fort at Badami under orders of Harihara I for the strength of his northern dominions. About Śaka 1290 (A.D. 1368) Bhāskara, the younger brother of Harihara, who ruled from about A.D. 1379 to 1401, was viceroy over the country surrounding the modern Cuddapah district. Ten years later Adoni was attacked by the Muhammadans, but these were repulsed by Channappa Odāya, who captured and presented it to Harihara II. About A.D. 1380 Udayagiri, which was the premier province in the Vijayanagara Empire was under Devarāya I, the first son of Harihara II. This province was, during the time of the first kings almost always under the rule of the crown princes of the Vijayanagara line. During the reign of Harihara II, who started his reign with the imperial titles of Mahārājadhirāja and Rāja-paramesvra, the Tulu country, comprising the Haive and the Kontana in the western part of the Peninsula, passed into the rule of the Vijayanagara crown and formed a viceroyalty bordering on the western sea, just like Udayagiri on the eastern sea. Gove (i.e., Goa), about A.D. 1395, became a dependency of this crown. Virāpāksha, the second son of Harihara I, conquered the Tunḍra country, (i.e., Tōṇḍa-manjalam)—the country covered by the two modern Aroot districts and the Chingleput district, which had formerly been the dominion of the Pallavas and the Chōlas successively, and presented them to his father. He was also the governor of the Penugonda province. Harihara II's reign was a brilliant one for the Vijayanagara house. Its dominions had expanded considerably and its authority over the conquered territories was maintained well by the dutiful governors of royal as well as non-royal descent.

One of the incidental dangers to the stability of a ruling family is domestic dissension. Luck is that house which is not divided in itself. Such a danger was upon the royal house after the death of Harihara II. Disputes delayed actual succession. Devaraya the legit'mate heir secured it. Still attempt was made on his life. Fortunately his ubiquitous minister Lakshmikathara, one of the type and capabilities of Timma-Arasu the minister and parent-like councillor of the later king Krishnarāya, warded off the conspirator's stab from the royal person and averted an early stain of blood-shed on the successions of the dynasty. The fidelity of the minister was an asset to Devaraya II.
There was for him also the other asset, viz., the fidelity of the provincials. Generally, important vicereignities were held, in the Vijayanagara times by members of the royal family. This was the custom under the first dynasty especially. Sons of the king held the important forts. Udayagiri had been under Bhaskara a younger brother of Harihara II. In the time of Devaraya I, Vijayaraya had the charge of the Muluvayi province, while Rama Chandra Ojaya, the eldest son of Devaraya I, ruled the Udayagiri province. No conquests were made during the reign of Vijayaraya. But in Devaraya II’s time the Vijayanagara dominion was almost at its zenith. Accounts of foreign travellers, like Abu’r-Razâk, inform us that the kings of ‘Pallecot’ (Pallomcatth), Coullao (Kollam i.e., Travancore), Ceyllao (Ceylon), Pegu (Pegu), Tannaserim and many other countries paid him tribute’. His inscriptions are found almost throughout the Dravidian part of the Peninsula.

(To be continued.)

THE HISTORY OF THE NIŻĀM SHĀḤI KINGS OF ĀHMADNAGAR.

BY LIEUT.-COLONEL SIR WOLSELEY HAIQ, K.C.I.E., C.S.I., C.M.G., C.B.E.

(Continued from p. 203.)

XCVII.—THE RENEWAL OF STRIFE BETWEEN ŠALĀBAT KHAṆ AND SAYYID MURTĀṢĀ, AND THE RUIN OF THE LATTER.

When Šalābat Khaṇ had obtained all power in the state he sent revenue collectors into Berar to collect revenue from all the khalīṣa lands in that province. Sayyid Murtāṣā, who could not endure Šalābat Khaṇ’s tenure of the office of vakil, refused to assist or recognize the collectors in any way and returned nothing but reproaches to all their requests. Šalābat Khaṇ of course showed Sayyid Murtāṣā’s contumacy to the king in its darkest light and obtained an order for the arrest of Sayyid Murtāṣā, but since all the amirs of Berar, and especially Kudāwa Khaṇ, Tīr Andāz Khaṇ and Shīr Khaṇ, who were among the greatest of the amirs of the kingdom, were devoted to the interests of Sayyid Murtāṣā, and Asad Khaṇ also, who held the titular office of vakil and pishād, was secretly in correspondence with him, to arrest him was no easy matter. But Šalābat Khaṇ was considering day and night how it could be compassed.

As Asad Khaṇ was in league with the amirs of Berar, Šalābat Khaṇ, in the petition which he sent to the king in this case, represented him as a partner in their guilt, and as there was nobody to carry petitions from Asad Khaṇ, or present his case to the king, Šalābat Khaṇ’s statements naturally carried great weight and so enraged the king with Asad Khaṇ that he gave Šalābat Khaṇ full authority to depose him from his office.

Just now Šalābat Khaṇ bethought him of a device whereby he could sow discord between the amirs of Berar. It had been customary to send all the yearly khalīṣa for Berar to Sayyid Murtāṣā, leaving the distribution of them to him, but this year Šalābat Khaṇ caused a separate khalīṣ to be sent to each amīr, each by a separate messenger, and each amīr was separately encouraged to hope for advancement and for the royal favour. When the amirs of Berar appeared wearing their khalīṣ without having consulted Sayyid Murtāṣā in the matter, Sayyid Murtāṣā grew suspicious of them, and the concord that had previously reigned among them was changed into discord.

Kudāwa Khaṇ was more intimate with, and more devoted to Sayyid Murtāṣā than were any of the other amirs, and he suspected that the khalīṣ and the message which he had received with it, were a device to sow discord, and did not wear his khalīṣ but hastened to Sayyid Murtāṣā and placed his services at his disposal. When the other amirs heard
that Khudâvand Khân gone to Sayyid Murtaza and placed his services at his disposal they all hastened to follow his example, and assembled before the town of Bâllâpûr where they were invested with the royal khâ'ids by Sayyid Murtaza and, at the instigation of Khudâvand Khân, renewed their engagements with Sayyid Murtaza, agreeing to join him in opposing Sulabat Khân and to consider how the latter could best be overthrown before he could perfect plans against which they would be unable to contend.

It was now the rainy season, and it rained heavily daily, from morning until evening, so that movements of troops were not to be thought of. The amirs therefore, after consulting together, decided to disperse to their own districts and there to employ themselves in preparing their forces for war, so that when Canopus should rise and the rains should cease they might march with one accord against those who stirred up strife in the kingdom.

When Sulabat Khân heard of the confederacy of the amirs and of the renewal of the bond between them he was much perturbed and took counsel with his intimates as to the best means of meeting this difficulty.

At this time the king expressed a desire to visit the palace and garden of Ahmadnagar, which was known as Baghdad, and on Safar 2, A.H. 992 (Feb. 14, 1584) he left the old garden of the watercourse, in which he had lived in complete retirement for nearly twelve years, as some say, for the citadel of Ahmadnagar and inspected the palace and buildings of the city. The king had never seen the beautiful garden known as the watercourse of Ni'mat Khân, since its completion, and he therefore turned to it, to inspect it. It so happened that the water channel which conveyed water to that garden and garden house had burst and flooded the whole garden and the king remained no longer than one night in that dwelling, but went on to the garden of the Ibâdatkhanah, which was one of the buildings of his reign. There he stayed for nearly a week, and thence he went on to the village of Manjaresna situate in a valley full of beautiful springs and covered with verdure, with fountains springing from the green hill side. Sulabat Khân had artificial tanks formed both in the valley and on the hill tops, and in them fountains played, and the tanks were surrounded by beautiful buildings. Without exaggeration the village is one of the best worthseeing in the world and there can be few so pleasant in the world.265

The king, after enjoying himself both bodily and spiritually in this place, returned to Ahmadnagar and having completed his tour of all the fine buildings and gardens around the capital, turned his attention to sensual pleasures and inquired after several of the attendants of the haram. He then ordered the dancing girls of the city to be sent for, and some were selected for the royal service, among them one named Tulji, who was one of the most beautiful women in the world, and bold and alluring, and who was distinguished above her fellows by the receipt of special marks of the royal favour.

At this time Sulabat Khân entirely deprived Asad Khân of all power in the administration and became absolute. When the royal command that the prince of the age should remain in the village of Patori was issued, Sulabat Khân placed Naib, one of his own trusted servants, in charge of the gate of Ahmadnagar and used occasionally to travel backwards and forwards between the city and Patori.

265 According to Firuz Shah it was on receipt of the news that Sayyid Murtaza was again marching to attack him, early in 1584, that Sulabat Khân removed the king from the Bagh-i-Hasht Bihâr first to the Bagh-i-Furqâ Bakhsh, and afterwards to the Baghâd palace, where he provided him with a companion to amuse him and keep him occupied.—F. ii. 282.
266 Burhan-ud-din, afterwards Burhan Najm Shâh II.
XCVIII.—THE CONCLUSION OF PEACE BETWEEN THE NIZĀM SHĀHĪ AND ‘ĀDIL SHĀHĪ
DYNASTIES, AND THE MARRIAGE BETWEEN SHIHĀDA MIRĀN SHAH HUSAIN
AND THE SISTER OF IBRĀHĪM ‘ĀDIL SHĀH II.

Before Asad Khân was deposed from the office of vakil and pishkād, a sister of Muhammad Quli Qutb Shāh had been selected as the bride of Mirān Hūsain, but after the deposition of Asad Khân, who had always cultivated the alliance with Telengāna, Šalābat Khân, making the approach of the army of Telengāna his pretext, reproached Muhammad Quli Qutb Shāh, and set about preparing the way for a marriage between the prince and the sister of Ibrahim ‘Ādil Shāh I, and, having obtained the king’s consent thereto, he opened negotiations for the marriage. It was necessary to send an embassy to Bijāpūr for the purpose, and the officers selected were Ḥakīm Qāsīm Beg, Mirzā Muhammad Taqi Vazir-ul-Hukūmah, and Jamshid Khân, one of the amirs of Berar. A farman was sent to summon Jamshid Khân from Berar, but as he feared artifice on the part of Šalābat Khân and regarded this farman as part of a plot for his undoing he hesitated to obey the summons. Šalābat Khân, in order to reassure Jamshid Khân, wrote to him and told him that he might proceed direct from Chitāpūr to Bijāpūr, and need not appear at the capital, but Jamshid Khân was still suspicious and wrote to Sayyid Murtaza and all the amirs of Berar, instigating them to rise against Šalābat Khân. The amirs, in accordance with their former bond, marched from their districts with all their troops and assembled at Chitāpūr, which was the jagir of Jamshid Khân. Sayyid Murtaza also marched from Bālāpūr, which was his capital, in the middle of Shawwāl, with all his troops and encamped before Chitāpūr. The amirs of Berar, being now all united at Chitāpūr, with a large and united army, renewed their engagements each with the others, and Sayyid Murtaza, with the assent of the rest, raised the vazir Mirzā Ḥusain Iṣfahānī, who had been appointed by the king vazir of the whole of Berar, to the rank of amir, assigned the Elichpūr district to him in jagir and entrusted the protection of Berar to him and Chaghatai Khân, who both marched from Chitāpūr back to Berar and entered upon their duties. The rest of the amirs then marched with their armies towards the capital.

When the news of the advance of the amirs of Berar was received in Ahmadnagar, Šalābat Khân set about preparing the royal army for the field, and calling upon the amirs and the officers of the army to swear fidelity to him. Many of the principal men of the army, who were outwardly partisans of Šalābat Khân secretly sent messages to Sayyid Murtaza, promising that when the amirs were face to face they would desert Šalābat Khân and join the army of Berar, and so co-operate with it in the attempt to overthrow Šalābat Khân. Some even, such as Mirzā Yādgār and Shāhvardi Khân, openly broke with Šalābat Khân before the near approach of the army of Berar and left Ahmadnagar to join Sayyid Murtaza. But since it had been eternally decreed that the army of Berar, which was in truth in rebellion against its lord and master, should be defeated and flee, their strength and numbers availed them nothing, for victory depends on the will of God and not on numbers.

The amirs of Berar, with their great army, reached the pass of Jeūr, which is two leagues from the city of Ahmadnagar, on Zīl-Hijjah 5, in the year above mentioned, (Dec. 8, A.D. 1584) and encamped there for that night. On the next day, Zīl-Hijjah 6, they lay

267 It is not quite clear how this can have been made a pretext for breaking off negotiations with Golconda, unless the army of that State were menacing the frontier. No such movement is recorded.
268 Firishta gives a slightly different account of this affair. See note 263.
269 October, 1584.
270 Jeūr, in 19° 18’ N. and 74° 49’ E. about thirteen miles north-east of Ahmadnagar.
in their camp, expecting no attack and utterly unprepared for battle, having neglected all ordinary military precautions, when Şalâbat Khan suddenly surrounded the hills on which they were encamped with the royal army, elephants and artillery. The amirs of Berar, completely surprised, hurriedly armed themselves and mounted their horses in great confusion and drew up their troops as best they might to meet the royal army. The conflict then began with artillery fire. Khudâvand Khan, who commanded the left wing of the army of Berar, boldly charged the right wing of the royal army, which was commanded by Bihzâd-ul-Mulk, and at the first onslaught threw it into confusion. Bihzâd-ul-Mulk was wounded and his troops were dispersed. The household troops, who had agreed to support Sayyid Murtazâ against Şalâbat Khan made the defeat of Bihzâd-ul-Mulk’s wing a pretext for flight, and carried off prince Mirân Husain with them. Jamshid Khan, who commanded the advanced guard of the army of Berar, when he saw Khudâvand Khan’s success against Bihzâd-ul-Mulk, led his troops on to attack the advanced guard of the royal army, which was commanded by Şalâbat Khan, but he had scarcely reached the enemy when his horse was shot under him. He tried to reach another horse in order to mount it, but a swordsman so wounded him in both legs that he could not move and was made a prisoner by the royal army. The advanced guard under Şalâbat Khan then charged and drove back Jamshid’s troops and fell on the corps commanded by Tir Andâz Khan and Shîr Khan and dispersed them. The left wing of the royal army and the right wing of the army of Berar had now closed and were so intermingled that friend could not be distinguished from foe. Şalâbat Khan now, with a picked force and several elephants, attacked the troops under the immediate command of Sayyid Murtazâ, and threw them into confusion. Sayyid Murtazâ made every attempt to rally his men, but they could not respond and Sayyid Murtazâ was compelled to flee. When Khudâvand Khan returned from his successful attack on the right wing of the royal army, he found the army of Berar dispersed and was himself compelled to flee.

The army of Berar, overconfident in its great strength, made no account of Şalâbat Khan and at length their treachery to their king and their own foolish pride led to their defeat and overthrow, and they were driven into exile.

The royal army pursued the army of Berar and took much spoil, including horses, elephants, beautiful maidservants and slave boys, gold, jewels, and all sorts of valuable property and stuffs. Şalâbat Khan, having been granted by God so great a victory, returned thanks to the giver of victory and ordered the troops under his command to interfere in no way with the property or women of the inhabitants of Berar, and to slay none, but to send any who might be captured to a place of safety.

In this dreadful battle no famous man of valour was slain, save Shâhvardi Khan, who had deserted from the royal army to Sayyid Murtazâ and Bahrâm Khan, who was wounded with a spear by one of the elephants of his own army. The army of Berar having dispersed and fled, Şalâbat Khan did not pursue them in person, but told off a body of Kolis for that purpose, and himself returned to court with the prince Mirân Husain.

Mirak Mu’in, who was at that time Sayyid Murtazâ’s agent and representative at court, on the day on which the battle was fought took every precaution to ensure his own safety and having promised the body of infantry placed at his disposal by Sayyid Murtazâ, large pay and rewards, persuaded them that the amir-ul-umârâ was victorious and had defeated the army of Şalâbat Khan. He ordered them to protect their own quarters from the mob until

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271 This is a much more detailed account of the battle of Jûr than that given by Firishta (ii. 282).
the army of Berar arrived, when they would be rewarded. The soldiers believed what Mirak Mu'in told them and armed themselves for battle. Nasir Khan, with a large force of cavalry and infantry surrounded their quarters and a fight ensued. The Berar infantry, ignorant of the flight of the amirs, bravely defended their quarters, keeping off the attacking force with spears and arrows. While the combat was at its height, Mirak Mu'in fled by a secret way to the house of one of his friends who lived near, then changed his clothes and fled, in the guise of a jagir, and joined Sayyid Murtaza's arm.

Mirza Husain and Chaghatai Khan had been left to protect the country and Mirza Husain had not yet heard of the defeat and flight of the amirs, when Chaghatai Khan, on the pretext of bringing his family, left him at Elichpur and went to his own jagir. Meanwhile news of the flight of the amirs had reached the kotwal of the fort of Gawil, who, assembling the whole garrison of the fortress to oppose Mirza Husain came forth from the fort. In the morning, while Mirza Husain and his army had still no inkling of the enemy's design, the defeated army of Berar appeared and Mirza Husain and his immediate companions mounted in great confusion and prepared for battle.

A body of the amirs of the Dakan who had been told off to assist Mirza Husain came up in the rear and thus surrounded Mirza Husain, whom they put to death. Mirza Husain's brother, Mirza Hasan, extricated himself from his perilous position with great difficulty and joined Chaghatai Khan. The two men fled together to Burhanpur, believing that they would thus save themselves from impending calamity, forgetting that all things are ordered by fate. When they arrived at the environs of Burhanpur they were met by a force which had been sent by the ruler of Khandesh to seize them, and these men arrested Chaghatai Khan and Mirza Hasan and plundered all their property.

Sayyid Murtaza and the rest of the amirs of Berar, after fleeing from the field, reached the town of Paithan where they were joined by about 10,000 horse, who came in from all sides, so that they were numerically a strong army but they were so disorganized and demoralized by fear and panic that they halted nowhere, and could not make a stand even against the contemptible force (of Kolis) which had been sent off to pursue them, but fled straight on to Burhanpur. When they reached Burhanpur they placed reliance on the friendship of its ruler for them and considered themselves safe from their enemies and halted in that country in all confidence, but the Sultan of Khandesh, altogether forgetting his former friendship with them, sent a force to attack them. The amirs of Berar were halted and were carelessly taking their ease when they discerned the approaching army of Burhanpur afar off. Sayyid Murtaza, who over eighty years of age and had suffered much in his flight through Berar had no longer the power to flee and resolved to remain where he was and surrender himself to the attacking force, and gave his army leave to disperse. Khundavand Khan's brave spirit could not endure this and he therefore compelled Sayyid Murtaza, against his will, to mount, and with the help of Shir Khan, Tir Andaz-Khan, Chand Khan, and several soldiers, carried him away from his position of peril. The rest of the property of the army of Berar, horses, and elephants, which had escaped Salabat Khan's army, now fell into the hands of the army of Burhanpur.

After this Bahri Khan, having obtained a safe conduct from Salabat Khan, hastened to the capital.

Sayyid Murtaza and the other amirs fled from Burhanpur towards Karkawan, which is a dependency of the dominions of Akbar Padeshah, halting not for three days in their fear of the army of Burhanpur. They suffered much before they reached Karkawan, but, having arrived there, took some rest and proceeded towards Akbar's capital, which they reached in due course.
After this signal victory Şalâbat Khân’s power and influence in the office of vakîl was greatly increased, and when he had disposed of the amîrs of Berar, he deposed Asad Khân altogether both from the office of vakîl and the rank of amîr, and imprisoned him in the fortress of Jond. He then took into his own hands all power in the state. He appointed Mirzâ Şâdiq Urdûbâdî Râî, one of his faithful friends, as his deputy for the settlement of certain civil and revenue questions.

At this time the king issued an order for the execution of the prince Mirzâ Húsâin, for the astrologers had represented to the king that the prince would be the cause of his ruin and would even attack the royal person. For this reason the king was ever endeavouring to compass the prince’s death, and issuing farmans ordering his execution. Şalâbat Khân, however, hesitated to carry out these orders and shewed great negligence in the matter of bringing the prince to execution.

In the end the prophecies of the astrologers were verified and this prince was the cause of the ruin of his dynasty, as will shortly be shown.

When the royal order for the execution of the prince was issued, Şalâbat Khân represented that the prince was so unwell that it was possible that his sickness would be fatal, and that the king would thus be relieved of all anxiety. This answer so enraged the king that he came near to dismissing Şalâbat Khân, and this was the first breach in the foundation of Şalâbat Khân’s power and influence.

Sayyid Murtâzâ and the other amîrs, when they reached Akbar’s capital, were admitted to an audience, and Akbar, who had long been cogitating the conquest of the Dakkan, regarded the arrival of Sayyid Murtâzâ and the other amîrs, who were among the greatest men of that country, as an evidence of good fortune and prestige, and his ambition of conquest was renewed. He now appointed the pillar of his kingdom, Mirzâ ‘Azîz Kûkâ, who was at that time governor of the province of Mâlwa, to the command of this great expedition and having bestowed honours and favours on Murtâzâ and the other amîrs, appointed them and other highly placed amîrs and khân of his own court to an army to be placed under the orders of Mirzâ ‘Azîz Kûkâ. This army marched from the capital to Mâlwa and joined Mirzâ ‘Azîz Kûkâ. The imperial forces then marched to the town of Hindiya which was at the junction of the frontiers of Mâlwa, Burhânpûr, and the Dakkan and encamped there. The victorious Şâhîb Qîrân (Burhân Nishâm Shâh) was at that time one of the amîrs of Akbar’s court and was sent to the assistance of this army.

When Şalâbat Khân heard of the approach of the imperial army, he reported the matter to the king, and the king ordered that the army of Berar, strengthened and reinforced by other amîrs with their contingents, should march to oppose the imperial army. The Sayyid, Âsaf Jâh Mirzâ Muḥammad Taqî, vazîr of the kingdom (province) was appointed to the command of this army, and was sent to Berar, and the prince, Mirzâ Húsâin, was allowed to depart,

272 Firâshta does not mention this sentence of death passed on prince Húsâin.
273 Sayyid Murtâzâ and the amîrs of Berar were presented at Akbar’s court on the Nawâz festival (March 21, 1555).
274 Şân-i-A’jam, Akbar’s foster brother. This proposed invasion of the Dakkan dwindled into an abortive raid into Berar, whence the invaders were compelled to retreat in haste, almost to flee, into Gujarât. The failure of the expedition was largely due to the misdirection of the amîrs of Mâlwa, and especially of Shihâb-ud-din Ahmad Khân, jâîdrî of Ujjain, who had formerly been governor of Mâlwa and had been implicated in the murder of Şân-i-A’jam’s father, Shama-ud-din Muḥammad Aṭâ-šâh Şân. Nothing would induce Shihâb-ud-din Ahmad Khân to co-operate with the Şân-i-A’jam. He withdrew to Ujjain and was with difficulty prevailed upon to refrain from marching against the governor.

—A.N, A.A., T.A., Bud, F.
with a body of troops, to Daulatâbâd. Mirzâ Muhammad Taqi hastened to join the army to which he had been appointed and then busied himself in preparing it for battle. He then, having brought the army to a high degree of discipline, marched to the borders of Burhanpur.

The army of the Dakān then encamped on the banks of the Tâpti, which flows by the city of Burhanpûr. The ruler of Khândesh, who had agreed to oppose the advance of Akbar's army, sent several of his amirs to see the amirs of the Dakān and to renew his treaties and engagements with them.

In the meantime the learned Shâh Fathullah Shârâzi, who was Akbar's vakil, arrived at Asir with a royal robe of honour. The ruler of Khândesh, who was openly obedient to Akbar, received him with all honour and treated him with all courtesy, but the next day he sent a messenger to tell him that the army of the Dakān had arrived in Khândesh for the purpose of making a night attack on Shâh Fathullah's escort, and that he was not strong enough to prevent them from doing so. Shâh Fathullah was much perturbed by this news and fled that night. By daylight he had reached Gondwâra, and thence he fled in all haste and joined the army of Mirzâ Aziz Kûka. Mirzâ Aziz Kûka was much displeased with Shâh Fathullah for having fled, so much so that Shâh Fathullah found it impossible to remain with his army and therefore fled, with the troops which had been told off as his, to Gujarât.

When the army of the Dakān heard of the flight of Shâh Fathullah and of his quarrel with Mirzâ Aziz Kûka, they regarded these events as earnest of victory and marched on Hindîya.275

When spies informed Mirzâ Aziz Kûka of the approach of the army of the Dakān, he called a council of his amirs, and the conclusion at which they arrived was that the army of the Dakān was so strong that a battle with it should be avoided. The imperial army then, under the advice and guidance of Sayyid Murtasâ and the amirs of Berar, made for Elîchpûr, which is the capital of Berar, by way of Gondwâra, and on their arrival in the environs of Elîchpûr, turned the day of the inhabitants of that city into night. They reached the environs of the city on a market day, when the inhabitants of the country round were bringing in their merchandise, and they plundered everything and burnt the place, levelling to the ground in the twinkling of an eye a city which had just before excelled Cairo and Damascus in population and prosperity.276 They seized women and children and made prisoners of all whom they caught and bound them, making no distinction between Musalman and misbeliever. After plundering and wasting Elîchpûr, the imperial army marched on to Bâlâpûr. Thence Khudâvand Khân went on to Malkâpûr and Rohankhêd, which had been his jâgir, and collected thence all the treasures which had been stored up in the period of his governorship, and then rejoined the imperial army.

When the army of the Dakân arrived at Hindîya, they learnt that the imperial army had invaded Berar. They therefore plundered and burnt Hindîya and then hastened back in all haste on the trail of the enemy. It was breakfast time when the Nîgâm Shâhî army was sighted by the imperial army and the latter were so overcome with fear that there was no

275 The Sâtâpûra Hills, i.e., the country of the Korkûs, not of the Gouda.
276 Mâh-i-A'zâm had already left Hindîya. He had captured the fort of Sâvoligâr from Nâhar-Râo, a refractory Hindu, and had undertaken an expedition to Kherla, which was disastrous to the horses of his cavalry.
277 The imperial troops sacked Elîchpûr on March 20, 1586—A.N.
question of their withstanding the Dakkanis, and Mirzâ 'Aziz Kûkâ, who had been led into this trouble by the amirs of Berrar, gave up all thought of fighting and acquiring honor, and fled. He fled in such haste and confusion that he was forced to blind and leave behind him some elephants which had accompanied him on his forced march, and were now unfit to take the road. He then fled towards Sultânpur and Nandûrbâr. The Nigâm Shâhí army closely pursued the imperial army, halting daily where the imperial army had halted the day before, but not venturing to engage them, until they reached the confines of Sultânpur and Nandûrbâr. When these were reached Mirzâ 'Aziz Kûkâ left his army on the borders of Sultânpur, while he marched rapidly in light order to Gujarât. The imperial army and the Nigâm Shâhí army lay over against one another on the Sultânpur border until Mirzâ 'Aziz Kûkâ returned from Gujarât and retreated with his army to Ujjain, and the army of the Dakkan then left the frontier and returned to the capital. It was in truth by God’s blessing that the Nigâm Shâhí army was enabled, in the king’s absence, successfully to oppose the imperial army of Dihli, which had overrun so many countries and ruined so many kings.

(To be continued.)

MISCELLANEA.

ON SOME PASSAGES IN THE HARSâCARITA OF BÂNA.

In the sixth chapter, nineteenth paragrapj of Bâna’s Harsâcarita, there is a sentence which stands thus:

आचार्य कृतां क धर्मोर्थवति नमरोगवादियननाथयुतलमणिकोण 
लकङ्काक्षवाक्यवर्तितः कारिकासहस्तस्मातानन्त निःश्चेत

Mears, Cowell and Thomas have translated this passage thus (page 193):

"Kâkavarna being curious of marvels was carried away, no one knows whither, on an artificial aerial car made by a Yavana condemned to death. The son of Sûnumâga had a dagger thrust into his throat in the vicinity of his city."

They have treated it as two separate sentences under the impression that Kâkavarna and son of Sûnumâga were different persons. The Nirmayâsâgara Press edition of 1897 (page 199), and the edition of S. D. Gajendragadkar and A. B. Gajendragadkar of 1919 (1) also divide the passage into two sentences, introducing one खलीपतितं who is not mentioned in any of Führer’s manuscripts. Then again देवपार्वति is the reading of all the three editions.

Mears, Cowell and Thomas rightly take it to be देवपार्वति, a reading which is found in three of Führer’s manuscripts A, B, and D (page 269).

A reference to the original Sanskrit will make it clear that Skandagupta, the commandant of the elephant troops of Harsh was relating to his young master, instances of disasters to kings, caused by their own follies, giving one instance in each separate sentence. Hence Mears, Cowell and Thomas have erred in treating Kâkavarpa and the son of Sûnumâga as different persons. We are sure that they had before them an edition of Harsâcarita which had the passage in question in the following wrong form:

आचार्य कृतां क देवपार्वतवसादितनाम नस्तयाविनानातिकारोऽक्कवबः शैवानाशिक 
नामरोगवाक्षवाकेन निःश्चेत

This is the reading in Gajendragadkar’s edition, whereas the Nirmayâsâgar edition has the full stop after कारिक.

Here it is to be noticed that there is a full stop between कारिकाः and शैवानाशिक joining to the letter भ combined to the latter. This is the reason of their confusion. It is a well known fact to the historian of India that Kâkavarna was the son of Sûnumâga, and the second king of the dynasty founded by him. A reference to the Puranic list of kings of the Sûnumâga dynasty, as given in Pargiter’s text, will remove all doubt. Compare also Bhagabatâ Puran (XII, 1, 4), and Vincent Smith’s early History of India on the chronology of the Sûnumâga and Nanda Dynasties given in a tabular from page 44, second edition. Hence the correct translation should be:

776 During the retreat of the Kshán-i-A’zám an action was fought at Chândûr (29° 53’ N. and 76° 25’ E.) in which the imperial troops engaged took some plunder, but their leader, 'Abdullâh Sultân Kâchhâri, was slain.—A. N.

777 The Kshán-i-A’zám reached Nandûrbâr on April 10, 1586. On reaching Ahmadâbad he nearly succeeded in persuading his brother-in-law, the Kshán Khânân, to join him in an expedition to Ahmadnagar, but the approach of the rainy season and troubles in Malwa prevented the enterprise.—A. N.
Kākavarga, the son of Sisumātra, being curious of marvels was carried away, no one knows whither, on an artificial aerial car made by a Yavana condemned to death, and his throat was cut in the vicinity of his city.

The next sentence in Harsacarita runs thus:

अतिशीतसंसारसंगामान्यो ज्ञानमथी आभ-भृति (सिति) जातसिद्धिर्भुवि अवन्मान्यिनीविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविवিন

This has been translated as follows: “In a frenzy of passion, the over-libidinous Sunga was, at the instance of his minister Vasudeva, rent of his life by a daughter of Devabhūti’s slave woman disguised as his queen.”

It is a well-known fact to the historian that Devabhūti or Devabhūmi, the last of the Sunga kings was put to death by his minister Vasudeva of the Kavva family. cf. Bhāgavata Purāṇa (XII. 1. 18).

This has been rendered as “The Dekkan riders disconsolately contended with fallen mules.” This has very little meaning. खलन cannot mean ‘fallen,’ especially when this qualifies a mule. खलन means विकालित, अरित i.e. disjoined, separated, etc., it may mean ‘fallen’ when this qualifies a lump of matter. So खलन does not have no meaning or very little meaning. Even though we admit for the sake of argument that it may mean a ‘fallen mule’ the question naturally suggests itself as to why should mules fall prostrate on the ground in their preparations for departure. Then we come to विस्वादिक in the above passage. The root with the prefix means ‘to contend’ generally; but here विस्वादिक means विरोध as suggested by the commentator Sankar Miśra, and विरोध means “to touch, contact, treating well, petting with caressing;” that is, ”breaking in” is the real meaning here.

The correct reading would be खलनविलेखान्त and the correct translation should be “The Dekkan riders were getting tired of breaking in the frightened mules.” The above the reading of the manuscripts A, B, and T, collated by Führer.

Sita Nath Pradhan.

BOOK-NOTES.


Programma voor het Congres van het Java-Instituut te houden te Bandoeng van 17-19 Juni, 1921. 57 pp.

Congres Java Institute. Catalogus van de Houten jwerk Tentoonstelling te houden te Bandon- dong van 18 tot en met 26 Juni, 1921. 36 pp.

The Java Institute, which has its seat in Surakarta, was founded in 1910. Its object is to promote the development of the native culture, in the widest sense of the word, of Java, Madura and Bali by:

(1) collecting and making accessible manifestations of Javanese culture both past and present; (2) promoting a knowledge of and an insight into Javanese culture by congresses, exhibitions, lectures, etc.; (3) supporting all serious attempts made by others in the same direction; (4) all other means available to the Institute, capable of advancing its objects.

The Society consists of ordinary members, honorary members, corresponding members and patrons. Societies and Institutions are eligible as members or patrons. Various activities are carried on by the Institute in furtherance of its aims. It issues a quarterly, Djawā [Java], with the object of bringing to the notice of as large a number as possible of the Javanese themselves, and of foreigners interested in the subject, hitherto unknown or not generally
known data on Javanese culture, reviews of researches on that subject published in other journals and in books, and efforts to add to the knowledge of it.

The first number, January-April, 1921, has appeared, published for the Java Institute by G. Kolff and Co., Welltevreden. It is admirably illustrated and contains articles of much interest. The first deals with a stone figure of great antiquity found in South Sumatra, the date and origin of which the author, L. C. Westenbon, endeavours to fix with the aid of legend and history. He includes in his article an account and a reproduction of an inscription found in Palembang. Other original articles are concerned with the customs of the Sundanese, the drama of Java and the form of theatre best suited to its representation, various Javanese legends, the language of the school children, new lines of development for Javanese art, the songs and games of Sundanese children, and secret language in Javanese. A very full notice is given of Prof. Hazeu’s inaugural lecture at Leyden on Javanese literature, ancient and modern. There are besides short notices of articles in other publications on Javanese subjects and a very full classified list of books and articles on the language, geography and ethnography of Java.

The Institute has also issued a beautifully produced and illustrated programme of the Congress at Bandung, June 17-19 and a catalogue of the exhibition of wood carving held in connection with the Congress. Besides the customary speeches and debates, performances of Javanese music, dancing and drama are included in the programme.

M. J. B.


This stout volume of 349 pages contains a series of lectures or papers read before the Society for the Promotion of Zoroastrian Research during the last 10 years by a well-known Professor of History. It need hardly be said that they are invaluable for their purpose, the “throwing of fresh light on some dark corners of Parsi antiquities, by offering new solutions of old difficulties or unearthing facts that have hitherto escaped discovery.”

Professor Hodivala’s methods are after my own heart. He goes to the root of things; examines his dates from original sources, both Musalman chronicles and Hindu inscriptions bearing on his subject; studies the colophons of medieval Avesta-Pahlavi MSS. for the history they may reveal; and finally he addresses himself to the very important subject of the true dates of the Persian Rewyets or Epistles of the 16th and 17th centuries. The historical importance of ascertaining the dates of these documents accurately will become obvious to the student from the fact that the Rewyets were “the replies and information collected by some special messenger who had been sent, by some of the chief Parsis in India, to obtain the opinions of the Parsis in Persia, regarding certain particulars of religious practice which were duly specified in writing, or to apply for copies of MSS., which were either unknown or scarce in India.”

A Rewyet to the modern Parsi must therefore be very like what an Epistle in the New Testament is to the modern European Christian.

The question of transliteration is again becoming acute, owing to the great increase of scholarship among Orientals of various races, pronouncing the classical languages, Somitic, Aryan and Dravidian, in various ways, and to the fact that Orientalists are not even yet agreed on the subject. Practically every modern book that comes my way raises it for me. It troubles every Indian student and professor apparently, and excuses for not adhering to “uniformity” crop up in nearly every Indian scholar’s writings. Each European writer goes his own way without making an excuse. This book, too, says: “It has not been possible to observe a strict uniformity in the transliteration of Oriental words and names.”

Alas, it never is, and yet the importance of uniformity is paramount to the makers and users of indexes, even though the Indian books are still usually lacking in that valuable addition.

Within the limits of a book-notice it is impossible to examine this important book in detail. Suffice it to say that Professor Hodivala explores his sources thoroughly wherever he finds them—Parsi, Persian, Hindu, Portuguese, English—with a fairness and a candour that makes his book one that no student of Parsi History and Chronology will be able to pass by undigested. So careful is he to sift tradition in the matter of chronology that he makes it clear that up to quite recent times the Parsi Dastur propounded the dates of the main facts of the history of his religion with the same confidence and the same amount of accuracy as did the Anglican Bishop of the present writer’s boyhood. It is more than interesting to find that the traditional date of 716 A.D. for the landing of the first Parsi refugees from Musulm tyranny at Sanjan (the St. John of Lord and other early English writers in India) and of 1475 A.D. for the bringing of the holy fire to the Parsi temple at Navsari are on a par with the 4004 B.C. for the date of Adam in the annotated Bible still in my possession from the time when I was a small boy, and won “the Bible Prize,” because I could remember such dates better than the other little boys in a typically Mid-Victorian School.

R. C. Temple.
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Indrasila-guha—Mr. Laidlay has identified it with the Giriyek hill, six miles from Rājgir, which is evidently a corruption of Gaīrik-giri, a large portion of the stones of this hill being of red (gaīrik) colour. It is a spur of the Bipula range. It is the most easterly of the range of hills in which Rājgir was situated (JASB., XVII, p. 500). The Panchān or Pañchānān river flows by its side, and just across the river is situated the ancient Buddhist village called Giriyek. It has two peaks: on the lower peak on the east is situated the celebrated brick-tower called Jarasindhu-kā-Baithak which was the Hanṣa-stūpa of the Buddhists. In some portions the moulding of sand and plaster in niches are well preserved. It is said to be the only building in India that has any pretention to be dated before Asoka’s reign (Fergusson’s Cave Temples of India, p. 33). In front of it there are the remains of a monastery (Saṅghārāma), a dry well, two tanks and a garden. The western peak which is connected with the Hanṣa-stūpa by a pavement is the higher of two: to this peak the name of Giriyek properly belongs: it contains the remains of a vihāra. It is the “Hill of the isolated rock” of Fa Hian. It was on this hill that Indra brought the heavenly musician Pañchea Sīkha to play on his lute before Buddha, and questioned the latter on forty-two points, which questions he traced with his finger on the ground (Legge’s Fa Hian, p. 80). According to the Buddhist account, the cave was situated in the rock Vedi, at the north side of the Brāhmaṇa village Ambasanda, on the east of Rājagriha (Spence Hardy’s Manual of Buddhism, p. 298).

Irān—Persia, which was so-called from its colonisation by the ancient Aryans, the ancestors of the modern Persis, who settled there after they left the Punjab: see Ariana (JASB., 1838, p. 420).

Irāna—The Rūn of Cutch, the word Rūn or Ran is evidently a corruption of Irāna, which means a salt land (Amara-kosha): It is the Eirinon of the Periplus of the Erythraean Sea.

Irāvatī—1. The Ravi (Hydæates of the Greeks). 2. The Rapti in Oudh (Garuḍa P., ch. 81). Rapti is also said to be a corruption of Revati.

Isalīa—Kesariya, in the district of Champārañ, where Buddha in a former birth appeared as a Chakravarti monarch. A stūpa was raised at this place to commemorate the gift of the Alms-bowl by Buddha to the Lichchhavis when he parted with them (Fa Hian, and Arch. S. Rep., XVI, p. 16). The ruins of this stūpa are known to the people by the name of Rājā Ben-kā-deorā, Rājā Bena being one of the Chakravarti kings of ancient time.

Jāhnavi—Same as Gaṅgā (Harivamśa, I, ch. 27). See Jāhnu-ārāma.

Jahnu-ārāma—The hermitage of Jahnu Muni is at Sultanganj (E. I. Railway) on the west of Bhagalpur. The temple of Gaṅgātha Mahādeva, which is on the site of the hermitage of Jahnu Muni, is situated on a rock which comes out from the bed of the Ganges in front of Sultanganj. The river Ganges (Gaṅgā) on her way to the ocean, was quaffed down in a draught by the Muni when interrupted in his meditation by the rush of the water, and was let out by an incision on his thigh at the intercession by Bhagiratha: hence the Ganges is called Jāhnavi or the daughter of Jahnu Rishi. It is the Zanghera of Martin (Indian Empire, vol. III, p. 37 and Eastern India, vol. II, p. 37), or Jahngira which is a contraction of Jahnu-giri according to Dr. R. L. Mitra (JASB., vol. XXXIII, p. 360), and of Jahnu-grīha according to General Cunningham (Arch. S. Rep., vol. XV, p. 21). The Pāṇḍas of Gaṅgātha Mahādeva jive in the village of Jahngira which is at a short distance from the temple. The hermitage of Jahnu Muni is
also pointed out at Bhaîravaghâti below Gaîgotri in Garwal at the junction of the Bhágirathî and the Jâhnavî, where the Ganges is said to have been quaffed by the ishi (Fraser's *Himala Mountains*, p. 476). For other places which are pointed out as the hermitage of Jahn [see Gaîgā and my *Notes on Ancient Aîga* in *JASB.*, vol. X (1914), p. 340]. There was a Buddhist Monastery at Sultanganj itself which contained a colossal copper statue of Buddhâ constructed in the 5th century A.D.

Jajâhuti—Same as Jelabhukti. Its capital was Kajurâha at the time of Alberuni in the eleventh century (Alberuni's *India*, vol. I, p. 202).

Jâjâtipura—Jâipur (see Yajñapûra and Yayâtipura).

Jâlandhara—Jalandhar, a town near the western bank of the Sutlej in the Punjab: same as Trigarttâ. (Hemakoska). The name is derived from its founder, the Asura Jâlandhara, the son of the Ganges by the Ocean (Padma P., Uttara, ch. 51). It is the head-quarters of the district called Jâlandhara Doab or Jâlandharapîtha lying between the Bias and the Sutlej. It is the Kulindrina of Ptolemy; but see Kulinda-duja.

Jalpâsa—See Japyêsvara. It is situated on the west of the river Tista in the district of Jalpaiguri in Bengal (Kâlikâ P., 77). The name of Jalpaiguri is evidently derived from this Tîrtha.

Jamadagni-âsrama—1. Zamânâ, in the district of Ghazipur, the hermitage of Rishi Jamadagni. Zamânâ is a corruption of Jamadagniya. 2. The hermitage of the Rishi is also pointed out at Khaira Dih in the Ghazipur district opposite to Bhagalpur. 3. At Mahâsthânaga, seven miles north of Bogra in Bengal (Kâthâ-sarit-sâgara, II, 1; Skanda P., Brahma Kh., ch. 5, vs. 147, 150). It is also called Parasurâma-âsrama.

Jambudvîpa—India. The ancient name of India as known to the Chinese was Shin-tup or Sindhu (Legge’s *Fa Hian*, p. 26). See Sindhu and Bharatavarsha.

Jambuksâvara.—Tiruvanaikâval between Trichinopoly and Srîraîgam (Devl P., ch. 102): see Srîraîgam.

Jambumârga—Kalinjar (Prof. H. Wilson’s *Vishnu P.*, Bk. II, ch. XIII note). But this identification does not appear to be correct (see Mbh. Vana, chs. 87 and 89). The *Agni P.*, (ch. 109) places Jambumârga between Pushkara and Mount Abu, and mentions Kâlaîjara separately as a place of pilgrimage in the same chapter. Jambu is placed in Mount Abu (Skanda P., Arbhuda Kh., ch. 69).

Jamunotri—See Yamunotri. A sacred spot in the Bândarpuchchha range of the Himalaya considered to be the source of the river Yamunâ (Jamunâ) near the junction of three streams. The particular spot which obtains the name of Jamunotri is a little below the place where the various small streams, formed on the mountain-brow by the melting of snow, unite and fall into a basin below. Jamunotri is eight miles from Kursali. At a short distance from the latter is a celebrated hot spring, issuing from the bed of a torrent which falls into the Jamunâ at a place called Banass: it is considered by the Hindus to be exceedingly holy (Martin’s *Indian Empire Illustrated*, vol. III, pp. 11–20; Fraser’s *Tour through the Himala Mountains*, ch. 26).

Janasthâna—Aurangabad and the country between the Godâvari and the Krîshnâ: it was a part of the Dañjâkârâya of the Râmâyana (Aranyya, ch. 49). Paîchhavaî or Nasîk was included in Janasthâna (*Ibid*, Uttara, ch. 31). According to Mr. Pargiter, it is the region on both banks of the Godâvari, probably the country around the junction of that river with the Pranhita or Waîngâga (*JASB*., 1894., p. 247).
Japyeśvara—Japyeśvara of the Liṅga P. (Pt. I, ch. 43), and Japyeśvara of the Śiva P. (Pt. IV, ch. 47) are the Jalpiṣa (q. v.) of the Kālikā P., (ch. 77). Nandi, the principal attendant of Śiva, performed asceticism at this place. In the Kālikā P. (ch. 77), it has been placed to the north-west of Kāmarūpa in Assam with the five rivers called Paśichanada (q. v.) in the Liṅga P. (Pt. I, ch. 43). But the Kūrma P. (Uttara, ch. 42) places it near the ocean (sagara). See, however, Shaḍārāṇya and Nandigiri. The Varāha P., ch. 214 appears to place Japyeśvara near Śleshmātaka or Gokarna.

Jasnaul—Bara-Banki in Oudh. Jas, a Rāja of the Bhar tribe is said to have founded it in the tenth century (Führer’s MAI).

Jaṭā parvata—The Jaṭāphaṭka mountain in Daṇḍakāranya, in which the Godāvari has its source. See Godāvari (Devi P., ch. 43).

Jatodbhava—The river Jatoda, a tributary of the Brahmaaputra, which flows through the district of Jalpaiguri and Kuch Bihar (Kālikā P., ch. 77).

Jaugra—The fort of Jaugra, eighteen miles to the north-west of Ganjam, contains an edict of Aśoka inscribed upon a rock (Arch. S. Rep., vol. XIII; Corpus Inscriptionum Indicarum, vol. I). The rock which bears the edict of Aśoka (dating about 250 B.C.), is four miles to the west of Purushottapur in the district of Ganjam, Madras Presidency, on the north bank of the Rishikulya (Ind. Ant., I, 219).


Jejabhakti—The ancient name of Bundelkhand, the kingdom of the Chandrātreyas or the Chandels. Its capitals were Mahoba and Kharjurāha (Ep. Ind., vol. I, p. 218). Kālīnjara was the capital of the Chandels after it had been conquered by Yasovarman. The name was corrupted into Jajāhuti (Alberuni’s Indica, vol. I, p. 202) and Jajhoti (Cunningham’s Anc. Geo., p. 481).

Jetavana-vihāra—Joginibhariya mound, one mile to the south of Śravasti. Buddha resided and preached here for some time. The Vihāra was erected in a garden by Sudatta, a rich merchant of Śravasti, who for his charity was called Anātha-pinjika: he gave it to Buddha and his disciples for their residence. It was a favourite residence of Buddha (Chullavagga, Pt. VI, chs. 4 and 9). The garden formerly belonged to Jeta, son of king Prasenajit, who sold it to Anātha-pinjika for gold masurans sufficient to cover the whole area (amounting to 18 Koṭis of masurans). It contained two temples called Gandhakuti and Kosamba-kuṭi and a sacred mango-tree planted by Ānanda at the request of Buddha (Cunningham’s Stūpa of Bhorahuti, p. 86). See Śravasti.

Jetuttara—Nāgari, 11 miles north of Chitore. It was the capital of Śivi or Mewar (Jātakas, vi, 246; Arch. S. Rep., vi, 106). Jetuttara is evidently the Jattaur of Alberuni, the capital of Mewar (Alberuni’s Indica, I, p. 202). See Śivi.

Jhārakhanaṇḍa—Chota or Chutia Nagpur: Kokra of the Muhammadan historians. Madhu Singh, Rāja of Chutia Nagpur, was conquered, and the country was annexed to the Mughal dominion by Akbar in A.D. 1585. According to Dr. Buchanand, all the hilly region between Birbhum (anciently called Vira-deśa, the capital of which was Nagara) and Benares was called Jhārakhanaṇḍa (Martin’s Eastern India, I, p. 32). It also included the
Santal Pargana (Mahā-Lingesvara Tantra). Chutia, now an insignificant village two miles to the east of Ranchi, was, according to tradition, the earliest capital of the Nagavanga Rājās of Chota Nagpur, the descendants of the Naga (snake) Puṇḍarika (Bradley-Birt's Chota Nagpur, chs. I, III).

Jingangara—Jinner in the district of Poona. According to Dr. Bhandarkar (Hist. of the Dekkan, sec. viii), it was the capital of the Kshatrapa king Nahapāna whose dynasty was subverted by Pulamāyi, king of Paśāhān.

Juschakura—Zukur in Kāśmīra.

Jvālamukhi—A celebrated place of pilgrimage (Devi-Bhāgavata, vii, 38), 22 miles south of Kangra and 10 miles north-west of Nadaun in the Kohistan of the Jalandhara Doab in the Dehra sub-division of the Kangra district, being one of the Pīthas where Satī's tongue is said to have fallen Tantra-chudāmaṇi. The town is thus described by W. H. Parsh in JASB., vol. XVIII: “The town of Jvālamukhi is large and straggling, and is built at the base of the western slope of the Jvālamukhi or Chungar-ki-dhar. The town with the wooded slopes of Chungar forming the background, and the valley spread out before it, has a very picturesque appearance from a distance.” The celebrated temple has been cut out of the volcanic rock. It possesses no architectural beauty, nor anything worthy of notice except natural jets of gas which are ten in number, five being within the temple and five on its walls. The temple contains the image of Ambikā or Mājeṣvari, but General Cunningham says that there is no idol of any kind, the flaming fissure being considered as the fiery mouth of the goddess whose headless body is in the temple of Bhawan (Arch. S. Rep., vol. V, p. 171). According to an ancient tradition, the flame issued from the mouth of the Daitya Jālandhara. It is evidently the Bājāvā of the Mahābhārata (Vana, ch. 82). The Jvālamukhi mountain is 3,284 feet high, the temple being at a height of 1,882 feet.

Jyotiratha—A tributary of the river Sona (Mbh., Vana P., ch. 85). It has been identified with the Johila, the southern of the two sources of the Sona (Pargiter’s Markandeyā P., p. 296).

Jyotirliṅgas—For the twelve Jyotir-liṅgas of Mahādeva, see Amaraśvara.

Jyotirmajha—One of the four Mājas established by Saṅkarāchāryya, at Badrināth (see Śrījagṛīḥ). It is now called Joshimājha on the Alakānāndā in Kumaun.

Jyotisha—Same as Jyotiratha (Viṣṇu Samhitā, ch. 85).

K

Kabandha—The territory of Sarik-kul and its capital Tashkurghan in the Tagdumbash Pamir. It is the Kie-paṅ-to of Huen Tsiang (Sir Henry Yule’s Marco Polo, vol. I, pp. 154, 163, 166; Dr. Stein’s Sand-buried Ruins of Khotan, p. 72). See Kupatha.

Kachchha—1. Cutch: it was called Marukachchha (Bṛhat-samhitā, ch. XIV) in contradistinction to Kausikī-Kachchha. 2. Kaira (Kheda) in Gujarat, a large town between Ahmadabad and Cambay (Kambay), on the river Betravati (present Bātrak). 3. Perhaps Uch (see Šūdra). 4. Kachar in Assam.

Kailāsa—The Kailāsa mountain: it is the Kangrinpoche of the Tibetans, situated about 25 miles to the north of Mānas-sarovara beyond Gangri which is also called Darčhin, and to the east of the Niti Pass. (Batten’s Niti Pass in JASB., 1838, p. 314.) It is a spur of the Gangri range, and is said to be the abode of Mahādeva and Pārvati. “In picturesque beauty” says H. Strachey in JASB., 1848, p. 158, “Kailāsa far surpasses the big Gurla or any other of the Indian Himalaya that I have ever seen; it is full of majesty—a king of mountains.” Through the ravines on either side of the mountain is the passage
by which the pilgrims perform their perambulation in two days. The identification of the Kiunlun range with Kailāsa is a mistake (see Map of Tibet in Dr. Waddell’s Lhassa and its Mysteries, p. 40). The Mahābhārata, Vana (chs. 144, 156) and the Brahmanāda P., (ch. 51) include the mountains of the Kumaun and Garwal in the Kailāsa range (see Vikramorevat, Act IV; Fraser’s Himala Mountains, p. 470). Bādrikā-ārama is said to be situated on the Kailāsa mountain (MH, Vana P., ch. 157). The Kailāsa mountain is also called Hemakūṭa (MBH., Bhishma P., ch. 6). Four rivers are said to rise from Gangri, from the mountain or the lakes; the Indus on the north is fabled to spring from the mouth of the Lion, the Satadru on the west from the Ox, the Karnali on the south from the Peacock, and the Brahmaputra on the east from the Horse [JASB., 1848, p. 329]. Sven Hedin says, “The spring at Dolchu is called Langchenkhabat, or the mouth out of which the Elephant river (i.e., the river Sutlej as called by the Tibetans) comes, just as Brahmaputra’s source is the Singi-kabab, or the mouth from which the Lion river issues. The fourth in the series is the Mapche-Kamba, the Peacock river or Karnali (Sven Hedin’s Trans-Himalaya, vol. II, p. 103). For the description of the Kailāsa mountain [see Sven Hedin’s Trans-Himalaya, vol. II, ch. 51, and H. Strachey’s Narrative of a Journey to Cho Lagan (Rākhas Tāl) in JASB., 1848, pp. 157, 158]. Kailāsa mountain is the Ashfāpada mountain of the Jainas. According to Mr. Sherring, the actual circuit round the holy mountain occupies, on an average, three days, the distance being about 25 miles. The water of the Gauri-kuṇḍa, which is a sacred lake that remains frozen all the year round, has to be touched during the circuit. Darchan is the spot where the circuit usually begins and ends (Sherring’s Western Tibet, p. 279). But it is strange that none of the travellers mention anything about the temple of Hara and Pārvati who are said to reside in the mountain.

Kāla Mālī—The Kaimur range, which is situated in the ancient Kaira-ūṣa, mālī being the name of a mountain [JASB., 1877, p. 16]. Same as Kīṁpritiya. Kaimur is evidently a corruption of Kairamālī.

Kajēghara—Same as Kajēghira.

Kajēghira—Kajeri, ninety-two miles from Champā (Beal’s R.W.C., Vol. II, p. 193n.). Cunningham identifies it with Kankjol, sixty-seven miles to the east of Champā or Bhagalpur. Kajēghira is a contraction of Kubjāghira. It may be identified with Kajra, one of the stations of E.I. Railway in the district of Monghyr. Three miles to the south are many remains of the Buddhist period, and many hot springs.

Kākanādā—Sāñchi in the Bhopal territory, celebrated for its Buddhist topees. Bhagavanlal Indrajī first pointed out that the ancient name of Sāñchi was Kākanādā (Corp. Ins. Ind., vol. III, p. 31).

Kakāuṭhā—The small stream Barhi which falls into the Chhoṭa Gandak, eight miles below Kasia (Cunningham’s Anc. Geo., p. 435). Carliyle has identified it with the river Ghāgī, one and half miles to the west of Chitiyaon in the Gorakhpur district. See Kukusht (Mahāparinibbāṇa Sutta, ch. IV and Arch. S. Rep., vol. XXII. Lassen identifies Kakauṭhis of Arrian with the Bāgmati of Nepal (McCride’s Megasthenes and Arrian, p. 189 n.).

Kālaṣcīmpā—Same as Champāpurī (Mahā-Janakā Jātaka in the Jātakas, vi, 20, 28, 127).

Kaladi—Kaladi or Kalati in Kerala, where, according to the Saṅkaravaijaya, Saṅkaracakhayya was born in the seventh century of the Christian era. See Kerala. His father’s name was Sīvaguru. Guru Govinda Ganda Padyācārya Vedantist initiated him into Sannyāsīhood on the banks of the Ner bada. Govindanātha was himself the disciple of Goudapāda (Ibid., ch. V, v. 105).
Kalaha-grāma.—Kahalgāon or Colgong in the district of Bhagalpur in Bengal. The name is said to be derived from the pugnacious character of Rishi Durvāsā, who lived in the neighbouring hill called the Khali-pāhāj.

Kalaha-sūri.—In the North Arcot district (Ep. Ind., vol. I, p. 368; vol. III, pp. 116, 240), one mile from the Renungunta railway station. It was a celebrated place of pilgrimage (Saṅkaravijaya, ch. 14) on the river Suvarṇamukhari. The great temple contains the Vāyu (Wind) image of Mahādeva, which is one of the Bhauta or elementary images. The lamp over the head of this phallic image which is called Urnānābha Mahādeva is continually oscillating on account of the wind blowing from below, while the lamps in other parts of the temple do not oscillate at all. See Chidambaram.

Kalakavana.—The Rajmahal hills in the Province of Bihar (Patañjali’s Mahābhāṣya, II, 4, 10; Baudhāyana, I, 1, 2; Kunte’s Vicissitudes of Aryan Civilization, p. 380). See Āryāvartha

Kal-a-Kunḍa.—Golkanda in the Nizam’s territory, formerly celebrated for its diamond mines. Gowal-kunḍa is a corruption of Kalakunḍa. It was the birthplace of Māhavā-čhārya, the author of the Sarva-dāraṇāsārā-saṅgraha and other works.

Kāla-nāra.—Kalinar, in the Badaus sub-division of the Banda district in Bundelkhand (Padma P. Sarga, ch. 19, v. 130 and Śīva P., IV, ch. 16). It was the capital of Jejabhūkti (Bundelkhand) at the time of the Chandelas after it was conquered by Yaśovarman (Ep. Ind., vol. I, p. 218). It contains the temple of Nilakanṭha Mahādeva (Vāmana P., ch. 84) and also that celebrated place of pilgrimage called Kotā-tīrtha within the fort, the erection of which is attributed to Chandra Barmmā, the traditional founder of the Chandel family, though the inscriptions mention Nammaka as the founder of the dynasty; see, however, Mahotsavana-ga-ra. There is also a colossal figure of Kāla Bhairava with eighteen arms and garlands of skull and snake armlets within the fort (Arch. S. Rep., vol. XXI). The tīrtha called Hiranya-Vindu is also situated at this place (Mbh., Vana, ch. 87). The hill of Kalinar is also called Rabichitra [J. ASB., XVII, (1848), p. 171]. For the inscriptions of Kalinar, see p. 313 of the Journal.

Kalā-pa-grāma.—A village where Maru and Devāpi, the last kings of the Solar and Lunar races respectively, performed asceticism to re-appear again as kings of Ayodhyā and Hastināpura after the subversions of the Mlechchha kingdoms by Kalki, the tenth incarnation of Vishnu (Kalki P., Pt. III, ch. 4). According to the Mahābhārata, Maushala, (ch. 7); Bhāgavata P. (X, ch. 87, v. 7), and the Bṛihat-Nārādya P. (Uttara, ch. 66), Kalāpa-grāma appears to have been situated on the Himālaya near Badarikāśrama. In the Vāyu P., ch. 91, Kalāpa is placed among the Himalayan countries where Urvaśi passed sometime with Pururavā. According to Capt. Raper, Kalāpa-grāma is near the source of the Sarasvatī, a tributary of the Alakānandā, in Badrināth in Garwal (Asia. Res., vol. XI, p. 524).

Kāli.—The Kāli Nadi (west), a tributary of the Hindun: it flows through the Saharanpur and Muzaffarnagar districts, United Provinces (Matsya P., ch. 22).

Kalighāta.—Near Calcutta. It is one of the Pīṭhas where the four toes of Sāti’s right foot are said to have fallen. The name of Calcutta is derived from Kālighāt. Golam Husain in his Riyāz-us-Salatin says that the name of Calcutta has been derived from Kāli-karttā, as the profit of the village was devoted to the worship of the goddess Kāli. In the Mahāliṅgārāchana Tantra, it is mentioned as Kāli-pīṭha, and as the pilgrims bathed in the Ghāṭ before worshipping the goddess, the place became celebrated by the name of Kālighāṭ. Some derive the name of Calcutta from Kilkilā of the Purāṇas. See Kilkilā.
Kālika-Saṅgama—The confluence of the Kauśikī and the Arunā (Padma P., Svarga, ch. 19).

Kāli-Nadi (East)—A river which rising in Kumaun joins the Ganges (Vāmana P., ch. 13). The town of Saṅkāsya stood on the east bank of this river. It is also called Kālinī or Kālindī. Kanauj stands on the western bank of the eastern Kāli-Nadi, 3 or 4 miles from its junction with the Ganges. From its source to its junction with the Dhañvala-gaṅgā, Gouri and Chandrabhāgā, it is called Kāli-gaṅgā, and after its junction, it is known by the name of Kāli-nadi.

Kalinda-Deśa—A mountainous country situated in the Bāndarapuchcha range of the Himālaya, where the Jamunā has got its source; hence the river is called Kālindī. Same as Kalinda-deśa. The Kalinda-giri is also called Yāmuna Parvata (Rāmāyaṇa, Kishkindhā K., ch. 40).

Kālindī—The river Jamunā. See Kalinda-deśa.

Kaliṅga—The Northern Circars: a country lying on the south of Orissa and north of Drāvīḍa on the border of the sea. According to General Cunningham, it was between the Godāvari river on the south-west and the Gaolika branch of the Indrāvati river on the north-west (Cunningham’s Anc. Geo., p. 515). It was between the Mahānadi and the Godāvari (according to Rapson’s Ancient India, p. 164). Its chief towns were Manipura, Rājapura or Rājamahendri (Mbh., Adi, ch. 215; Śānti, ch. 4). At the time of the Mahābhārata, a large portion of Orissa was included in Kaliṅga, its northern boundary being the river Baitaraṇi (Vana, ch. 113). At the time of Kālidāsa, however, Utkala (Orissa) and Kaliṅga were separate kingdoms (Raghuvaṃśa, IV). It became independent of Magadhā shortly after the death of Asoka in the third century B.C., and retained its independence at least up to the time of Kanishka.

Kaliṅga-Nagara—The ancient name of Bhuvaneśvara in Orissa. The name was changed into Bhuvaneśvara at the time of Lalāntendu Keśari in the seventh century A.C. It was the capital of Orissa from the sixth century B.C. to the middle of the fifth century A.C. (Dr. R. L. Mitra’s Antiquities of Orissa, vol. II, p. 62 and Dasmukhāraracharita, ch. 7.) But it has now been identified with Mukhālingam, a place of pilgrimage 20 miles from Paralakāmedi in the Ganjam district (Ep. Ind., vol. III, p. 220). It contains many Buddhist and Hindu remains. The temple of Madhukarēvara Mahādeva is the oldest, and that of Someśvara Mahādeva the prettiest. These old temples still bear numerous inscriptions and excellent sculptures. The adjoining Nagarakatakanam also contains some interesting remains and a statue of Buddha. But according to the Paralakāmedi inscriptions of Indravarman, king of Kaliṅga, Kaliṅga-nagara is Kaliṅgapatam at the mouth of the Bamsadharā river in the Ganjam district (Ind. Ant., XVI, 1887, p. 132). The K.C.K. (composed in 1577 A.D.), places it on the river Kāṃśa which is different from the Kasai. Kaliṅga-nagara, however, appears to have been the general name of the capitals of Kaliṅga which were different at different periods, as Manipura, Rājapura, Bhuvaneśvara, Pishṭapura, Jayantapura, Sīmhapura, Mukhaliṅga, etc.

Kāliṇjara—Kalinar in Bundelkhand. The fort was built by the Chandel king Kirāt Brahma: it contains the shrine of Mahādeva Nilakanṭha and the Tirtha called Koṭa-tīrtha (Matsya P., ch. 180; Lieut. Maisey’s Description of the Antiquities of Kalinar in JASB., XVII, p. 171). See Kālaṇjara.

Kāli-Pitha—Same as Kalighatā (Tantrachuḍāmaṇi).
Kalki—Tutikarin at the mouth of the river Tamraparni in Tinnevelly: it is the Sosikourai of Ptolemy (McCrieild's Ptolemy, p. 57). It was formerly the capital of Pandyas (see Kolkal).

Kalyanapura—Kalani or Kalyana, thirty six miles west of Bidar in the Nizam's territory. It was the capital of Kuntala-deśa (see Kuntala-deśa). In the beginning of the seventh century A.D., the Chalukyas were divided into two main branches,—the Western Chalukyas in the Western Deccan and the Eastern Chalukyas in that part of the Pallava country which lies between the Krishnâ and the Godâvari (Rapson's Indian Coins, p. 37). Ahavamalla or Someśvara, one of the latter Chalukya kings of the Deccan, founded this city in the eleventh century and removed his seat of government from Manyakheta (Malkhet) to this place (Dr. Bhandarkar's History of the Dekkan, see. xii; but see Indian Antiquity, vol. I, p. 209). Vijñânesvara, the author of the Mitâkshara, flourished in the court of Tribhuvanamalla Vikramâditya II, the second son of Someśvara I, who reigned from 1076 to 1126 A.D., and who was the most powerful monarch of the Chalukya dynasty (Dr. Burnell's South Indian Paligraphy, p. 56). Bilhana also flourished in the court of this king in the eleventh century. He was the author of the Vikramâditya-charita which was written about 1085 A.D. (Dr. Bühler's Introduction to the work, p. 23). The kings of Kalyana were also called kings of Kàrnâta. According to the Vâsava Purâna, Bijala Râya, the last king of Kalyana, was a Jaina. He persecuted the followers of Vâsudeva, who was his minister, and was the founder of the Lingâ or Jaigana sect of Saivas. Bijala was assassinated in his own palace by Jagaddeva, a Lingâta, at the instigation of Vâsava. After the death of the king, Kalyana was destroyed by internal dissension (see Garrett's Classical Dictionary of India, s. v. Vásava Purâna; Wilson's MacKenzie Collection, pp. 311-320). But it appears that Kalyana ceased to be the capital on the fall of the Kalachuris.

Kâma-Asrama—Káron, eight miles to the north of Korântedi in the district of Balia Mahâdeva is said to have destroyed Madana, the god of love, at this place with the fire of his third eye in the forehead (Râmâyana, Bâla, ch. 23). It was situated at the confluence of the Sarayu and the Ganges, but the Sarayu has now receded far to the east of this place, and joins the Ganges near Siâghî, eight miles to the east of Chapra in Saran. The place contains a temple of Kâmesvaranâtha or Kaulesvaranâtha Mahâdeva. It is the same as Madana-tapovana of the Rāghuvansâha (ch. II, v. 13). But according to the Skanda P., (Avanti Kh., Avanti-kahetramâhâtmya, ch. 34), the incident took place at Devadâruvana in the Himâlaya.

Kâma-Giri—See Kâmakhyâ (Devâ-Bhâgavata, viii, 11).

Kâmakhyâ—1. In Assam (Brihat-Dharma P., I, 14); see Kâmarûpa. 2. In the Punjab: a place of pilgrimage (Pâdma P., Svarga, ch. 11) on the river Devîkâ. 3. Same as Mâyâpuri (Brihat-Siva P., I, ch. 16).

Kâmakoshtha (Kâmakosha)—1. Kumbhaconum in the province of Madras. It was the ancient capital of Chola (Bhâgavata, Bk. X, ch. 79; Chaitanya-charitâmrita, Madhya, ch. 9; Life of Chaitanya, p. 43 published by the Buddhist Text Society). But this identification is doubtful. 2. Same as Kâmakhyâ (Brihat-Dharma P., Pûrva, ch. 14).

Kamalaika—Comilla: it was the capital of Tipârâ in the sixth century. Most probably, it is the Komâla of the Vâyu P., (II, ch. 37, v. 369) and Kiamolongkia of Huen Tsiang.
Kamarūpa—Assam: on the north, it included Bhutan, on the south it was bounded by the confluence of the Brahmaputra and the Lākhīyā and Bānga, and included Manipur, Jayantīya, Kachhar, and parts of Mymensingh and Sylhet (Buchanan’s Account of Rangpur in JASB., 1838, p. 1). It included also Rangpur which contained the country-residence of Bhagadatta, king of Kamarūpa (Ibid., p. 2). The modern district of Kāmrup extends from Golāgpār to Gauhātī. Its capital is called in the Purāṇas Prāgyotisha (Kalika P., ch. 38) which has been identified with Kāmakhya, or Gauhātī (JRAS., 1900, p. 25). Kāmakhya is one of the Pīthas, containing the temple of the celebrated Kāmakhya Devī on the Nila hill or Nilaktī-parvata (Kalika P., ch. 62); it is two miles from Gauhātī. Rājā Niladhvaja founded another capital Komotapura (the modern Kamatapur in Cooch-Behar, Imp. Gaz., s. v. Rangpur District). On the opposite or north side of the river Brahmaputra is situated a hill called Aśva-kraṅṭa-parvata where Kṛṣṇa is said to have fought with Narakāśura (Brihat-Dharmā P., Madhya Kh., ch. 10 and Brahma P., ch. 51; JRAS., 1900, p. 25). Bhagadatta, son of Nara, was an ally of Duryodhana (Mahābhārata, Udyoga, ch. 4). The Yogini-Tantra (Pūrva Kh., ch. 12) has preserved some legends about the successors of Nara. For the stories of Mayanāvati’s son Gopi-chandra and his son Gavachandra, see JASB., 1838, p. 5. The Ahom kings came into Assam from the east at the beginning of the thirteenth century. The immediate cause of their emigration was the breaking up of the Chinese Empire by the Moguls, for at the time when Chukapha fixed himself in Assam, Kublai had just established himself in China (JASB., 1837, p. 17). The word “Ahom” is perhaps a corruption of Bhauma, as the descendants of Narakāśura were called (Kalika P., ch. 39). For the later history of Kamarūpa under the Muhammadans, see Asiatic Researches, Vol. II. The temple of Tamagāvari Devī or the copper temple, called by Buchanan the eastern Kāmakhya, on the river Dalpani, is situated near the north-eastern boundary of the ancient Kamarūpa (JASB., XVII, p. 462).

Kamberikhon—According to Ptolemy, it is the third mouth of the Ganges; it is a transcription of Kumbhrākham or the Crocodile-channel. It is now represented by the Bangara estuary in the district of Khulna in Bengal (see my Early Course of the Ganges in the Indian Antiquity, 1921).

Kāmboja—Afghanistan: at least its northern part (Markandeya P., ch. 57 and Manu, ch. X). According to Dr. Stein (Rājatarāṇī, Vol. I, p. 136), the eastern part of Afghanistan was called Kāmboja. The name of “Afghan,” however, has evidently been derived from Aśvakān, the Assakenoi of Arrian (McCrindle’s Megasthenes and Arrian, p. 180). It was celebrated for its horses (Mbh., Sahā P., chs. 26 and 51). Its capital was Dvārakā, which should not be confounded with Dwarka in Gujarāt (Dr. Rhys Davids’ Buddhist India, p. 28). See Loha. The Shiaposht tribe, which now resides on the Hindukush mountain is said to have descended from the Kāmbojas. In the Girnar and Dhauli inscriptions of Aśoka, Kāmboja is mentioned as Kambocha, and according to Wilford, Kāmboja was classed with the mountain of Ghazni (JASB., 1838, pp. 252, 267).

Kāmbhison—According to Ptolemy, it is the name of the westernmost mouth of the Ganges. It is evidently a corruption of Kapilārama (see my Early Course of the Ganges in Ind. Ant., 1921.)

Kānkālī—1. One of the fifty-two Pīthas situated on a burning ground near the river Kopai, where it takes a northerly course, in the district of Bīrbhum in Bengal. The name of the goddess is Kānkāli. 2. For Kānkāli Tilā, see Mathura.
Kampilya—Kampil, twenty-eight miles north-east of Fatehgarh in the Farrakhabad district, United Provinces. It is situated on the old Ganges, between Budanpur and Farrakhabad. It was the capital of Rāja Drupada, who was king of South Pañcchāla, and was the scene of Draupadi’s Svyayamvara (Mbh., Aṭī P., ch. 138; Rāmāyaṇa, Aṭī, ch. 23). Drupada’s palace is pointed out as the most easterly of the isolated mounds on the bank of the Buda-Gaṅgā. Its identification with Kampil by General Cunningham (Arch. S. Rep., I, p. 255) and by Führer (MAI.) appears to be correct and reasonable.

Kampilavati—The river Kasāi in Bengal. But see Kapiśa (river). It is perhaps the Kośā of the Mahābhārata (Bhāshā, ch. 9). Kamashavati and Kasāi are separately mentioned in K.Ch., p. 197.

Kamyakavana—The Kamyaka-vana of the Mahābhārata was situated on the bank of the Sarasvatī (Vana P., ch. 5; Vāman P., ch. 34), and is not identical with Kāmyavana in the district of Mathurā. Kāmyaka-vana was then a romantic wilderness in Kurukshetra (Vāman P., ch. 34, v. 4), where at Kāmoda, six miles to the south-east of Thāneśvara, Draupadi-kā-ḥāṇḍār is pointed out as the place where Draupadī cooked food for her husbands, the Pāṇḍavas, during their sojourn at that place after Yudhishṭhīra lost his kingdom by gambling with the Kūras (Arch. S. Rep., vol. XIV).

Kanaka—Travancore. Same as Mushika (Padma P., Svargu, Aṭī, ch. 3; Garrett’s Class. Die.).

Kanakavati—Kaśkoṭah or Kanakkoṭ, sixteen miles west of Kośam on the southern bank of the Yamunā near its junction with the river Baisuni. (Dr. Hoey’s Identification of Kusināra, ed. in JASB., 1900, p. 85; Ava. Kalp., ch. 106).

Kanakhala—It is now a small village two miles to the east of Hurdwar at the junction of the Ganges and Nīlādhrā. It was the scene of Dakaṇḍa-yaṇa of the Purāṇas (Kūrma P., Uparībhaga, ch. 36; Vāman P., chs. 4 and 34). The Mahābhārata (Vana P., ch. 84) describes it as a place of pilgrimage, but states that the sacrifice was performed at Haridvāra (Mbh., Śalya, ch. 281). The Liśa P., says that Kanakhala is near Gaṅgādvāra, and Daksha performed his sacrifice at this place (Liśa P., Pt. I, ch. 106).

Kāśchipura—Konjeveram (Mbh., Bhāṣā, ch. IX), the capital of Drāvidā or Chola (Padma P., Uttara, ch. 74), on the river Palar, forty-three miles south-west of Madras. The portion of Drāvidā, in which it is situated, was called Tondamandala. The eastern portion of the town is called Vishṇu-Kāṇēci and the western portion Śiva-Kāṇēci, inhabited by the worshippers of Vishṇu Varadā Rāja and Śiva called Ekāmranātha (with his consort Kāmākshe Devī) respectively (Padma P., Uttara, ch. 70; Wilson’s Mackenzie Collection, pp. 146, 191). See Chidambaram. Śaṅkarachārya constructed the temple of Vishṇu called Vishṇu-Kāṇēci at Kāṇēci (Ananda Giri’s Saṅkaravijaya, ch. 67). At Śiva-Kāṇēci exists his tomb or Samādhi with his statue upon it within the precincts of the temple of Kāmākshe Devī. The town contains the celebrated Tirtha called Śiva-Gaṅgā. It possessed a University (see Nālandā). The Pallava dynasty reigned at Konjeveram from the fifth to the ninth century of the Christian era, when they were overthrown by the Chola kings of Tanjore, which was also the capital of Chola or Drāvidā. Kāśchipura is said to have been founded by Kulottungi Cholan on the site of a forest called Kurumbar-bhūmi (Mackenzie Manuscripts in JASB., vii, Pt. I, pp. 399, 403), which was afterwards called Tondamandala.
Kanha-giri—Kanheri in the Province of Bombay. It is the Krishna-shaila of the Kanheri inscription (Rapson's Catalogue of Coins of the Andhra Dynasty, Intro., p. xxxii). Kanishkapura—Kanikhpur or Kāmpur, ten miles to the south of Srinagar. It was founded by Kanishka, who in 78 A.D., convened the last Buddhist synod, which gave rise to the Śaka era.

Kauṭaka-Dvīpa—See Kāḍadvīpa.

Kauṭaka-Nāgara—Kauṭa in the district of Būrdwan in Bengal. It was visited by Chaitanya (Chaitanya-Bhāgavata, Madhya, ch. 26), See Kauḍadvīpa.

Kantāraka—See Āraṇyaka.

Kantipuri. —1. Identified by Cunningham with Kotwal, twenty miles north of Gwalior (Skanda P., Nāgar Kh., ch. 47; Arch. S. Rep., Vol. II, p. 308). 2. According to Wright (Hist. of Nepal, pp. 9, 154), Kantipura or Kantipuri is one of the ancient names of Katmandu in Nepal. 3. The Vīṣṇu P. (Pt. IV, ch. 24) places it on the Ganges near Allahabad.

Kauva-Ārāma—1. On the bank of the river Mālini (the river Chukā) which flows through the districts of Shaharanpur and Oudh; it was the hermitage of Kaṅya Muni who adopted the celebrated Śakuntalā as his daughter (Kālidāsa's Śakuntalā). The hermitage of Kaṅya Muni was situated 30 miles to the west of Hurdwar, which is called Nāḍapit in the Satapatha-Brāhmaṇa, xiii, 5, 4, 13 (SBE., xli, p. 399). 2. On the river Chambal, four miles to the south-east of Kota in Ṛajputana (Mbh., Vana, ch. 82; Agni P., ch. 109). This Kaṅya-Ārāma was also called Dharmārāṇyaka. 3. On the banks of the Narbada (Padma P., Uttara, ch. 94).

Kānyakubja—1. Kanauj, on the west bank of the Kālinadi, about six miles above its junction with the Ganges in the Farrakhabad district, United Provinces. It was the capital of the second or Southern Pañcāhāla during the Buddhist period (Dr. Rhys Davids' Buddhist India, p. 27) and also in the tenth century (Rājaśekhara's Karpuramaṇī, Act III). It was the capital of Gāḍhī Rājā and birth-place of Viṁśāmitra (Rāmakṛṣṇa, Bāla K.), Buddha preached here on the instability of human existence. It was visited by Fa Hian and Hiuen Tsang in the beginning of the fifth and the middle of the seventh centuries respectively. Harshavardhana or Silāditya II was the reigning sovereign, when it was visited by Hiuen Tsang in 636 A.D.; he inaugurated the Varṣha era in 606 A.D., but according to Max Müller, Harshavardhana reigned from 610 to 650 A.D. He was the contemporary of Muhammad, whose flight from Medīna in 622 A.D. gave rise to the Hijra era. In his Court flourished Bānabhaṭṭa, the author of the Kādambari and Harshacharita, Dhāvaka, the real author of the Nāgānanda, and Chandrāditya, the versifier of the Vessantara-Jātaka. The celebrated Bhavabuṭi was in the court of Yaśovarman of Kanauj (Stein's Rājatarangini, I, p. 134); he went to Kāśmīra with Lalitāditya (672 to 728 A.D.) after the conquest of Kanauj by the latter. Sṛhara wrote the Nāśīkha-dha-charita at the request of Jayachandra. For the ancestors of Jayachandra, see copperplate grant in JASB., 1841, p. 98. Kanauj had been the capital of the Maukhāri kings before Harshavardhana transferred his seat of government from Thāneśvara to this place. The three great temples, in one of the chapels of which was enshrined a tooth relic of Buddha, were situated to the south-west of the town in what is now called Lālā Misar Tolā (Cunningham: Arch. S. Rep. I, p. 292). A celebrated temple of Vāmana existed at Kānyakubja (Padma P., Srishṭi, ch. 35; Uttara, ch. 53). The Rang-mahal of the ancient Hindu palace is situated in the south-west angle of the triangular shaped
fort, the remains of which still exist; the palace is said to have been built by Ajaya Pāla who was killed in 1021 A.D., and it was perhaps from this palace that Prthvī Rāj carried off Saçyuktā (BHAVISHYA P., PRATISARGA P., PT., III, ch. 6). 2. That part of the Kāveri, on which Urāgapura (Urāyur), the capital of Pāṇḍya, was situated (see Mallinātha’s commentary on RAGHAVAMŚA, canto vi, v. 59) was called Kānyakubjaṇādī.

Kāyā-Tīrtha—1. In Kurukshetra. 2. On the Kāveri. 3. Same as Kūmāri.


Kapilā—1. The portion of the river Narbada near its source which issues from the western portion of the sacred Kaśḍa, and running for about two miles falls over the descent of seventy feet into what is known as the Kapiladhārā (Cousen’s Archeological Survey List of the Central Provinces, p. 59; PADMA P., SVARGA, ch. 22). 2. A river in Mysore (MAṬSYA P., ch. 22, v. 27).

Kapilādhārā—1. Twenty-four miles to the south-west of Nasik: it was the hermitage of Kapila. 2. The first fall of the river Narbada from the Amarakaṇṭaka mountains. The Kapila-saṅgama is near the shrine of Amāreśwara on the south bank of the Narbada. See Kapilā.

Kapilāśrama—1. The hermitage of Kapila Rishi in the island of Sāgara near the mouth of the Ganges (Bṛihat-Dharmma P., MADHYA, Kh., ch. 22). The ruins of a temple dedicated to him are situated on the south-east corner of one of the minor islands into which the island of Sāgara is divided by creeks and rivers. See Sāgara-saṅgama. 2. Same as Siddha-pura (2).

Kapilavastu—The birth-place of Buddha. It has been identified by Carleyle with Bhuila in the north-western part of the Basti district, about twenty-five miles north-east of Fyzabad. He places Kapilavastu between the Ghagrā and the Gandak, from Fyzabad to the confluence of these rivers (Arch. S. Rep., Vol. XII, p. 108). General Cunningham identifies it with Nagarkhās on the eastern bank of the Chando Tāl near a large stream named Kohāna, a tributary of the Rāpī, and in the northern division of Oudh beyond the Ghagrā river; and he supposes that Mokson is the site of the Lumbini garden, where Buddha was born. But Dr. Führer, on the suggestion of Dr. Waddell, has discovered that Kapilavastu lies in the immediate neighbourhood of the Nepalese village called Nigliva, north of Gorakpur, situated in the Nepalese Terai, thirty-eight miles north-west of the Uska station of the Bengal and North-Western Railway. The Lumbini garden has been identified with the village Paderia, two miles north of Bhagabanpur. The birth of Buddha occurred under a Sal tree (Shorea robusta) in the Lumbini garden when Māyā Devi, his mother, was travelling from Kapilavastu to Koli. He was born according to Prof. Max Müller (History of Ancient Sanskrit Literature, p. 298) in 557 B.C., during the reign of Bimbisara of the Sisunāga dynasty of Magadha, and died in 477 B.C., but according to Prof. Lessen, and the Ceylonese chronology, he was born in 623 and died in 543 B.C. The ruins of Kapilavastu, according to Dr. Führer, lie eight miles north-west of Paderia. P. C. Mukherji has explored the region and identified Kapilavastu with Tilaura, two miles north of Tauliva which is the head-
quarters of the provincial government of the Tarai, and three and half miles to the southwest of Nigliva. The town of Kapilavastu comprised the present villages of Chitra-dei Ramghat, Sandwa and Tilaura, of which the last mentioned place contained the fort and the palace within it. It is situated on the east bank of the Bângaôgâ, which has been identified with the Bhâgirathi, on the bank of which, according to some authorities, Kapilavastu was situated. He has identified Lumbini-vana with Rummin-dei which is a corruption of Lummīn-devi, ten miles to the east of Kapilavastu and two miles north of Bhagabanpur, and about a mile to the north of Padera. The inscription found there on the pillar of Aśoka leaves no doubt as to the accuracy of the identification. It distinctly mentions the name as “Lummīn-gâma” and contains a temple of Mâyâ Devi. He has identified also Šarâkûpa (Arrow-well) with Piprava, which also contains the stupa in which the Sâkyas of Kapilavastu enshrined the one-eighth share of Buddha’s relics obtained by them after his death. He identifies Kanaka-muni or Kanagamana-Buddha’s birth-place Sobbâvatânâgara with Araura, a yojana to the east of Tilaura, and Krakuchandra’s birth-place Khemavatânâgara with Gutiva, four miles to the south of Tilaura. He has identified the Nyagrodha monastery with the largest mound to the south of Lori-Kudan, which is one mile to the east of Gutiva, and one and a half miles west of Tauliva, and has also identified the place of massacre of the Sâkyas by Vrûdhakâ with Sagarwâ, two miles to the north of Tilaura-kot (Mukherji’s Antiquities in the Terai, Nepal, ch. 6). Buddha, when he revisited Kapilavastu at the request of his father Buddhodana who had sent Udâyi called also Kaludâ to invite him, dwelt in the Nigrodha garden, where he converted his son Râhula and his step-brother Nanda. It was also in this Nyagrodhârâma Vîhâra that he refused to convert to Buddhism his step-mother Prajâpati and other Sâkya princesses, though at the request of Ananda, he converted them afterwards in Vaisâlî. The names of the twenty-four Buddhas who preceded Gautama Buddha are to be found in the Introduction to the Mahâvamsa by Turnour. The Sâkyas, including the Koliyans, had republican form of government like the Vajjians including the 8 clans, the Lichchhavis of Vaisali and others, and the Mallas of Kuśinâra and Pava. They elected a chief who was called Râjâ and who presided over the state. They carried on their business in a public hall called Mote Hall (Santhâga). Buddhodana, Buddha’s father, was an elected president (Dr. Rhys Davids’ Buddhist India, p. 19). The contemporaries of Buddha outside India were the prophet Ezekiel and king Josiah in Jerusalem, Cæsars in Lydia, Cyrus in Persia, Anacreon, Sappho, Simonides, Epimenides, Draco, Solon, Æsop, Pythagoras, Anaximander, Anaximenes, and Pistisstratus in Greece, Psammaticus in Egypt and Servius Tullius in Rome. Ahasuerus reigned thirty years after Buddha’s death (Spence Hardy’s Legends and Theories of the Buddhists, Introduction, p. xxx).

Kapišā—1. Kushan, ten miles west of Opian, on the declivity of the Hindu-kush: in short, the country to the north of the Kabul river was Kapišā, the Kipin of the Chinese travellers. Julian supposes the district to have occupied the Panjshir and Tagao valleys in the north border of Kohistan (Beal’s R.W.C., I, p. 55n). It is the Kapišā of Pâñini. Ptolemy places Kapišā two and half degrees northwards from Kabura or Kabul (JASB., 1840, p. 484). According to Sir R. G. Bhandarkar, Kapišā was North Afghanistan: the country to the north of the Kabul river (Ind. Ant., I, 22). According to Prof. Lassen, Kapišā is the valley of the Gurbad river (JASB., 1839, p. 146). The town of Kapišā was once the capital of Gandhāra (Rapson’s Anc. Ind., p. 141). It has been identified with Afghanistan (Ind. Ant., I, 1872, p. 22). 2 The river Subarnarekha in Orissa.
Kāpīṣthāla—It is called Kavital by Alberuni (Alberuni’s *India*, I, p. 206) which has been corrupted into Kaithal. Kāpiṣthāla of the *Bṛhat-saṃhitā* (xiv, v. 4) is the Kambistholoi of Arrian, Kaithal is situated in the Karnal district, Panjaban. It is said to have been founded by Yudhishtīra. In the centre of the town is an extensive lake.

Kāpiṣthāla—Same as Kāpiṣthāla.

Kāpītha—Identified by General Cunningham (*Anc. Geo.*, p. 369), according to Hiuen Tsiang’s description, with Sankisa or Sākāsya, forty miles south-east of Atranji and fifty miles north-west of Kanauj. See Saṅkāsya.

Kāpivati—The Bhaigu, a branch of the Rāmgaṇḍa (Lassen’s *Ind. Alt.*, II, p. 524; *Rāmāyaṇa*, Bk. II, ch. 71).

Karā—The hermitage of Agastya, said to be situated in the Southern Ocean; it may be identified with Kolka, the Kael of Marco Polo on the mouth of the Tāmbraparṇi in Timnevelly (Sperer’s *Jātakamālā*—the story of Agastya).

Kārāhāṭaka—Karāṭa, in the district of Satara in the Province of Bombay on the confluence of the Krishnā and the Koinā, about forty miles north of Kolhapur; it was conquered by Sahadeva, one of the Pāṇḍavas (MBū., Sābā, ch. 31; *Ep. Ind.*, Vol. III, p. 232; Bhandarkar’s *Early History of the Dekkan*, sec. III). It was the capital of the Silahāra kings and the residence of the Sinda family who claimed to belong to the Nāga-vamśa, being the descendants of Vāsuki; for their history, see *Ep. Ind.*, Vol. III, p. 231. Vikramāditya II, king of Kalyāna, married Chandralekha, the daughter of a Silhāra prince of Kārāhāṭaka (*Vikrama-kadeva-charita*, vii). Karahāṭaka was the capital of the country called Kārāśṭra (*Skanda P.*, Sahyādri Kh.).

Karakalla—Karachi, in Sindh: Krokala of Megasthenes.

Kārāpatha—Kārābāgh, or Kālābāgh, or Bāghān, as it is now called, on the right or west bank of the Indus, at the foot of the Salt range locally called Nili hill in the Bannu district. It is mentioned in the *Rāghuvaṁśa* (XV, v. 90) as the place where Lakṣhmaṇa’s son Aūgada was placed as king by his uncle Rāmachandra when he made a division of his empire before his death. It is the “Carabat” of Traversier. But the distance he gives from Kandahar does not tally with its actual distance from that place (Traversier’s *Travels*, Ball’s Ed., Vol. I, p. 91). But it should be observed that there is a town called Kārabāgh on the route from Kandahar to Ghazni, 35 miles south-west from the latter place. The surrounding district called also Kārabāgh is remarkably fertile (Thornton’s *Gazetteer of the Countries Adjacent to India*). It is called Kārāpatha in the *Rāmāyaṇa* (Uttara K., ch. 115). The *Padma P.*, (Uttara, ch. 93), however, says the Lakṣhmaṇa’s sons were placed in the country of Madra, which is evidently a mistake for Malla of the *Rāmāyaṇa* (Uttara, ch. 115). It is perhaps Kailavata of the *Bṛhat śaṃhitā* (ch. 14). For a description of Kālābāgh or Bāghān, see *JASB.*, 1838, p. 25.

Kārāśṭra—The country was situated between the Vedavatī on the south and the Koinā or Koyanā on the north (*Skanda P.*, Sahyādri Kh.). It included the district of Satāra: its capital was Karahāṭaka (*Ind. Ant.*, V, 1876, p. 25).
Karaskara—The country of the Kāraskaras is in the south of India (Mbh., Karna, 44; Baudhāyana, I, 1, 2; Matsya P., 113). Perhaps it is Kārakal in South Kanara, Madras Presidency, famous for the Jaina and Buddhist pilgrims, which accounts for its being condemned as a place of pilgrimage.

Karatoya—1. A sacred river which flows through the districts of Rangpur, Dinajpur, and Bogra. It formed the boundary between the kingdoms of Bengal and Kāmarupa at the time of the Mahābhārata (Vana, ch. 85): see Sadānūrā. It flowed through the ancient Pundra (Skanda P.). It is called Karatoya and Kurati. 2. A river near the Gandhamādana mountain (Mbh. Anus., ch. 25).

Karavana—Karvan in the territory of the Gaikwar, 15 miles south of Baroda and 8 miles north-east of Miyagam railway station. Nakulisa, the founder of the Pāśupata sect of Saivism, flourished between the 2nd and 5th century A.D. His chief shrine of Śiva called Nakulisa or Nakulesvara (see Devī P., ch. 63) was at Kārvān. The special holiness attached to the Narbada and its pebbles as Lingas is probably due to the neighbourhood of this shrine of Kārvān (Bhagavantāndrājī's Early History of Gujerat, pp. 83, 84). Same as Kayavarohana.

Karavirapura—1. It has been identified with Kolhapur in the Province of Bombay (Madhura Kaviśarmā’s Archāvāratāraśāhala-vaihavavā-darpaṇam; Padma P., Uttra Kh., ch. 74; Rāmdās Sen’s Aitihāsika Rahasya, 3rd ed., Pt. II, p. 276). It is locally called Kārvir. Krisṇa met here Parasurāma, and killed its king named Śpigāla. Same as Padmāvatī on the river Venva, a branch of the Krisṇa (Harivamsa, ch. 9). The temple of Mahā-Lakshmi is situated at this place (Devī-Bhāgavata, vii, chs. 30, 38; Matsya P., ch. 13). In the eleventh century it was the capital of the Silāhāra chief. For the genealogy of the Silāhāra dynasty of Kolhapur, see Ep. Ind., vol. III, pp. 208, 211, 213. It appears from an inscription that Kshullakapura is another name for Kolhapur. (Ep. Ind., Vol. III, p. 209). 2. The capital of Brahmāvatīra: it was situated on the river Drishadvatī (Kālikā P., chs. 48, 49).

Kardama-āśrama.—Sitpur or Sidhpur (Siddhapura) in Gujarāt, the hermitage of Rishi Kardama and birth-place of Kapila. The hermitage of the Rishi was situated on the bank of the Bindusarovaṇa caused by the tears of Vishnu (Bhāgavata P., Bk. III, ch. 21). The town itself is situated on the north bank of the river Sarasvatī in the Kadi district of the Baroda State, sixty-four miles north of Ahmadabad.

Karkoṭaka-Nagara—1. Karra, forty-one miles north-west of Allahabad. It is one of the Pithas where Sati’s hand is said to have fallen (Führer’s MAI.). 2. Perhaps Arakan (Rakia) on the “opposite side of Tāmralipta across the eastern sea,” i.e., the Bay of Bengal (Kathā-sarit-sāgara, Pt. I, ch. 18; Tawney’s trans., Vol. I, p. 136).

Karmanāsa—1. The cursed river, the water of which is considered by the Hindus to be polluted, being associated with the sins of Triśaikū, the protégé of Rishi Visvāmitra (Vāyū P., ch. 88, v. 113). The river is on the western limit of the district of Shahabad in the former province of Bengal and forms the boundary of Bihar and the United Provinces. It issues from a spring situated in a village called Sarodak (Martin’s Eastern India, Vol. I, p. 400). 2. A small rill in Baidyanāthā (see Chitabhumi).

Karmamanta—Kamta, near Comilla, in the district of Tipārā, Bengal. It was the capital of Samata at the time of the Khaḍga kings (JASB., 1914, p. 87).

Karna—Gaṅgā.—The river Pendar, a tributary of the Alakānandā in Garwal.
Karnakī—A town on the Narbada. It is mentioned as Karṇikā in the Brīhat-Sīva P., I, ch. 75. It is perhaps the modern Karnali near the junction of the Narbada and the Uri; see Erāṇiṭṭ and Bhadrakarma (I).

Karnakubja—Junagadh in Kathiawād; it is situated in Antargraha-kshetra (Skanda P., Prabhāśa Kh.).

Karnapura—Near Bhagalpur, now called Karṇagāḍ (see Champa Puri). According to Yule, Karnagāḍ is the Kartinagar of Ptolemy (JASB., Vol. XVIII, p. 396).

Karna-Suvarna—Kānsonā, now called Rāgāmāṭi in the district of Murshidabad, on the right bank of the Bhāgirathi, six miles south of Berhampur, in Bengal (Kuḥjikā Tantra, ch. 7; JASB., XXII, 281). It was the former capital of Bengal at the time of Ādīsura. It was at the request of Ādīsura that Bīra Śiṅhā, king of Kanaūj, sent five Brāhmaṇas, Bhāṭṭanārāyaṇā, Dakśa, Śriharsha (the author of the Naishadhā-charita), Ckhhāndāja, and Vedagarbha, to Bengal to perform his sacrifice according to the Vedas. Bhāṭṭanārāyaṇā, the author of the drama Veṣi-sāmāhāra, is considered by some to have flourished at the court of Dharma Pāla of the Pala dynasty. Even the name of Kānsonā has become antiquated, and the town is now known by the name of Rāgāmāṭi.

Captain Layard says that Rāgāmāṭi was anciently called Kānsonāpuri, and the remains of the greater part of the palace with its gate and towers are distinctly traceable, although the site is now under cultivation (JASB., Vol. XXII, 1853, p. 281). Karna-suvarṇā was also the capital of Śaśākā or Narendra, the last of the Gupta kings and the great persecutor of the Buddhists, who reigned in Bengal at the latter part of the sixth century, and it was he who treacherously killed Rāja-vaṁśikarādhamāna, elder brother of Harsha Deva or Śilāditya II of Kanaūj, as related in the Harsha-charita. The kingdom of Karna-suvarṇā was situated to the west of the Bhāgirathi and included Murshidabad, Bankura, Burdwan, and Hugli. The earth of Rāgāmāṭi is red, and the tradition is that Bibhūīañā, brother of Rāvaṇa, being invited to a feast by a poor Brahman at Rāgāmāṭi, rained down gold on the ground as a token of gratitude and hence the earth is red (On the Banks of the Bhagirathi by Rev. J. Long in Cal. Review, Vol. VI). This is a figurative way of stating the immense profit which Bengal derived from its trade with Ceylon in precious stones, pearls, &c. (K. Ch., pp. 189, 223). Dr. Waddell identifies Karṇa-suvarṇā with Kāśchanagar (Kānson-nagar) near Burdwan in Bengal (Dr. Waddell’s Discovery of the Exact Site of Asoka’s Classic Capital of Pataliputra, p. 27).

Karnaṭa—Part of the Carnatic between Ramnad and Seringapatam. It is another name for Kuntaladeśa, the capital of which was Kalyānāpura; see Kuntala-deśa. According to the Taṭāra Tantra, it was the same as Mahārāṣṭra, and extended from Bāmanāṭha to Śirāngam. Dvāra-samudra was a capital of Karnāṭa. The kingdom of Vijayanagar was also called Karnāṭa (Imperial Gazetteer of India, Vol. IV). But see Imperial Gazetteer, Vol. VII, p. 377 (1886), in which Kanara is said to be Karnāṭa-deśa, including Mysore, Coorg, and part of the Ceded Districts. The Mysore State was called Karnāṭaka (JRAS., 1912, p. 482).

Karṇavati—1. The river Kane in Bundelkhand (Arch. S. Rep., Vols. II and XXI). But this name does not appear in any Purāṇa. See Śyenī and Śuktimati. 2. Ahmadabad in Gujarāt. It was built by Rājā Karṇa Deva of the Solanki race of Anahillapattana or Pattana in Gujarāt in the eleventh century (Tawney: Merutuṅga’s Prabandhachintāmāṇī, pp. 80, 97n). Ahmad Shah made it his capital after conquering it. It was also called Srinagar. It is the Rājānagarah of the Jainas (Antiquities of Kathiawād and Kachh by Burgess; H. Cousen’s Revised Lists of Antiquarian Remains in the Bombay Presidency, Vol. III).
Kanika—The Coleroon, a branch of the Kaveri. Both these rivers surround Srirangam (Padma P., Uttar, ch. 62).

Karttikeya—The kingdom of Karttikeya included Kumaon, Almorah, Garwal, and Kangra (JRAS., 1898, p. 198). It was conquered by Samudra Gupta. Mr. Prinsep supposes it to be Tripura or Dippera (JASB., 1837, p. 973). Same as Karttipura.

Karttikeyavami—See Kumāravami.

Karitkeya-Pura—Baijnath or Baidyanath, in the district of Kumaon, about 80 miles from Almora. It is also called Kārttikikapura (Devi P., ch. 9; also Dr. Führer's Monumental Antiquities and Inscriptions).

Karupatha—Same as Karapattha.

Karura—See Korura.

Karusha—Two countries by the name of Karusha are mentioned, one in the east and the other in the west. 1. Same as Adhiraja, the kingdom of Dantavakra (Harivamśa, ch, 108). In the Mahabharata it has been named between Matsya and Bhoja (Bhishma P., ch. 9). In the Purāṇas, it is mentioned as a country on the back of the Vindhyā range. According to Mr. Pargiter, Karusha lay south of Kāśi and Vatsa between Chedi on the west and Madadh on the east, enclosing the Kaimur hills: in short, the country of Rewā (JASB., 1895, p. 255; JRAS., 1914, p. 271; Pāṇini's Sūtra, IV, I, 178). Same as Karusha. 2. A portion of the district of Shahabad in Bihar (Rāmayana, I., ch. 24). According to tradition, the southern portion of the district of Shahabad between the river Sonā and Karmanāsā was called Karukh-deśa or Karushadeśa (Martin's Eastern India, Vol. I, p. 405). Vedagarbhapuri or modern Buxar was situated in Karusha (Brahmanda P., Purva Kh., ch. 5). 3. It was another name for Pundra (Bhāgavata, X, ch. 66).

Karusha—Same as Karusha: Rewā.

Kasihha—Kāthmāndu, the capital of Nepal, founded by Rājā Guḍapāmadeva in 723 A.D. at the junction of the Bagmati and Vishnumati rivers. It was anciently called Maiju-Patan (see Mahishpatan), after Maijuśri, who is said to have founded it. Maijuśri was esteemed by the northern Buddhists as their Viśvakarmā or celestial architect (Hodgson's Literature and Religion of the Buddhists, p. 62). According to the Svayambhu Purāṇa, he was an historical personage who introduced Buddhism into Nepal. Kāthmāndu is also called Kāntepura (Wright's History of Nepal, p. 9).

Kasi—Benares. Kāśī was properly the name of the country, of which Benares was the capital (Fa Hian; also Apannaka Jātaka in the Jātakas (Fausboll's ed.) p. 98; Mbh., Bhishma, ch. 9; Rāmayana, Uttar, ch. 48). At the time of Buddha, the kingdom of Kāśī was incorporated with the kingdom of Kośala (Lohichcha Sutta in the Dialogues of the Buddha, pp. 291, 292). See Barāṇasi.

Kāśmira—Kāśmir (Bṛha P., ch. 54). It is said to have been originally colonised by Kaśyapa, and the hermitage of the Rishi is still pointed out in the Hari mountain near Śrīnagar. But see Kaśiyapapura. He gave his name to Kaśgar and Kaśmir, and to the people originally called Kāsas or Kassias. Vishnu is said to have incarnated in Kāśmira as the fish (Matsya-avatāra), and bound the ship (Nau) (into which form Durga had converted herself to save the creatures from destruction in the great deluge) to the westernmost and highest peak of the three snowy peaks situated on the west of Banhal Pass in the eastern portion of the Pir Pantsal range; hence this peak is called Nauandhanatīthi. It is the Nāvaprabhramāna of the Atharva-Veda and the Manoravasarpama
of the Satapatha-Brâhmaṇa (Macdonell’s Hist. of Sanskrit Literature, p. 144). At the foot of this peak is the Kramasara lake (now called Konsarnâg) which marks a foot-step (Krama) of Vishnu (Satapatha-Brâhmaṇa in SBE., XII; Mbh., Vana, ch. 186; Dr. Stein’s Râjatarâṅgiṇī, II, p. 392). Vishnu is also said to have incarnated as the boar (Vardhâ-avatāra) at Baramula, thirty-two miles from Srinagar on the right bank of the Vitâ斯塔 (see Śakara-kṣetra). Asoka sent here a Buddhist missionary named Majjhantika in 245 B.C. (Mahâvamsa, ch. XII). For the history of Kâśmir, see Kalhana’s Râjatarâṅgiṇī. It appears from the Jataka stories that Kâśmir once formed a part of the kingdom of Gândhâra (Jātakas, Cam. Ed., Vol. III, pp. 222, 229).

Kâṣyapapura—Wilson supposes that the name of Kâśmir is derived from Kâṣyapapura, the town of Rishi Kâṣyapa, the Kaspapyros of Herodotos. Dr. Stein, however, is of opinion that Kâśmir was never called Kâṣyapapura, but it was always called Kâśmira (Dr. Stein’s Ancient Geography of Kasmir, pp. 11, 62). Kaspairia of Ptolemy has been identified with Multan. For the legend how the lake Satisara was desecrated and Kâśmira was created by Kâṣyapa, see Rajatâṅgiṇī (Dr. Stein’s Râjatarâṅgiṇī, Vol. I, p. 5). 1. The hermitage of Rishi Kâṣyapa was on the Hari mountain, three miles from Srinagar. 2. Multan was also called Kâṣyapapura, the Kaspeira of Ptolemy, being founded by Kâṣyapa, the father of Hiranýakaśipu (Alberuni’s India, I, p. 298).

Kâṣyapi-Gângâ—The river Sabarmati in Guzerat (Padma Purâṇa, Uttara, ch. 52).

Kâṣadvîpa—Kâṭâva in the district of Burdwan in Bengal (McCrindle’s Ancient India as described by Megasthenes and Arrian, p. 187; Wilford in Asia. Rev., V., p. 278). It is a sacred place of pilgrimage to the VaishnavaS, where Chaitanya at the age of 24 embraced Dândism after leaving his father’s home, being initiated into its rites by a Gossain named Kâśava Bhârati. The hairs cut off from his head on the occasion have been preserved in a little temple. Kâṭâva was called Murshidgâon after the name of Murshid Kuli Khan, Nawab of Murshidabad. The old fort of Katwa where Ali Verdi Khan defeated the Mahrattas, was situated on a tongue of land between the Ajai and the Bhâgirathi (Bholanauth Chunder’s Travels of a Hindoo, Vol. I; Chaitanya-Bhâgavata, Madhya Kh.). Chaitanya’s autograph is preserved in a village called Dadur, 14 miles to the south of Katwa. Same as Kâṭaka-nâgara and Kâṭâka-dvîpa, the gradual corruptions of which are Kâṭa-dvîpa, Kâṭâdâsa, and Kâṭâva. Krishnâdas Kavirâj, the author of the Chaitanya-charitâmrita lived at Jhâmatpur, 4 miles to the north of Kâṭâva; Nânnur, 16 miles to the south-west of Kâṭâva in the district of Birhmm, was the birth-place of the Vaishnava poet Chânâddâs.

Kâṭripura—Tripura or Tipara (Allahabad Inscription); but Mr. Oldham supposes that the kingdom of Kâṭripura included Kumaun, Almora, Garwal, and Kangra (J.R.A.S., 1898, p. 198). Same as Kâṭripura.


Kuṇinda—See Kuninda.

Kauśâṃbi—Kosambi-nâgara or Kosam, an old village on the left bank of the Jamuna, about thirty miles to the west of Allahabad. It was the capital of Vaṅgâseda or Vatsyayâsa, the kingdom of Udayana, whose life is given in the Bṛihû-Kâthâ and Kâthâ-sarit-sâtâra, II, ch. I. The Rainâvalî, a drama by Harsha Deva, places its scene at Kauśâṃbi (see Hastinâpurâ). Buddha dwelt in the Ghosita-ârama of Kauśâṃbi (Chulavattra, pt. I, ch. 25). Udayana or Udeña, as he was called by the Buddhists, was the son of King Parantapa: he married Vâsudadattâ or Vâsava-dattâ, daughter of Chaṇḍa Prajñota.
called also Mahâsena (Śrîharsha’s Priyadarśikâ, Acts I, III), king of Ujjayinî. He was converted to Buddhism by Piṇḍola (Dr. Rhys Davids’ Buddhist India, p. 7), and it was Udayana who first made an image of Buddha who was his contemporary. The image was of sandal-wood, five feet in height. The second image was made by Prasenajit, king of Kośala, who was also a contemporary of Buddha. It was made of gold (Dr. Edkin’s Chinese Buddhism, p. 49), but according to Fa Hian, Prasenajit’s image was also made of Gośirsha Chandana (sandal-wood). The Vâsavatattâ by Subhandu, probably written at the beginning of the 9th century A.D., relates the story of Vâsavatattâ and Udayana. Vararuci, called also Kâtyâyana, the author of the Vârtikas, is said to have been born at Kauâmâbhi and became the minister of Nanda, king of Pâtaliputra (Kathâ-sarit-sâgara, I, ch. 3).

Kauśiki—1. The river Kusi (Râmâyana, Adi, ch. 34; Barâha P., ch. 140). According to tradition, the Kusi in remote ages passed south-east by the place where Tâipur is now situated, and thence towards the east until it joined the Brahmaputra, having no communication with the Ganges. When the Kusi joined the Ganges, the united mass of water opened the passage now called the Padma, and the old channel of the Bhâgirathi from Songli (Suti) to Nadia was then left comparatively dry (Martin’s Eastern India, III, p. 15). This junction must have taken place at some period between the third century A.D., when the Sultanganj Jahn was established, and the 7th century A.D. At Jot-narhari, the Kusi joins the Ganges, and the junction is a place of pilgrimage (Martin’s Eastern India, III, p. 84). 2. A branch of the Drishadvatî (Chitag) in Kurukshetra (Vâmana P., ch. 34).

Kauśikī-Kachchha—The district of Purnea.

Kauśiki-Sangama—1. The confluence of the Kusi and the Ganges on the opposite side of Kahalgaon and to the north of Pâtharghâtâ in the district of Bhagalpur in Bengal. 2. The confluence of the rivers Drishadvatî and the Kauśiki (Padma P., Sarga Kh., ch. 12). The confluence is near the village of Balu on the Rakshi river, 17 miles to the south of Thanesvara. (Arch. S. Rep., Vol. XIV, p. 88.)

Kautalakapura—Same as Kuntalakapura (Jaimini-Bhârata, ch. 53).

Kâveri—1. The Kaveri, a river in southern India which rises from a spring called Chandra-tirtha (Kûrma P., II, ch. 37) in the Brahmagiri mountain in Coorg (Skanda P., Kâveri Mâhât., chs. 11-14; Rice’s Mysore and Coorg, III, pp. 8 and 85). The Kaveri-fall at Śivasamudra is one of the most picturesque sights in southern India. 2. The northern branch of the Nebuda near Mândhâtâ (Oâkârânâthâ) mentioned in the Purânas (Padma P., Sarga Kh., ch. 8; Mâtsya P., ch. 188). The junction of the Nebuda and the Kaveri is considered to be a sacred place.

Kayabarohana—Same as Kârâvana (Skanda P., Prabhâsa Kh., I, ch. 79).

Kedâra—Kedâranâtha, situated on the southern side of the junction of the Mandâkinî and the Dudhgaâgâ. The temple of the Kedâranâtha, one of the twelve great Liûgas of Mahâdeva, is built on a ridge jutting out at right angle from the snowy range of the Rudra Himalaya below the peak of the Mahâpanthâ in the district of Garwal, United Provinces (see Amareśvara). A sacred stream called Mandâkinî or the Kâlî-gaâgâ has its rise about two days’ journey from Kedâranâtha from a lake which is said to produce blue lotus, and it joins the Alakânandâ at Rudraprayâga. It requires eight days to go from Kedâra to Badrinath, although the distance along a straight line between them is short. It is 15 or 16 days’ journey from Haridvâra to Kedârânâtha,
The peak of Kedárnátha is said in the Śiva Purāṇa (Pt. I, ch. 47), to be situated at Badariká-daráma. The worship of Kedárnátha is said to have been established by the Pándavas (see Pañcha-kedára). Close to the temple is a precipice called Bhairab Jhāmp, where devotees committed suicide by flinging themselves from the summit. (Dr. Fuhrer’s MAI, Imperial Gazetteer, Vol. VIII, s.v. Kedarnath). Śaúkarakáhárya died at this place (Mádhaváchárya’s Śaúkaravijáya, ch. 16). Near the temple is a Kunda called Reta-Kunda where Karthika is said to have been born. (Śakānda P., Mahásevara Kh., I, 27; II, 29). Ushi-máth is 32 miles lower; it contains the images of Mándháttá and the five Pándavas.

Kekeya—A country between the Bias and the Sutlej. It was the kingdom of the father of Kaileya, one of the wives of Daśaratha, king of Ayodhyá (Ráma, Ayodhyá, ch. 68). See Girivrajapura (II).

Kerala—The Malabar coast (Wilson’s Málatt and Mādhaba). It comprised Malabar, Travancore, and Canara (Ráma, Kishk., ch. 41) terminating at Cape Comorin on the south and Goa on the north. It is the country of the Nairs. It is sometimes used as synonymous with Chera (Rapson’s Ancient India, p. 164 and Indian Coins, p. 36; Dr. Bhandarkar’s Hist. of the Dekkan, sec. III). In fact Kerala is the Kanarese dialectal form of the more ancient name of Chera (Hunter’s Imperial Gazetteer of India, s.v. Chera). Śaúkarakáhárya, the celebrated reformer, was born at Kálaedi on the bank of the river Púrā at the foot of the mountain called Brísha in Canara (Kerala); his father was Śivaguru and his grandfather was Vidyádirája. See Chittambalam. In the Mackenzie Manuscripts, the capital of Keraleśa is said to be Ananta-Śayanam. Paraúrāma is said to have caused Bráhmaṇas to inhabit this country (JASB., 1838, pp. 183, 128). Gibbon says “Every year about the summer solstice, a fleet of 120 vessels sailed from Myas Hormas, a port of Egypt on the Red Sea. The coast of Malabar or the island of Ceylon was the usual term of their navigation, and it was the markets, that the merchants from the more remote parts of Asia expected their arrival. This fleet traversed the ocean in about forty days by the periodical assistance of the monsoons.” The Kollam era which is in use in Travancore and Malabar, and which commenced in 824 A.D., is a modification of the Saptarshi era (Ind. Ant., Vol. XXVI, p. 118).

Keralaputra—See Kešalaputra.

Keśavati—The Vishnumati river in Nepal, a tributary of the Bágmati (Wright’s Hist. of Nepal, pp. 81, 89). It forms four out of the fourteen great Tirthas of Nepal by its junction with four rivers. The names of the four Tirthas are Káma, Nirmala, Akara, and Jugana. But according to the Śvayambhú Puráṇa (ch. iv), its junction with the rivers Bimalávati Bhadránadi, Svarnovati, Pápanásini, and Kanakavati form the sacred Tirthas called Manoratha, Nirmala (or Tríveni), Nidhana, Jáana and Chintámanı respectively.

Kešakivana—Baidyanáth in the Santal Parganas in Bengal (Dr. R. L. Mitra’s On the Temples of Deoghar in JASB., 1883, p. 172).

Kešalaputra—Same as Keśa or Chera (Asoka’s Girnar Inscription; Bhandarkar’s Early History of the Dekkan, sec. III, p. 10). It comprised the Malabar Coast, south of the Chandragiri river (V. A. Smith’s Early History of India, p. 164); it was also called Keralaputra.
Ketumala-Varsha—Turkestán and the lands watered by the river Chaksu or Oxus (Vishnu P., ch. 2; Varāha P., ch. 30). In oriental history, Turkestán is called Deshti Kiptchak from the Kiptchaks who are the primitive Turkish race. It comprises Kharezm (called also Urgendj) as the Khanat of Khiva is called, the Khanat of Bokhara, and the Khanat of Khokand called also Fergana. Up to the time of Zenghis Khan’s conquest in 1225, Bokhara, Samarkhand, Merv, Karshi (Naksheb), and Balkh (Um-ul-Bilad, the mother of cities) were regarded as belonging to Persia, although the government of Khurasan (the district of the sun as it was then called) was under Bagdad (Vambrery’s Travels in Central Asia, ch. XII, and pp. 339, 367).

Khajurapura—Khajraha, the capital of the Chandelas, in Bundelkhand.

Khaliatika-Parvata—The Barabar hill in the Jahanabad sub-division of the district of Gaya, containing the Sātgharā and Nāgārjuni caves of the time of Asoka and his grandson Daśaratha. It is about 7 miles east of the Bela station of the Patna-Gaya Railway. Khalatika is evidently a corruption of Skhalatika or Slippery (Corpus Inscriptionum Indicarum, Vol. I, p. 32). Some of the inscriptions on the cave show that Daśaratha gave certain cave-hermitages to the Ājīvakas (a sect of naked ascetics). The Ājīvakas are also mentioned in the seventh pillar-edict of Asoka issued in the twenty-ninth year of his reign (Bühl’s Indian Sect of the Jainas, p. 39). For a description of the Barabar Hill Caves, see JASB., 1847, pp. 401 and 594 (Nāgārjuni cave). To the south and near the foot of the hill are the seven rock-cut caves called the Sātgharā. Out of these seven caves, three are on the Nāgārjuni hill. There is also a sacred spring called Pātalagāktā. Not far from it is the Kawādol hill (see Gilabhadra Monastery).

Khandava-Prastha—Same as Indraprastha: old Delhi (Mbh., Adi P., ch. 207).

Khandava-Vana—Mozuffarnagar, at a short distance to the north of Mirat included in ancient Kurukshetra. It is one of the stations of the North-Western Railway. Arjuna, one of the Pāṇḍavas, appeased the hunger of Agni, the god of Fire, at this place (Mbh., Adi, ch. 225). The name was applied to a great portion of the Mirat division from Bulandshahar to Saharanpur (Harden in the Cal. Review of 1877, p. 67). Khandavavana was situated on a river called Asvaratā (Mbh., Vana, ch. 160). According to the Padma P., (Uttara, ch. 64), Khandava-vana was situated on the Jamuna, and Indraprastha, called also Khandava-prastha, was a part of it.

Kharki—Aurangabad.

Kharosthi—Kashgar (Dr. Stein’s Sand-buried Ruins of Khotan, p. 404). The ancient alphabets called Kharosthi were introduced from this country into India. It is situated in that part of Turkestán which is called Lesser Bucharia. It was conquered by Jengiz Khan, and upon the division of his empire, it fell to the share of his son Jagatai; it was then conquered by Tamerlane, and in 1718 by the Chinese (Wright’s Marco Polo).

Khāša—the country of the Khāshas was on the south of Kāsmir, and extended from “Kastvar in the south-east to the Vītastā in the west”, and it included the hill states of Rājapuri and Lohara. The Khāshas are identical with the present Khakhha (Dr. Stein’s Rājataanāgīṣi, Vol. II; Ancient Geography of Kasmir, p. 430; and Varāha P., ch. 57).

Khaṭṭānga-Prapata—The celebrated water-fall of the river Sarasvati in Kanara near Hunabar, not far from Mangalore. The sound of the fall is terrible.

Khemavatinagara—The birth-place of the Buddha Krakuchchhanda or Krakuchandra (Svayambhū P., ch. 4). It was also called Khema (Dipavanā in JASB, 1838, p. 793). It has been identified with Gutiva, four miles to the south of Tilaura in the Nepalese Tarai (P. C. Mukherji’s Antiquities of Terai, Nepal, pp. 49, 55). According to Fa Hian, Krakuchandra’s birth-place was Napeikea or Nabhiga.
Khetaka—Kaira, 20 miles south of Ahmedabad, on the river Vetravati (present Vatrank) in Guzerat, described in the Padma P., (Uttara Kh., ch. 51; Daśakumaracarita, ch. 6 and Cunningham’s Anc. Geo., p. 492). See Kachchha. For a description of the town, see Bishop Heber’s Narrative of a Journey, Vol. II, p. 156. It contains a Jaina temple.

Kahiragrama—Twenty miles north of Burdwan in Bengal. It is one of the Pithas, where a toe of Sati’s right foot is said to have fallen. The name of the goddess is Jogādhya.

Khurasan—Khorasan in Central Asia; it was celebrated for its fine breed of horses (Aśrakikṣitsam, ch. 2, by Nakula; see also Ward’s History of the Hindoos, 2nd ed., Vol. I, p. 558).

Kikaṭa—Magadha (Vāyu P., ch. 105; Rīg-Veda, III, 53, 14). According to the (Tārā Tantra, the name of Kikaṭa was applied to the southern part of Magadha from Mount Varaṇa to Gṛdhrakūṭa (Ward’s History of the Hindoos, Vol. I, p. 558).

Kilkila—Kilagila, the capital of Koṅkana (Garrett’s Classical Dictionary s. v. Kailakila).

See Baktaka and Kalighata.

Kimmritiya—The Kaimur range, between the rivers Sone and Tons. This range is part of the Vindhyā hills (Hooker’s Himalayan Journals, Vol. I, p. 28). It commences near Kaṭāṅgi in the Jubbulpore district and runs through the state of Rewa and the district of Shahabad in Bihar. Same as Kaira-mall. Perhaps the names of Kimmritiya and Kaimur are derived from Kumāra-rājya, a kingdom which was close to Chedi (Mbh., Sabhā, ch. 30).

Kimpurusha-Desa—Nepal.

Kiragrama—Baijnath in the Punjab; it contains the temple of Baidyanātha, a celebrated place of pilgrimage (Śiva P., cited in the Arch. S. Rep., vol. V, pp. 178, 180) 30 miles to the east of Kot Kangra (Ep. Ind., I, p. 97). Twelve miles to the south-west of Baijnath is the temple of Āśapuri Devi, situated on the top of a lofty hill.

Kirat-Desa—Tipārā. The temple of Tripurāśvara at Udaipur in Hill Tipārā is one of the Pithas (Mbh., Bhāshma, ch. 9; Brahma P., ch. 27; Vīṣṇu P., Pt. 2, ch. 3). It was the Kiradhia of Ptolemy, and included Sylhet and Assam (see Rājamālā or Chronicles of Tripura in JASB., XIX, 1860, p. 536, which contains the history of the Tipārā Rāj). The title of Mānikya was conferred upon the Rājā named Ratnāfah by the king of Gaud, shortly after 1297 A.D., which title they have retained ever since. The kirāts also lived in the Morung, west of Sikkim (Schoff, Periplus of the Erythraean Sea, p. 243). They lived in the region from Nepal to the extreme east J. R. A. S., 1908, p. 326).

Kirikona—One of the Pithas, situated four miles from Dāhāpāḍā in the district of Murhadabad. Sati’s crown (kīriṭa) is said to have fallen at this place (Tantachudāmaṇi; P. C. Muzumdar’s Mānum of Murhadabad). Mr. Beveridge says that it is three miles from Murhadabad (Old Places in Murhadabad in the Calcutta Review, 1802, p. 208).

Kishkindha—“About a mile easterly from Nimbapur, a small hamlet in the suburb of Bijanagar, lies an oval-shaped heap of calcareous scoria, partially covered by grass and other vegetation. The Brahmins aver it to be the ashes of the bones of giant Walli or Bali, an impious tyrant slain here by Rāma on his expedition to Laṅkā (Ceylon).”—JASB., vol. XIV, p. 519. It appears from the accounts of pilgrims that the ancient Kishkindha is still called by that name and also by the name of Anagandī. It is a small hamlet situated in Dharwāḍ on the south bank of the river Tuigabhadhrā near Anagandī,
three miles from Bijayanagara (Sewell’s *Arch. Surv. of Southern India*, I, p. 322) and close to Bellary (*J.R.A.S.*, 1894, p. 257). About two miles to the south-west of Kishkinhá is the Pampá-sarovara, and to the north-west of Pampá-sarovara is the Aśána hill, where Hanumána was born; Śavati’s hermitage was 60 miles to the west of Kishkinhá. Ráma killed Bálí, the brother of Sugriva, and gave the kingdom of Kishkinhá to the latter (*Rámacarita*, Kishk., ch. 26). Kishkinhá comprises the hills on the opposite side of the valley that separate it from Humpí, which are wild congeries of fantastic naked granite rocks with narrow valleys between. In one of these is shown the place where the body of Rájá Bálí was burned; it is a bed of very white carbonate of lime (Meadows Taylor’s *Architecture in Dharmar and Mysore*, p. 70).

**Kiyána**—The river Kane or Ken in Bundelkhand (Lassen). It runs through the country held by the Chandel kings from south to north dividing it into two nearly equal portions with the capital cities Manbha and Khajuraha in the western half and the great forts of Kalinjar and Ajayagad in the eastern half (*Arch. S. Rep.*, Vol. XXI, p. 78). See Śvéni, Kárvatá and Śuktámatá. The name of Kiyána is not mentioned in any of the Puráṇas.


**Kódagú**—Coorg: a country on the Malabar Coast (Caldwell’s *Drav. Comp. Gram.*, p. 32). Same as Kólagiri (Kórageri of the *Visesh P.*, (ch. 57)).

**Kódagálarúra**—Craniganore, a town of Malabar: it is practically identical with Mouziris of Marco Polo, once a seaport of Malabar.

**Kóll**—Aliar in the United Provinces. Balaráma is said to have killed here the demon Kóll.

**Kókkakshetra**—The tract of land to the west of the river Kauśiká, or Kusi, including the western portion of the district of Purnea in Bengal (*Varáha P.*, ch. 140, vs. 53 and 72). It included the Baráka-kshetra at Náthpur below the Triveni formed by the junction of the three rivers Támbhar, Arúna, and Súa Kusi.

**Kókmukhá**—Baráka-kshetra in the district of Purnea in Bengal on the Triveni above Náthpur, where the united Kósi (the Támbhar, the Arúna, and Súa) issue into the plains. See Mahákaúshiká and Barákakshetra (*Varáha P.*, ch. 140; *Nrisíha P.*, ch. 65).

**Kókli**—The river Kóll which rises in Chota Nagpur and flows through the district of Shahabad in Bihar (*As. Res.*, XIV, p. 405).

**Koláchála**—It has been identified with the Brahmayoni hill in Gaya. It is considered to be the same as Koláhala-parváta. But it appears that Koláchala and Koláhala are two distinct mountains, and Koláchala may be identified with the Kaluha-páhád (see Makula-parváta).

**Kolagiri**—Same as Kódagú (*Mbh.*, Sábhá, ch. 30; Pargiter’s *Márañá P.*, p. 364).

**Koláhala-Parváta**—1. The Brahmayoni hill in Gaya (*Vágyu P.*, I, ch. 45; Dr. H. L. Mitra’s *Buddha Gáyá*, pp. 14, 15), including the hill called Muñá-práshátha which contains the impression of Gadádhara’s feet (*Ibid.*, II, ch. 50, v. 24). 2. A range of hill in Chedi (*Mbh.*, Ádi, ch. 63). It has been identified by Mr. Beglar with the Káwá-kol range in Bihar.
(Arch. S. Rep., Vol. VIII, p. 124). But this identification does not appear to be correct; it is the Bandair range on the south-west of Bundelkhand in which the river Ken the ancient Suksimati) has its source (Mbh., Adi, ch. 63).

Kolâhalapura—Kolar, in the east of Mysore where Kârtya,vâryârjuna was killed by Paraśurâma. It was also called Kolâlapura, evidently a contraction of Kolâhalapura (Rice’s Mysore Inscriptions : Intro. xxviii).

Kolaparvatiapura.—Its contraction is Kolapura, at present called Kulia-Pâhâdapura or simply Pâhadapura (Kâvika-kânda Chândi, p. 228) in the district of Nadia in Bengal. It is the Poloura of Ptolemy situated near the Kambyson mouth of the Ganges. It is not far from Samudragarî (ancient Samudragatî or 'Entrance into the Sea'), which according to tradition as preserved in the Navadâ-pa-Parikramâ (p. 40) of the Vaishnava poet Narâhâri Chakravartî, was the place where Gâgâ (the Ganges) united with Samudra (the Ocean) in ancient time.

Kolapura—See Karavirapura (Chaitanya-charitâmrita, II, ch. 9).

Kolânapura—Same as Kolânapura (Padma P., Uttara, ch. 62).

Koli—The country of Koli was situated on the opposite side of Kapilavastu across the river Rohini; its capital was Devadaha. Koli was the kingdom of Suprabuddha or Aânjanârâja, whose two daughters Mâyâ Devî and Prajâpati alias Gautamî were married to Buddha’s father Suddhodana. It was also the kingdom of Daândapâni, the brother of Buddha’s mother Mâyâ Devî, whose daughter Gopâ or Yasodhârâ was married by Buddha. The kingdom of Koli has been identified with a portion of the district of Basti in Oudh, comprising a sacred place called Bûrdhâchhatra (Upham’s Mahâvamsa, ch. I). P. C. Mukherji has identified the Rohini with the rivulet Rohin between Rummindhei and Koli in the Nepalese Terai (The Antiquities in the Terai, Nepal, p. 48). Same as Vyâgrapura.

Kolkâi—The capital of Pândya at the mouth of the river Tâmbraparni in Tinneveli, now five miles inland: it is the Kael of Marco Polo. It is identified also with Turcitron (see Kalki). It is evidently the Kara of the Buddhist Birth-Story Agasya Jâtaka. It is the Kolkhoi of Ptolemy. For an account of Kolkhoi (see Yule’s Marco Polo, Vol. II, p. 309, n., and Dr. Caldwell’s Dravidian Comparative Grammar, 3rd ed., p. 12).

Kollâga—A suburb of Vaiśāli (Besar) in the district of Mozaffarpur (Tîrâhu) in which the Nâya-kula Kshatriyas resided: Mahâvira, the Jaina Tîrthaûkara, belonged to this class of Kshatriyas. See Kûndâgâma.

Koluka—Same as Kulûta.

Kolvâgrî—Same as Kolâgrî (Agni P., ch. 109) : Coorg.

Komâlâ—Same as Kâmlâkâ (Vâyu P., II, 37, v. 369).

Konâdityâ—Kanarak (Koṅarka) or Chandrabhâgâ in Orissa (Brahma P., ch. 27). See Padmakshetra. Same as Konârka.

Konârka—Same as Padmakshetra and Konâdityâ.


Koṅgu-daśa—Same as Koṅga-daśa.

Koṅkaṇapura—Anagandī on the northern bank of the Tuṅgabhadhrā. It was the capital of the Koṅkaṇa (Cunningham’s Anc. Geo., p. 552). Da Cunha identifies it with Bassein (Da Cunha’s Hist. of Chaul and Bassein, p. 129).

Kori—Same as Uriur (Caldwell’s Drav. Comp. Gram., p. 13).

Korkai—See Kolkaī.

Korura—1. Between Multan and Loni in the district of Multan, where the celebrated Vikramāditya, king of Ujjain, completely defeated the Sakas in a decisive battle in 533 A.D.—the date of this battle is supposed to have given rise to the Samvat era (Alberuni’s India, Vol. II, p. 6). It is also written Karur. According to Mr. Vincent Smith, it was Chandra Gupta II of the Gupta dynasty who assumed the title of Vikramāditya and became king of Ujjain, but according to others, Yaśodharman, the Gupta General usurped the sovereign power and assumed the title of Vikramāditya after defeating the Scythians at Karur. 2. Karur, the ancient capital of Chera, in the Koimbatur district situated near Cranganore on the left bank of the river Amarāvati, a tributary of the Kāverī (Caldwell’s Introduction to Drav. Comp. Grammar). It is the Karoura of Ptolemy who says that it was the capital of Kerobothras (Keralaputra). It was also called Vaṅji, and it is the Tāmra-chūda-krora of the Mallikā-mārūta of Daṇḍī.

Kosā—See Kaṣavāṭi.

Kosāla—Oudh (see Ayodhyā): it was divided into two kingdoms called North Kośāla (Bhariṣṭha district) and Kośāla (Rāmāyana, Uttara K., ch. 107: Padma P., Uttara, ch. 68; Avadāna Śataka in the Sanskrit Buddhist Literature of Nepal by Dr. R. L. Mitra). The capital of the latter was Kuṣāvatī founded by Kuṣa, and the capital of the former was Śrīvasti. At the time of Buddha, that is, in the fifth and sixth centuries b.C., Kośāla was a powerful kingdom which included Benares and Kapilavastu: its capital was then Śrīvasti. But about 300 b.C. it was absorbed into the Magadha kingdom, the capital of which was Pāṭaliputra (Patna).

Kośāla-(Dakṣiṇa)—Gondwana, including the eastern portion of the Central Provinces (Brahma P., ch. 27). Same as Mahā-Kośāla. At times, its boundaries extended much to the south and west. Its capital was Ratanpurā in the eleventh or twelfth century. Its former capital was Chirāyu (see Kāṭhā-sarīśāgara (Tawney’s trans., Vol. I, p. 376) in which the story of Nāgārjuna and king Sadvaha, called also Chirāyu, is given; cf. Huien Tsiang: Beal’s R.W.C., II, p. 210). Nāgārjuna’s Suśruta (letter to a friend) was dedicated to his old friend Dānapati named Jin-in-ta-ka (Jetaka), a king in a great country in southern India, who was styled Sadvahana or Sātavahana (I-tsing’s Record of the Buddhist Religion, p. 159, translated by Takakusu). As the Sātavahanas were the Andhrabhṛtya kings of Dhanakaṭaka, and as there was no particular person by the name of Sātavahana, the king referred to must be a king of Dhanakaṭaka (Jin-in-ta-ka); the name of the capital was perhaps mistaken for the name of the king, and the king must have been either Gotamiputra Sātakarni or his son Pulamāyi, most probably the former, who reigned in the second century of the Christian era when Nāgārjuna is said to have flourished (see Dhanakaṭaka). It is, however, possible that Yajña Sātakarni, was meant, as he made a gift of the Śrīśaila mountain to Nāgārjuna containing a Buddhist library. Nāgārjuna was the founder of the Mahāyāna school and editor of the original Suśruta. According to Prof. Wilson, Sātavahana is a synonym of Śālivahana. The Śaka era which
begins in 78 A.D. is also called the Śālavāhana era, but this is a mistake (see Pañcanadā). Bidarbhā or Berar was called, in the Buddhist period, Dakshina Kośala (Cunningham’s Arch. S. Rep., XVII, p. 68). Dakshina Kośala is mentioned in the Ratnavalī (Act IV) as having been conquered by Udayana, king of Vata. Gondwana is the Gañi Kātāga of the Muhammadan historians; it was governed by Durgavatī, the queen of Dulpāt Shah, and heroine of Central India. Dakshina-Kośala is the Tosali of Asoka’s Inscription at Dhau-li (see Tosali). The ancient name of Lahiji was Champanattu, that of Ratanpur Manipur, that of Mandala Mahikamati, which towns were the capitals of the Haihayas of Gaḍa-Mandala. For the history of Gaḍa-Mandala, see the History of the Garha-Mandala Rājars in JASB, 1837, p. 621.


Kotigama—Same as Kundagama (Mahā-parinibbānasutta, ch. II, 5).


Kratkaliṅka—Same as Payoshipi; the river Pūrṇā in Berar. 2. Same as Bidarbhā, from Kratha and Kailāka, two sons of king Vidarbhā (Mbh., Sabhā, ch. 13).

Krauṇḍa-Parvata—That part of the Kailāsa mountain on which the lake Mānasā-sarovara is situated (Rāmāyana, Kishk., ch. 44). It included Krauṇḍa-randhra.

Krauṇḍhapura—Same as Banavasi (Harivamśa, ch. 94), which has been placed by Dr. Burnell in his Map in the South Indian Palaeography in North Kanara on the river Baradā, an affluent of the Tungabhadhrā. It was founded by Rājā Sāraśā. See Baljayanti.

Krauṇḍa-randhra—The Niti Pass in the district of Kumaun, which affords a passage to Tibet from India (Meghadūta, Pt. I, v. 58). The passage is said to have been opened with an arrow by Parāsūrāma in the Krauṇḍa Mountain.

Kṛṣṇa—See Kṛṣṇāvēṇi (Padma P., Svarga Kh., ch. 3, v. 29).

Kṛṣṇa-giri—The Karakorum mountain or the Black Mountain (Vāyu P., ch. 36; Bretschneider’s Mediaeval Researches, Vol. I, p. 256). It is also called Mus-tagh.

Kṛṣṇāvēṇi—1. The united stream of the Kṛṣṇā and Vēṇā rivers. Bilvamaṅgala, the author of the Kṛṣṇākarnāmṛīta, lived on the western bank of this river (Kṛṣṇa Das’s Sāraśīga-raiyadā; a commentary on the work, MS., Sansk. Col., Calcutta). 2. The river Kṛṣṇā (Agni P., ch. 118; Rāmāyana, Kishk., ch. 4). It rises at Mahabalesvara in the Western Ghats, and its source, which is enclosed within a temple of Mahādeva, is considered to be a sacred spot visited by numerous pilgrims. It falls into the Bay of Bengal at Sippelar, a little to the south of Masulipatam.

Kṛtamalā—The river Vaiga, on which Madura (Dakshina Mathurā) is situated; it has its source in the Malaya mountain. (Chaitanya Charitāmṛita; Mārkaṇḍeya P., ch. 57; Vīṣṇu P., Pt. II, ch. 3).

Kṛtavatī—The river Sabarmati in Gujarāt (Padma P., Uttara, ch. 52).

Krivi—The old name of Paṅghala (Mbh., Ādi P., ch. 138).

Krokala—Same as Karakalla.

Krumu—The river Kunar or the Choaspes of the Greeks, which joins the Kabul river at some distance below Jalalabad (Rig Veda, X, 75—the Hymn called Nadistuti); it is also called the Kamah river. It has been identified also with the Koram river (McCirindle's Ptolemy, p. 95). See Kuram. According to Drs. Macdonell and Keith, it is the river Kurum (Vedic Index, Vol. II) which joins the Indus near Isakhel.

Kshatari—The country of the Kathai who lived between the Hydactes (Ravi) and the Hyphasis (Bias), their capital being Saugala (McCirindle’s Ptolemy, p. 157).

Kshatriya-Kunḍa—Same as Kundaśpura (Sabdakalpadruma, s. v. Thirthakara).

Kshemavati—The birthplace of Krakuchandra, a former Buddha. It has been identified by P. C. Mukherji with Guṭiva in the Nepalese Terai (P. C. Mukherji’s Antiquities in the Tarai, Nepal, p. 55). See Kapilavastu.

Ksetra-Upanivesa—In its contracted form Upanivesa. See Hupian.

Kshipra—Same as Śipra (Brahma P., ch. 43; Vāmana P., ch. 83, v. 19).

Kshira-Bhaṇanī—12 miles from Srinagar in Kashmir. The goddess is within a Kundu or reservoir of water which assumes different colours in different parts of the day.

Kṣhiragrama—See Kṣhiragrama.

Kshudraka—Same as Śudraka; called also Kshudra (Padma P., Svarga Kh., ch. 3) and Khaṇḍraka (Pāṇini’s Ashṭadhyāyī).

Kubhā—1. The Kabul river, the Kophen or Kophe of the Greeks, which rises at the foot of the Kohi Baba from a spring called Sir-i-Chusma, 37 miles to the east of Kabul, and flowing through Kabul falls into the Indus just above Attock (Rig Veda, X, 75). It is the Nilah of the Muhammadan historian Abdul Qadir (JASB., 1842, p. 125). 2. The district through which the Kophe (Kopen) or the Kabul river flows. The name of Kabul is derived from the Vedic name of Kuhbā. It is the Koa of Ptolemy (McCirindle’s Ptolemy, VII, ch. I, sec. 27) and Kopen of Arrian (McCirindle’s Megasthenes and Arrian, p. 191.) The valley of the Kabul river is generally called Ningrahar or Nungnihar, the former being the corruption of the latter word which signifies nine rivers and they are the Surkhrud, the Gandamak, the Kurrussa, the Chiprial, the Hisarak, the Kote, the Momundurra, the Kosokote, and the Kabul river (JASB., 1842, p. 117).

Kubhā—A tributary of the Narbadā (Padma P., Bhūmi, ch. 63).

Kubjagriha—Same as Kajughira.

Kubjāmraka—It has been identified by some with Hrishikēśa but the identification is not correct. It is a celebrated place of pilgrimage at some distance to the north of Hrishikēśa, sacred to Vishnu. The Mādāmya of Kubjāmraka and Hrishikēśa has been treated separately in the Varāha P., chs. 126 and 146 (Archāvatāra-sthāla-vaiśbvavādarpan, p. 108). It was the hermitage of Raibhya Rishi. It is also called Kubjāmr. According to the Kārma P., Kubjārana or Kubjāmr is identical with Kanakhala (cf. Kārma P., Upāra, ch. 34, v. 34, and ch. 36, v. 10).

Khu—The Kabul river. The Vedic Kubha appears to have been corrupted into Khu during the Puranic period. The river Sindhu (Indus) is said to pass through the country of the Kuhus, who are mentioned just after the people of Gandhāra and Urasā in the Matyā P. (ch. CXX, v. 46 and ch. CXIII, v. 21). It is evidently the Koa of Ptolemy which has been identified by McCirindle with Kophe (McCirindle’s Invasion of India by Alexander, p. 61). But according to Prof. Lassen, Koa or Koas of Ptolemy is not the Kopen or Kabul river. Ptolemy says that Koas is the most western river of India, but the westernmost part of India was the country of the Lampakas, who lived near the sources at the Koas. (JASB., 1840, p. 474).
Kukkuṭapāda-Giri—Kurkihar, about three miles north-east of Wazirganj, which is fifteen miles east of Gaya (Grierson’s Notes on the District of Gaya and Cunningham’s Anc. Geo., p. 461). Dr. Stein has identified it with Sobhnāth Peak, the highest point of the Moher Hill in Hastra Kol (Ind. Ant., 1901, p. 88). The three peaks situated about a mile to the north of Kurkihar are said to have been the scene of some of the miracles of the Buddhist saint Mahā Kāśyapa, the celebrated disciple of Buddha, and eventually of his death, and not of Kāśyapa Buddha who preceded Buddha Śākyasimha (Rockhill’s Life of Buddha, p. 161). But Gurupāda-giri of Fa Hian has been considered to be the same as Kukkuṭapāda-giri, so called from its three peaks resembling the foot of a chicken (Legge’s Travels of Fa Hian, ch. XXXIII; JASB., 1906, p. 77). Hence Kukkuṭapāda-giri is not Kurkihar but Gurpā hill (see Gurupāda-giri; for a description of the place, see JASB., XVII, 235).

Kukubha—A mountain in Orissa (Devī-Bhāgavata, VIII, ch. 11 ; Garrett’s Class. Dict., s.v. Kukubha).

Kukura—A portion of Rajputana, of which the capital was Balmer, the Pi-lo-mi-lo of Hiuen Tsang. Kukura is the Ki-chi-lo of the Chinese traveller (Brhat-samhitā, ch. xiv, v. 4 ; Burgess’ Antiquities of Kathiawad and Kachh, p. 131 ; Dr. Bhandarker’s Early History of the Dekkan, p. 14 n.). East Rajputana (Bomb. Gaz., Vol. I, Pt. I, p. 36, note ; Padma P., Svarga, ch. 3). Same as Daśārha (Trikāṇḍaśīṣha, II). The Kukuras were a tribe of Yādavas (Visvanath Deva-Varma’s Rukmiṇīpariṇāya, VI, 30).

Kukushṭha—Same as Kakouha or Kakaṭṭhā of the Mahāparinibbāna Sutta. Buddha crossed this river on his way from Pava to Kuśinagara (Mahāparinibbāna Sutta in SBE., XI, p. 74). Kukushṭha has been identified with a small stream called Barhi, which flows to the Chhoṭa-Gandak, 8 miles below Kasia (see Cunningham’s Anc. Geo., p. 435).

Kulinda-deṣa—Garwal including the district of Shaharanpur, north of Delhi (Mahābhārata, Sabhā, ch. 26). The entire tract of land lying between the upper portion of the Ganges and the Sutlej was called Kulinda, the Kulindrini of Ptolemy. Cunningham places Kulinda-deṣa between the Bias and the Tons, including Kulu, the Kuninda of the coins (Cunningham’s Arch. S. Rep., Vol. XIV). Same as Kālinda-deṣa. According to McCrindle’s region of lofty mountains, wherein the Vipāśa, the Satadru, the Jamunā, and the Ganges have their sources, was the Kylindrine of Ptolemy (p. 109). The Kulindas lived on the southern slope of the Himalaya from Kulu eastward to Nepal (JRAS., 1908, p. 326).

Kulōta—The sub-division of Kulu in the Kangra district in the upper valley of the Bias river, Punjab, to the north-east of Kangra, (Brhat-samhitā, ch. XIV ; Arch. S. Rep., 1907-8, p. 200). It formed a part of Kulinda-deṣa. Its capital was Nagarkot. Its present head-quarters is Sultanpur called also Stampur and Raghubanthur from the chief temple dedicated to Raghuban, situated at the confluence of the Serbuli or Serbari, a small stream, with the Bias river (JASB., 1841, p. 3 ; Fraser’s Himala Mountains, p. 291). There is a celebrated place of pilgrimage in this sub-division called Trilokanāth (Trailokyanāth), situated on a hill in the village of Tūnda on the left bank of the Chandrabhāgā (Chenab) river, some 32 miles below the junction of the rivers Chandra and Bhāgā. It contains an image of Avalokiteśvara with six hands, worshipped as an image of Mahādeva (JASB., 1841, p. 105 ; 1902, p. 35).

Kumāra—Perhaps the corruption of Kumāra is Kaira (see Kaira-māli) which was situated very close to Rewa (Mbh., Sabhā, ch. 29).
Kumārasvāmi—1. This is a celebrated place of pilgrimage in Tuluva, 26 miles from Hospet, S. M. Railway, on the river Kumāradhāra which rises in the Bissi Ghat below the Pushpagiri or Subrahmanyā range of the Western Ghats. 2. The temple of Kumāravāmi or Kārttikeyasvāmi is situated about a mile from Tiruttani, a station of the Madras and S. M. Railway, on a hill called Kruṇcha-parvata. See Subrahmanyā. It was visited by Śaṅkarāchārya (Āṇanda Giri’s Śaṅkaravijaya, ch. II, p. 67; Skanda P., Kumārikā Kh., Kumārasvāmi-māhāt., ch. 14). It is briefly called Svāmi-tīrtha.

Kumāravāna—Same as Kūrvaṇa or Kūrmāchala: Kumaon (Vikramorvāṣṭī, Act IV). See Kedāra.


Kumbhagōna—Kumbhaconum in the Tanjore district. It was one of the capitals of the Chola kingdom and was a celebrated place of learning. The temple of Śiva in Kumbhaconum is one of the most celebrated temples in the Presidency. There is a sacred tank called Kumbhakarna-kāpāla in the Chaityanga-charitāmityā (II, ch. 9) or Mahā-māgam, where pilgrims from all parts of southern India go to bathe in Māgh of every twelfth year.

Kumbhakarna—Same as Kumbhagōna (Chaityanga-charitāmityā, II, 9).

Kumbhakōna—Same as Kumbhagōna.

Kundagaḥma—It is another name for Vaiśālī (modern Besarh) in the district of Mezaafarpur (Tirhut); in fact, Kundagaḥma (Kundagrāma) now called Bas-kunda was a part of the suburb of the ancient town of Vaiśālī, the latter comprising three districts or quarters: Vaiśālī proper (Besarh), Kundapura (Basukund), and Vaiṇagāma (Baniā), inhabited by the Brahman, Kṣatriya, and Vaiṇa castes respectively. Under the name of Kundagāma, the city of Vaiśālī is mentioned as the birth-place of Mahāvīra, the Jain Tirthaṇḍaka, who was also called Veśali or the man of Veśali. It is the Koṭigāma of the Buddhists (Prof. Jacobi’s Jaina Sūtras, Introduction; in SBE., XXII, p. xi). It is also said that he was born at Kollaga, a suburb of Vaiśālī, where the Nāya or Nāta clan of Kṣatriya resided, and in which was a temple called Chaitya Duipalāsa. (Dr. Hoernle, Uvasagaddasāsa, p. 4; and his Jainism and Buddhism). Mahāvīra is said to have been conceived at first in the womb of the Brahmaṇḍi Devanandā, but Indra caused the embryo to be transferred to the womb of the Kṣatriyā Triśalā who was also with child, through the agency of his deer-headed general Harineyameshi, who is no doubt the same as Naigamesha or goat-headed god of the Brahmaṇḍaś (Ep. Ind., Vol. II, pp. 316, 317; Kalpasūtra in SBE., Vol. XXII, p. 227). Mahāvīra or Varddhamaṇa was the son of Siddhārtha, a chief or “king” of Kundapura, by his wife Triśalā, who was sister of Chetaka, king of Vaiśālī; Chetaka’s daughter, Chellanā, or the Videha Devī as she was called, was married to Bimbisāra, king of Magadha, and she was the mother of Ajatashatru or Kuniṣka, who married Vajrā, the daughter of king Prasenajit of Śravasti, the brother of his step-mother, the Kośalā Devī, but according to other accounts Ajatashatru was the son of Kośalā Devi. Mahāvīra died at Pāṇḍ (Pāṇḍāpur) at the age of 72 in B.C. 527, or according to Mr. Prinsep in 569 B.C., at the age of 70 (Prinsep’s Useful Tables, Pt. II, p. 33), i.e., 26 years
before the death of Buddha (see *Pāpa*). According to Dr. Hoernle, Mahāvīra was born in 599 B.C., and he died in 527 B.C. at the age of seventy-two (*Jainism and Buddhism*). Mahāvīra had a daughter named Anojjā or Priyadarśanā by his wife Yasodā (Jacobi’s *Jaina Sūtras in SBE*, XXII, p. 193; Dr. Bühler’s *Indian Sect of the Jainas*, pp. 25-29). Nigranthi Jiāṭiputra or Jiāṭaputra or Nātaputta, one of the celebrated sages who lived at Rajagriha at the time of Buddha, has been identified with Mahāvīra of the Jainas; he also resided at Śrāvasti when Buddha lived there (see also *Mahāvagga*, VI, 31). Hence Buddhism and Jainism were two contemporary systems. Mahāvīra wandered more than 12 years in Lāda in Vajjhabhumi and Subhahbhumī, the Rādha of to-day in Bengal. In the thirteenth year of his wandering life, he attained Jihahood and taught the Nigrantha doctrines, a modification of the religion of Pārśvanātha (Bühler’s *Indian Sect of the Jainas*, p. 26). The Nigrantas are mentioned in a pillar edict of Aśoka issued in the 29th year of his reign. During the famine which lasted for twelve years in the reign of Chandragupta, king of Magadhā, Bhadrabāhu, who was then at the head of the Jaina Community, emigrated into Kārṇāṭa (or Kanarese) country with a portion of the people, and Sthūlabhadra became the head of the portion that remained in Magadhā. At the council held at Pāḍaliputra towards the end of the famine, the Jaina books consisting of eleven Āgās and fourteen Pārvas (which latter are collectively called the twelfth Aṅga) were collected. All the Jainas wore no clothes before, but during the famine, the Pāḍaliputra Jainas commenced wearing clothes. Hence Bhadrabāhu’s followers after their return refused to hold fellowship with them and to acknowledge the Sacred Books collected by them, that is the Āgās and the Pārvas. The final separation between the two sects as Śvetāmvara and Digambara took place in 79 or 82 A.D. At a council held at Ballabhī in Gujarāt under the presidency of Devarddhi, the sacred books were again settled; this took place in 154 A.D. (Hoernle’s *Jainism and Buddhism*).

**Kuṇḍapura**—Same as Kuṇḍagama.

**Kuṇḍilyapura**—Same as Kuṇḍinapura.

**Kuṇḍinapura**—The ancient capital of Vidarbha. Dowson identifies it with Kuṇḍapura, about forty miles east of Amarāvatī (Dowson’s *Classical Diet.*, 4th ed., p. 171 and Wilson’s *Mālātī and Mādhava*, Act I). It existed at the time of Bhavabhūti (Mālātī Mādhava, Act I). Devalavāra, eleven miles south of Warrora, on the river Wardha (Vidarbha) in the district of Chanda in the Central Provinces, is traditionally known as the ancient Kuṇḍinapura (Cunningham’s *Archæological Survey Report*, IX, p. 133). A fair is held here every year near the temple of Rukmīṇī. Ancient Kuṇḍinapura is said to have extended from the river Wardha to Amarāvatī (Amraoti) where the identical temple of Bhavānī, from which she was carried away by Krishṇa, is still said to exist. Kuṇḍinapura was the birth-place of Rukmīṇī, the consort of Krishṇa. It has been identified with Kuṇḍāvir in Berar (Dr. Führer’s *Monumental Antiquities and Inscriptions*). Kuṇḍinapura was also called Vidarbhapura (*Harivamśa*, II; *Mbh.*, Vana, ch. 73). It appears, however, that Vidarbhapura or Kuṇḍinapura was on the site of Bedar (see *Bidarbha*). Rukmīṇī was formerly married by Krishṇa, after she was carried away from Bidarbha, at Mādhavapur, forty miles to the north-west of Prabhāsa or Somanātha (*Archāvatāra*). The *Anangarāghavam* (Act VII, 101) places Kuṇḍinanagara in Mahārāṣṭra which, says, included Bidarbha.

**Kuninda**—Same as *Kulinda-deśa*. It is the Kuninda of *Bṛhat-Saṃhitā*, ch. XIV, v. 30.
Kuntala-deśa—At the time of the Chalukyas, Kuntala-deśa was bounded on the north by the Narbada, on the south by the Tuigabhadhra, on the west by the Arabian Sea, and on the east by the Godāvari and the Eastern Ghats. Its capitals were Nasik and Kalyāṇa at different periods (Ind. Ant., XXII, 1893, p. 182; Antiquities of Bidar and Aurangabad Districts, by Burgess). In later times the Southern Mahratta country was called Kuntala (Dr. Bhandarkar's Hist. of the Dekkan, sec. xii; Vāmana P., ch. 13). It included the north of the present Mysore country (JRAS., 1911, p. 812). In the Daśakumāra-charita (ch. 8), it is placed among the dependent kingdoms of Bidarbha. But in the tenth century, the town of Bidarbha is mentioned as being situated in Kuntala-deśa (Rajasekhara's Karpūra-mañjarī, Act I). The later inscriptions called it Karṇataka-deśa (The Literary Remains of Dr. Bhaus Daji by Ramchandra Ghosh, Preface, p. xxxiv), Kuntala was also called Karṇṭṭa (see Bühler's note at pp. 27, 28 of the Introduction to the Vikramāṅkadevcharita by Bilhana). The Tārā Tantra also says that Karṇṭṭa was the name of Mahārāshtra (see Ward's History, Literature, and Religion of the Hindus, Vol. I, p. 558). The Mārkaṇḍeya P., ch. 57, mentions two countries by the name of Kuntala, one in Madhyadeśa and the other in Dākshinātya; see Kuntalamapura.

Kuntalakapura—Kubattur in Sorab in the Shemoga district of Mysore. It was the capital of Kuntaladeśa. It was, according to tradition, the capital of king Chandrāhāsa (Jaimini-Bhārata, ch. 53; Rice's Mysore and Coorg, Vol. II, p. 351). It was situated in Kerala. Chandrāvati was six yojanas or 42 miles from Kuntalakapura. Sarnal, in the Kaira District with which Kuntalakapura is identified (Cousen's Antiquarian Remains in the Bombay Presidency, VIII, p. 94) is too far off from Kerala. It was also called Kautalakapura. See Surabhī.

Kuntalapura—1. Same as Kuntalakapura. 2. General Cunningham places it in the territory of Gwalior (Cunningham's Arch. S. Rep., XX, p. 112). 3. Sarnal in the Kaira district is said to be Kuntalapura.

Kunti-Bhoja—It was also called Bhoja, an ancient town of Malāvā, where Kuntī, the mother of Yudhishṭhira and his brothers, was brought up by her adoptive father Kunti-Bhoja, king of Bhoja (Mbh., Ádi, chs. 111, 112). It was situated on the bank of a small river called Asvanadi or Aśvarathanadi which falls into the river Chambal (Mbh., Vana, ch. 306; Bhāratamālā, ch. 10, v. 15). It was also called Kunti (Mbh., Bhishma P., ch. 9; Virāṭa P., ch. I).

Kupatha—Hiuen Tsiang's Kie-pan-to should perhaps be restored to Kupatha, mentioned among the mountainous countries in the north-west of India (Matsya P., ch. 113, v. 55), and not to Kabandha (q. v.).

Kuramu—The river Koram, a tributary of the Indus (Rīg-Veda, X, 75). Same as Krumu.

Kurāgāpura—Koringa, near the mouth of the Godāvari.

Kārmachala—Kumaun (JASB., XVII, 580, quoting Skanda P., Manushkhanda) [sic for Māheśvarakhaṇḍa (Kedāra kh.)]. It was also called by the names of Kūrmavana and Kumāravana, the corruption of which is Kumaun. Its former capital was Champauti which was also called Kūrmachala (Conder's Modern Traveller, X, 343), and its present capital is Almora. On the western border is the Triśūl Mountain as its peaks have the appearance of a trident. The celebrated temple of Pūrṇā Devī or Annapūrṇā at Purnagiri, visited by pilgrims from all parts of the country, is situated in Kumaun (JASB., XVII, 573). Vishṇu is said to have incarnated here near Lohāghāṭ as Kūrna to support the Mandāra mountain (Ibid., p. 580); see Mandāra-giri. The Doonagiri mountain is the
Dronáchala of the Purāṇas; the Lodh Moona forest was the hermitage of Garga Rishi, and the Gagas river rises in the forest (p. 617) and falls into the Dhaulí. The Kūrmácháli Brahmins who reside in Kumaun have evidently derived this name from the country (Sherring’s Hindu Tribes and Castes, pp. 21, 106). See Karpitipura Kárttikéyapura and Ummávana. For the five Prayágas, see Pañéha-Prayágá. The province of Kumaun is situated in the tract of hills lying between the western branch of the Gagána known as Káli-nádi and the river Rám-Gaágá which divides Garwal from Kumaun (Fraser’s Himalaya Mountains, pp. 54, 587). For the history of the kings of Kumaun, see JASB., 1844, p. 887.

Kúrmakshetra—Eight miles to the east of Chikakol on the sea-coast in the district of Ganjam. It was visited by Chaitanya (Shyamal Goswami’s Gaurasundara, p. 188). It is now called Śríkúrmá.

Kúrmavána—Same as Kúrmáchála.

Kurujángala—A forest country situated in Sirhind, north-west of Hastinápurá. It was called Śríkanṭhadéśa during the Buddhist period; its capital was Bilaśpurá. It was included in Kurukshetra. In the sixth century, its capital was Tháneswara. The seat of Government was removed by Harsha Deva (Siladitya II) to Kanaúj (see Shríkúmaṇha). The entire Kurudéśa was called by this name in the Mbh. (Adi P., ch. 201) and Vámana P. (ch. 32). Hastinápurá, the capital of the Kúrus, was situated in Kurujángala (Mbh., Adi, ch. 126).

Kurukshetra—Tháneswar. The district formerly included Sonepat, Amin, Karnál, and Panipat, and was situated between the Sarasváti on the north and the Dri§hadvati on the south (Mbh., Vana, ch. 83), but see Pratap Chandra Roy’s edition of the Mahábhárata. The war between the Kurus and the Pándavas took place not only at Tháneswar but also in the country around it. The Dváipáyana Hrada is situated in Tháneswar. Vyáasa-tháli (Modern Bastháli) is seventeen miles to the south-west of Tháneswar. At Amin, five miles south of Tháneswar, Bhímainyuna, the son of Arjuna, was killed, and Ásvatthámá defeated by Arjuna, and his skull severed. Amin, according to Cunningham, is the contraction of Ábhímanyukshetra. At Amin, Aditi gave birth to Súrya; at Bhore, eight miles to the west of Tháneswar, Bhúriśrává was killed; at Chakra-tírtha, Kríshna took up his discus to kill Bhíshma; at Nagdú, eleven miles to the south-west of Tháneswar, Bhíshma died; at Asthípura [Padma P., Śríshá (Adi), ch. 13], on the west of Tháneswar and south of Aujás-gáhát, the dead bodies of the warriors who were killed in the war, were collected and burned (Arch. S. Rep., Vol. XIV, pp. 86-106). Sonepat and Panipat are the corruptions of Sonaprástha and Pánpírástha, which were two of the five villages demanded by Yudhíshthíra from Duryodhana. Kurukshetra was also called Sámantútarthá and Sánamantapaścháka (Mbh., Śalíya, ch. 54; Vana, ch. 83); the temple of the Mahádeva Sthánu was situated half a mile to the north of Tháneswar. It was visited by people as a place of pilgrimage at the time of Alberuni in the eleventh century A.D., especially at the time of eclipse (Alberuni’s Indíá, Vol. II, p. 147; Mátṣya P., ch. 191).

Kúshabhávanapura—Sultanpur on the Gumi in Oudh (Thornton’s Gazetteer). It was visited by Hiuen Tséang. Same as Kúşápurá. It was the capital of Kuáša, son of Rámachandra. It is called Kúshastháli in the Váyu P., (Úttara, ch. 26). The capital was removed from Ayodhya by Kuáša when he succeeded his father Rámachandra, king of Oudh (Baghuvaní, XV, v. 97; xvi, v. 25).
Kusāgarapura—Rajgir, the ancient capital of Magadha. Same as Girivrajapura (Beal’s R.W.C., II, p. 149).

Kusamapura—1. Properly Kusumapura which is the same as Pāthaliputra (Mahāvyutpata, ch. 5). Kumhrār, the southern quarter of Patna, is evidently a corruption of Kusamapura (Kusumapura), where the royal palace was situated. It was part of Pāthaliputra (Upham’s Mahāvyutpata, ch. V, p. 46). 2. Kānayakubja.

Kusāpura—Same as Kusabhavanapura (Cunningham’s Anc. Geo., p. 398).

Kuśasthala—Kanouj (Hemakoshā).

Kuśasthali—1. Dwārakā, the capital of Anartta, in Gujarat. Dwārakā was founded on the deserted site of Kuśasthanl by Kṛiṣṇa (Harivänśa, ch. 112). 2. Ujjayini (Skanda P., Avanti Kh., chs. 24, 31).

Kuśavartta—1. A sacred tank in Tryamvaka, twenty-one miles from Nasīk, near the source of the Godāvari. 2. A sacred ghāt in Hardwar.

Kuśavati—1. Dwārakā in Gujarat (Nilakanta’s Commentary on v. 54, ch. 160, Vana P. of the Māhābh. It was founded by Anartta, the nephew of Ikshuṇa. It was also called Kuśasthali and was the capital of Anartta-deśa (Śiva P., pt. vi, ch. 60). 2. Kuśāvati, which was situated on the border of the Vindhyā hills (Rāmāyana, Uttara K., ch. 121), was perhaps the ancient Darbhavatī (modern Dabhōi), thirty-eight miles north-east of Baroda in Gujarat. It was the capital of Kuśa, son of Rāmachandra. 3. Kuśur in the Panjab, thirty-two miles to the south-east of Lahore. 4. Same as Kuśabhavanapura and Kuśapura the capital of Kuśa, son of Rāmachandra (Raghuvamśa, C. 13, v. 97): Sultanpur in Oudh. 5. Ancient name of Kuśinārā or Kuśinagara, where Buddha died (Mahāparinibbāna Sutta in SBE., XI, p. 100; Jātaka, Cam. Ed., vol. V, p. 141—(Kuśa-Jātaka). 6. A place on the bank of the Venā or Wain-Gaṅgā which was given by Aṅkha, the founder of the Aśvāra dynasty, to Chāruvadatta after killing Pālaka, the tyrant king of Ujjayini (Mātāchchhakṣātaka, Act X, 51).

Kuśinagara—The place where Buddha died in 477 B.C., according to Prof. Max Müller, but according to the Ceylonese chronology and Prof. Lassen, he died in 543 B.C. (see Goldstücker’s Paśīni, pp. 231-233), at the age of eighty in the eighth year of the reign of Ajātaśatru. It has been identified by Prof. Wilson with the present village of Kasia, thirty-seven miles to the east of Gorakhpur and to the north-west of Bettia. Buddha died in the upavattana of Kuśinārā in the Śāla grove of the Mallians, between the twin Śāla trees in the third watch of the night, resting on his right side with his head to the north (Mahāparinibbāna Sutta in SBE., Vol. XI, pp. 103, 116). Aśoka erected three stūpas on the scene of his death. It was anciently called Kuśavati (Jātaka, Cam. Ed., V, 141—Kuśa-Jātaka). The charcoal ashes of Buddha’s funeral pyre were enshrined in a stūpa at Barhi now called Moriyanagara in the Nyagrodha forest, visited by Huen Tsiang. The ruins of Aniruddra near Kasia in the district of Gorakhpur have been identified with the palaces of the Malla nobles of the Buddhist records. The relics (bones) of Buddha were divided by the Brahmin Droṇa into eight parts among the Licchhavis of Vaiśāli, Śākyas of Kapilavastu, Bulayas of Allakappaka, Koliyas of Rāmagrāma, Brāhmans of Beḥadvipa (perhaps Behtiāi), Mallas of Pāvā, Mallas of Kuśinārā (Kuśinagara), and Ajātaśatru, king of Pataliputra, who all erected stūpas upon them. The Brahmin Droṇa built a stūpa upon the pitcher with which he had measured the relics, and the Manrīyas of Pippalavati built another on the charcoal from Buddha’s funeral pyre (Mahāparinibbāna Sutta, ch. 6). Dr. Hoey, identifies Kasia with the place where Buddha
received the kāshaya or the mendicant robe after he had left his home (JASB., Vol. LXIX, p. 83). Though Mr. Vincent A. Smith doubts the identification of Kuśinagara with Kasia, yet the recent exploration by the Archaeological Department has set the question at rest. The stūpa adjoining the main temple containing an image of the dying Buddha was opened and a copperplate was discovered showing the following words at the end "Copperplate in the stūpa of Nirvāṇa."

Kuśināra—Same as Kuśinagara.

Kustana—The kingdom of Khotan in Eastern or Chinese Turkestan, famous for the stone called Jade; hence it is called by the Chinese Yu (Jade)-tien. It was called by the Chinese Ku-sa-tan-na (Bretschneider's Medieval Researches, II, p. 48). It was visited by Fa Hian and Hiuen Tsiang. Its old capital was Yotkan, a little to the west of the modern town of Khotan, which in the ancient manuscripts discovered by Dr. Stein is called Khotana and Kustanaka. The territory of Khotan was conquered and colonised by Indian immigrants from Takhašilā (Taxila) about the second century before the Christian era. Dr. Stein identified the Buddhist stūpa and the Sa-mo-joh monastery of Hiuen Tsiang with the Döbe in the cemetery of Somiya, a mile to the west of Yotkan. Dr. Stein discovered many Buddhist shrines, stūpas, reliefs and statues of Buddha and Bodhisattvas in stucco at Dandan-Ulig (ancient Li-sieh), Niya, Endere and Rawak buried in the sand of the desert of Taklamakan in the territory of Khotan, and exhumed from the ruins many painted panels and documents written in Brāhmi and Kharoṣṭhī characters on wooden tablets (Takhtā), and papers ranging from the third to the eighth century of the Christian era (Dr. Stein's Sand-buried Ruins of Khotan, p. 402). Fa Hian saw at Khotan in the fourth century the drawing of cars of the Buddhist Tri-ratna, Buddha, Dharma, and Sangha, which are the prototypes of the modern Jagannāth, Balarāma, and Subhadrā. At Ujjayini, at the time of Samprati, Asoka's successor, the Jainas used to draw a car on which Jivantaswāmi's image was placed (Sāhaviravālī, Jacob's ed., XI). The name of Kustana has also been mentioned by It-sing (see Records of the Buddhist Religion by Takakusu, p. 20). Same as Stana.

Kusumapura—Same as Kusamapura (Madhurākshasa, Act II).

Kuṭaka—Gadak, an ancient town containing many old temples in Dharwar district, Bombay Presidency (Bhagavata P., V, ch. 6).

Kuṭikā—The river Kosila, the eastern tributary of the Rāmgaugā in Rohilkhand and Oudh (Lassen's Ind. Alt., II, p. 524, and Rāmāyaṇa, Ayodhyā K., ch. 71).

Kuṭilā—Same as Kuṭikā.


Ku바—Same as Goparāśṭra and Goparāśṭra: Southern Kośkaṇa.

L

Lāda—Same as Lāṭa (Southern Gujarāt) and Rāṭha (a portion of Bengal).

Lahaḍa—It is a border-land between Kāśmir and Dardistan (Brihat-Samhita, ch. XIV, v. 22; Ind. Ant., XXII, 1893, p. 182—Topographical List of the Brihat-Samhita by Dr. Fleet.)

Lakragad—The fort of Lakragad was situated on the Rajmahal hills in Bengal; it was an old fort. It is the Lakhnor of Menhajuddin and other Muhammadan historians (Beveridge's Buchanan Records in C. R., 1894).

Lakshmanavati—1. Lakshmauti is the corruption of Lakshmanavati. It was another name for Gauda (town), the ruins of which lie near Mālā. It was the capital of the
country of Gauda (Tawney: Merutuṣṭa's Prabandhachintāmaṇi, p. 181). It stood on the left bank of the Ganges. It was the capital of Bengal in 730 A.D. (Bennell's Memoir of a Map of Hindoostan, p. 55), which date, however, does not appear to be correct. Lakshmana Sena, the son and successor of Ballala Sena and grandson of Vijaya Sena, and great-grandson of Hemanta Sena, the son of Sāmanta Sena (Deopāra inscription: Ep. Ind., I, 3), is said to have greatly embellished the city of Gaud with temples and other public buildings, and called it after his own name, Laknauti or Lakshmanavati (Martin's East. Ind., III, p. 68). He was a great patron of Sanskrit literature. Jaya Deva of Kenduli,—the author of the celebrated lyric Cīta Govinda (Bhavisyha P., Pratisarga, Pt. IV, ch. IX), Umāpatidhara, the commentator of the Kalāpa grammar and minister of Lakshmana Sena (Prabandha-chintāmaṇi, p. 181), Govardhana Āchārya, the spiritual guide of Lakshmana Sena and author of the Ārya-saptasait, Sarana, and Dhoya (who is called Kavi Kshamapati-stutidhara by Jaya Deva in his Cīta-Govinda), the author of the Pavana-dāta, were called the Paścharatna or five gems of Lakshmana Sena's court in imitation of the Nava-ratna or nine gems of Vikramāditya (Ind. Ant., Vol. XIV, p. 183 n.) Halāyudha, the author of a dictionary and the spiritual adviser of the monarch, and Śrīharadāsa, the author of the Sadukti Karmāṇita also flourished in his court. Lakshmana Sena founded the Lakshmana Samvat (era) in 1108 A.D. (Dr. R. L. Mitra's Buddha Gaya, p. 201), but according to Dr. Bühler, in 1119 A.D. (Deopāra Inscription of Vijayasena: Ep. Ind., Vol. I, p. 307). Hunter considers that the name of Gauda was more applicable to the kingdom than to the city (Hunter's Statistical Account of Bengal, Vol. VII, p. 51; Bhavisyha P., Pratisarga P., Pt. II, ch. 11). For the destruction of Gauda and the transfer of Muhammadan capital to Rājmahal in 1592, (see Bradley-Birt's Story of an Indian Upland, ch. 2). 2. Lucknow in Oudh. It is said to have been founded by Lakshama, brother of Rāmachandra, king of Oudh. It was repaired by Vikramāditya, king of Ujjainī. The town was first made the seat of government by Asaf-ud-Daulah in 1775 (Conder's Modern Traveller, Vol. IX, p. 290). See Lucknow in Pt. II, of this work.

Lakulisā—See Nakulisā.

Lampaka—Lamghān, on the northern bank of the Kabul river near Peshawār (Hemakosha; Lassen's History traced from Bactrian and Indo-Scythian Coins in JASB., 1840, p. 486; Brahmāṇa P., Pūrva, ch. 48). It is also called Muraga. It is 20 miles north-west of Jalalabad.

Lampaka—Same as Lampakā (Mārkand. P., ch. 57).

Lāṅguḷī—Same as Lāṅguli. (Mbh., Sabhā, ch. 9).

Lāṅguli—The river Lāṅguliya on which Chicoeole is situated, between Vizianagram and Kalingapatam (Pargiter's Mārkandeya P., ch. 57, p. 305). It is also called Naglandi river (Thornton's Gazetteer, s. v. Ganjam).

Laṅka—1. Ceylon. 2. The town of Laṅkā or Laṅkāpataram is said to be a mountain on the south-east corner of Ceylon; it is described as Trīkūḍa or three-peaked in the Rāmāyaṇa (Sundara K., ch. I) and was the abode of Rāvaṇa (Laṅkā Kāṇḍa, ch. 125). It is believed by some to be the present Māntotte in Ceylon, others think it to be a town submerged (Mutu Coomara Swamy's Dāthāvanī, p. 97). There is a place called Nikumbhī, about 40 miles from Colombo, where Indrajīta performed his sacrifice (Buddhhist Text Society's Journal, Vol. III, Pt. I, Appendix). There are some very good reasons to suppose that Laṅkā and Ceylon are not identical islands; (1) the Rāmāyaṇa (Kishk. K., ch. 41) says that one must cross the river Tāmraparṇī and go to the south
of the Mahendra range which abuts into the ocean and cross it to reach Lanka, or in other words, the island of Lanka, according to the Rāmāyaṇa, was situated to the south of the Cardamum Mountains which form the southern portion of the Mahendra range, while if Ceylon be the ancient Lanka, one is not required to cross the Tāmraparṇi river to go to the southern extremity of the Mahendra Mountain in order to reach that island by the Adam’s Bridge (or Setubandha Rāmacāvāra); 2. Barāha-mihira, the celebrated astronomer, says that Ujjayinī and Lanka are situated on the same meridian, while Ceylon lies far to the east of this meridian; 3. Some of the works of the Pauranic times mention Lanka and Sīhala (the corruption of which is Ceylon) as distinct islands (Bṛhat-Saṃhitā, ch. 14 and Devī P., chs. 42, 46). On the other hand, the Mahāvamsa, the most ancient history of Ceylon composed in the 5th century A.D., distinctly mentions that the island of Lanka was called Sīhala by Vijaya after his conquest, and calls Duṣṭagāmani and Parākramabāhu kings of Lanka or Sīhala (Geiger’s Mahāvamsa, chs. VII, XXXI). The Rājāvāli also mentions, the tradition of the war of Rāvaṇa in the island of Ceylon (Upham’s Rājāvāli, Pt. I). Dhammakitti, the author of the Dāhikavaka, who lived in the twelfth century A.D., in the reign of Parākramabāhu I, king of Ceylon, states that Sīhala and Lanka are the same island. It is called Zeilan or Silan (Ceylon) by Marco Polo, who visited it in the thirteenth century A.D. (Wright’s Marco Polo). For other derivations of the name of Silan, see Col. Yule’s Travels of Marco Polo, Vol. II, p. 254.

Lātā—1. Southern Gujarat including Khandesh situated between the river Mahi and the lower Tapti; the Lārke of Ptolemy (Garuda P., ch. 55; Dowson’s Classical Dictionary of Hindu Mythology; Dr. Bhandarkar’s Hist. of the Dekkan, see. XI, p. 42). It is mentioned in the Kāmasūtra of Vatsyayana. It comprised the collectorates of Surat, Bharuch, Kheda and parts of Baroda territory (Antiquities of Kathiawad and Kachh by Burgess). According to Col. Yule, Lāḍa was the ancient name of Gujarāt and Northern Konkan (Marco Polo, Vol. II, p. 302 n). It is the Lāṭhikā of the Dhauli inscription and Rāṣṭikā (Rāṣṭa) of the Ginir inscription of Aśoka. According to Prof. Bühler, Lāṭa is Central Gujarat, the district between the Mahi and Kim rivers, and its chief city was Broach (see Additional Notes, It-sing’s Records of the Buddhist Religion, by Takakusu, p. 217; Alberuni’s India, I, p. 205). In the Copperplate inscription found at Baroda, the capital of Lāṭa or the kingdom of Lāṭeṣāvara is said to be Elapur (v. II). The inscription also gives the genealogy of the kings of Lāṭeṣāvara (JASB., vol. VIII, 1839, p. 292). But it is doubtful whether Lāṭa and Lāṭeṣāvara are identical kingdoms. Lāṭa was also called Lāḍa in the Būddhasālabhasājīkā; Olādeśa appears to be identical with Lāṭa (see Olla). The Nāgaras Brahmins of Lāṭa (Gujarat) are said to have invented the Nagri character. The Devanāgari character, however, is said to have been derived from the Brāhmi alphabet. 2. Rāḍha: the Lāḍa of Upham’s Mahāvamsa is a corruption of Rāḍha in Bengal (see Rāḍha).

Lāṭṭhivana—Same as Yāsāṭhivana (Jātaka, Cam. ed., IV, p. 179; Mahāvagga, I, 22).

Lavanā—The Lāna (Looni) or Nun Nadi which rises near Paniar and falls into the Sindh at Chandpur or Malwā (Mālātī-mādhava, Act IX; Arch. S. Rep., Vol. II, p. 308).

Lavapura—Called also Lavakoṭa or Lavavarā afterwards called Lāhāwar: Lahore, founded by Lava, the son of Rāmacandra (Tod’s Rajasthan, I, p. 224). The ruins of the ancient city still exist near the present city of Lahore. In the Jain Inscriptions at Satruṣjaya, it is called Lābhapura (Ep. Ind., Vol. II, pp. 38, 54).

Lilājana—The river Phalgu; but, in fact, the western branch of the river Phalgu, which joins the Mohānā few miles above Gaya, is called by that name. See Nilājana.
Lodhra-Kanana—The Lodh-moona forest in Kumān (Rāmāyaṇa, Kishk., ch. 43): see Karmāchala. It was the hermitage of Garga Rishi.

Lohā—Afghanistan (Mbh., Sahā, ch. 26). In the tenth century of the Christian era, the last Hindu king was defeated by the Muhammadans, and Afghanistan became a Muhammadan kingdom. See Kamboja.

Lohargala—A sacred place in the Himalaya (Vārāha P., ch. 15). It is perhaps Lohāghāṭ in Kumāna, three miles to the north of Champāwat, on the river Loha, as the place is sacred to Vishnu (see Karmāchala).

Lohita-Sarovara—The lake Rāwanhrad, which is the source of the river Lohitya or Brahmaputra (Brahmāṇḍa P., ch. 51).

Lohitya—1. The river Brahmaputra (Mbh., Bhishma P., ch. 9; Raghuvaṇaśa, c. IV, v. 81; Medini). For the birth of Lohitya, the son of Brahma, see Kālikā P., ch. 82. Paraśurāma’s axe fell from his hand when he bathed in this river, owing to the sin of killing his mother. According to Kālidāsa, the river was the boundary of Prāgijyotisha or Gauhati in Assam (Raghuvaṇaśa, IV, v. 81). For a description of the source of the Brahmaputra, see Sven Hedin’s Trans-Himalaya, Vol. II, ch. 43.

Lohitya-Sarovara—The source of the river Chandrabhagā or Chinab in Lahoul or Middle Tibet (Kālikā P., ch. 82). It is a small lake now called Chandrabhagā.

Lokapura—Chanda in the Central Provinces. It contained the temples of Mahākāli and her son Achalesvara who was formerly called Jharpatesvara (Skanda P.).

Lomaśa-Aśrama—The Lomasgir-hill, four miles north-east of Rajauli in the sub-division of Nowadah, in the district of Gaya; it was the hermitage of Lomasa Rishi (Grierson’s Notes on the District of Gaya, p. 27).

Lonāra—See Vishnu-Gaya (Padma P., Uttara, ch. 62; Cousen’s Antiquarian Remains in the Central Provinces and Berar, p. 77).

Lumbini-Vana—Rumm-en-dei in the Nepalese Terai, two miles to the north of Bhagavānpur and about a mile to the north of Paderia. See Kapilāvastu. The eight Chaityas or sacred places which are visited by Buddhist pilgrims are (1) The Lumbini Garden in Kapilāvastu where Buddha was born; (2) Bodhi tree in Bodh-Gaya where he attained Buddhahood; (3) Mrigadāva in Benares where he preached his law for the first time; (4) Jetavana in Śrāvasti where he displayed miraculous powers; (5) Saśikāsa in the district of Kānaṇāj where he descended from the Trayatrimśa heaven; (6) Rājagriha in Magadha where he taught his disciples; (7) Vaśāli where he spoke to Ananda about the length of his life; (8) Kuśinagara where he died in a Śāla grove (Mahā-parinibbāna Sutta, VI, 51-62; in SBE, Vol. XI).

Machchha—Same as Matsya (Aṅguttara Nikāya, Tika Niṃata, ch. 70, para. 17).

Machcheri—Alwar, which formerly appertained to the territory of Jaipur (see Matsya-ḍesa).

Madana-Tapovana—Same as Kamāśrama (Raghuvaṇaśa, xi, 13).

Madguraka—Same as Modagiri (Matsya P., ch. 113).

Madhumanta—Same as Danḍakāraṇya (Rāmāyaṇa, Uttara, chs. 92, 94).

Madhumati—The Mohwar or Modhwar river which rises near Ranod and falls into the Sind, about eight miles above Sonari in Malwa (Mālati-Mādhava, Act IX, and Arch. S. Rep., II, 308).

Madhupuri—Mathūrā: it was founded by Śatrughna, the youngest brother of Rāma, by killing the Rākshasa Lavana, son of Madhu. The town of the demon Madhu has been
identified by Growse with Maholi, five miles to the south-west of the present town of Mathura. In Maholi is situated Madhuvana (or forest of Madhu), a place of pilgrimage (Growse’s Mathurā, pp. 32, 54).

Madhura—Same as Mathura (see Ghaṭa-Jātalaka in the Jātalaka (Cam. ed.) IV, p. 50, which is a distortion of the story of Krishṇa).

Madhuvana—See Mathura.

Madhyadeśa—The country bounded by the river Sarasvatī in Kurukshetra, Allahabad, the Himālaya, and the Vindhyā; the Antarveda was included in Madhyadeśa (Manu Saṃhitā, ch. II, v. 21). The boundaries of Mahāimadeśa of the Buddhists are:—to the east the town Kajāgilā and beyond it Mahāsāla; south-east the river Sālavatī; south the town Setakannika; west the town and district Thuna; north Usiradhavā Mountain (Mahāvagga, V, 12, 13). Kāmpiliya was originally the eastern limit of Madhyadeśa (Weber’s History of Indian Literature, p. 115, note). The countries of Pañchāla, Kuru, Matsya, Yaudheya, Paṭachchharā, Kunti and Sūrasena were included in Madhyadeśa (Garuda P., I, ch. 55). Madhyadeśa includes Brahmarshi-deśa which again includes Brahmāvartra (Max Müller’s Rig-Veda, Vol. I, 45).

Madhyamarashṭra—Same as Mahākośala or Daksha-Kośāla (Bhāṭṭa Śvāmin’s Commentary on Kauṭilya’s Arthasastra, Bk. II, Koshādhyaksha).

Madhyameṣvara—A place sacred to Śiva on the bank of the Mandakini (Kūrma P., Pūrva, ch. 33). See Pañcha-Kedara.

Madhyamika—Nāgarī near Chitore in Rajputana, which was attacked by Menander; he was defeated by Vasumitra, grandson of Pusyamitra and son of Agnimitra of the Śuṅga dynasty, Agnimitra being the viceroy of Vidiśa (Kālidasa’s Mālavikāagnimitra, Act V; Vincent A. Smith’s Early History of India, p. 199). Same as Sibi. But according to the Mahābhārata (Sabhā P., ch. 32), Mādhyamika and Sibi are two different countries, though their names are mentioned together.

Madhyarjuna—Tiruvaidaimaruvur, six miles east of Kumbhaconum and 29 miles from Tanjore, Madras Presidency; it was visited by Śaṅkarachārya (Ānanda Giri’s Saṅkararavijaya, ch. 4, p. 16; Arch. S. Rep., 1907-8, p. 231). It is celebrated for its temple.

Madra—A country in the Panjab between the Ravi and the Chinab. Its capital was Sākala. Madra was the kingdom of Rājā Śalya of the Mahābhārata (Udyoga, ch. 8), and also of Rājā Aśvapati, father of the celebrated Sāvirī, the wife of Satyavāna (Matsya P., ch. 206, v. 5; Mbh., Vana P., ch. 292). Some suppose that Madra was also called Vaihika. Vaihika, however, appears to be a part of the kingdom of Madra (Mbh., Karna P., ch. 45). Madra was also called Ṭakkadeśa (Hemachandra’s Abhidhāna-chintāmaṇi).

Magadhā—The province of Bihar or properly South Bihar (Rāmāyana, Adi, ch. 32; Mbh., Sabbath P., ch. 24). Its western boundary was the river Sona. The name of Magadhā first appears in the Atharva-saṃhitā, v. 22, 14; xv, 2. The ancient capital of Magadhā was Girivrajapura (modern Rajgir) at the time of Jarāsandha, who was killed by Bhima, one of the five Pāṇḍavas. The capital was subsequently removed to Pātaliputra, which was formerly an insignificant village called by the name of Pātaligrāma, enlarged and strengthened by Ajātaśatru, king of Magadha and contemporary of Buddha, to repel the advance of the Vṛjīśu of Vaiśāli. Uḍayāśva, the grandson of Ajātaśatru, is said to have removed the capital from Rājagriha to Pātaliputra (Vāyu P., II, ch. 37, 369). The country of Magadhā extended once south of the Ganges from Benares to Monghyr, and south-wards as far as Singhbhum. The people of the neighbouring districts still call the districts
of Patna and Gaya by the name of Magâ, which is a corruption of Magadha. In the Lollitavistara (ch. 17) Gayâśrîha is placed in Magadha. It was originally inhabited by the Cherus and the Kols, who were considered Asuras by the Aryans. After the Andhrabrîtriyas of Pâtaliputra (see Patna), the Guptas reigned in Magadha. According to Cunningham the Gupta era commenced in 319 A.D., when Mahrâja Gupta ascended the throne, whereas according to Dr. Fleet (Corp. Inscrip. Ind., Vol. III, p. 25), it commenced in 320 A.D., when Chandra Gupta I ascended the throne of Magadha. The Guptas were destroyed by the Ephthalites known in India as the Huns whose leader Lucilh (Lakhan Udayâditya of the coins) had wrested Gândhâra from the Kushans and established his capital at Sâkala. His descendants gradually conquered the Gupta territories and subverted their kingdom. The capital of the Guptas was at first Pâtaliputra, and though after Samudrâ Gupta’s conquest it was still regarded officially as the capital, yet, in fact the seat of government was removed to different places at different times.

Magadhi—The river Sone (Râm., I, 32). See Sûmagadhi.

Mahâbâlipurâ—Same as Banapurâ.

Mahâbudhi—See Uravilva (Matsya P., ch. 22).

Mahâchina—China was so called during the mediæval period (see China).


Mahâkauśika—It is formed by the seven Kosis of Nepal, which are the Milamchi, the Sun Kosi (Soma Kosi) or the Bhoti Kosi, the Tamba Kosi, the Likh Kosi the Dudha Kosi, the Aruna (Padma P., Svarga, ch. 19; Mbh., Vana, ch. 84) and the Tamor (Tamara of the Mbh., Vana, ch. 84). The union of the Tamor, the Aruna and the Sun Kosi forms the Triveni, a holy place of pilgrimage. The Triveni is immediately above Varâha-kshetra in Purnea above Nathpur, at the point where or close to which the united Kosis issue into the plains (JASB., XVII, pp. 638, 647, map at p. 761). See Barâha-kshetra. Of the seven Kosis, the Tamor or Tamar, and Likhû are lost in the Sun Kosi and the Barun in the Arun (Ibid., p. 644 note).

Mahâ-Kosâla—Mahâ-Kosala comprised the whole country from the source of the Narbada at Amarakaṭaka on the north to the Mahânâdī on the south, and from the river Wain-Gâgâ on the west to the Harda and Jonk rivers on the east, and it comprised also the eastern portion of the Central Provinces including the districts of Chhattisgar and Rayapur (see Tivara Deva’s Inscription found at Rajim in the Asiatic Researches, XV, 508). Same as Dakshiṇa-Kosâla (Consen’s Antiquarian Remains in the Central Provinces and Berar, p. 59; Cunningham’s Arch. S. Rep., Vol. XVII, p. 68). It was the kingdom of the Kalarâchuris (Rayson’s Indian Coins, p. 33).


Mahânâlî—Same as Mahânâdî (K. Ch., p. 83, Vaṅgavâśi ed.).


Mahâpâdma-Saras—Same as Aravalo; the lake derives its name from the Nâga Mahâpâdma The Wular or Valur lake in Kashmir (Dr. Stein’s Râjatarângini, Vol. I, p. 174, note).
Maharashtra—The Maratha country (Vāmana P., ch. 13): the country watered by the Upper Godāvari and that lying between that river and the Krīṣṇa. At one time it was synonymous with the Deccan. At the time of Asoka, the country was called Mahāraṭṭha; he sent here the Buddhist missionary named Mahādhammarakkhiṭa in 245 B.C. (Dr. Geiger’s Mahāvamsa, ch. XII, p. 85 note). Its ancient name was Asmaka or Assaka at the time of Buddha (see Aśmaka). Its ancient capital was Pratishṭāṇa (Paithān) on the Godāvari. It was the capital of the junior princes of the Andhrabhritya dynasty of the Purāṇas, who were also called Sātakarnīs or in the corrupted form of the word Śāli-vāhanas (see Dhanakajaka). The most powerful of the Andhrabhritya kings was Pulumāyi, who reigned from 130 to 154 A.C. He overthrew the dynasty of Nahapāna who probably reigned at Jirnagāra (Jener). After the Andhrabhrityas, the Kehatrapa dynasty was in possession of a portion of the Deccan from 218 to 232 A.D., and after them the Abhiras reigned for 67 years, that is up to 399 A.D.; then the Rāshtrakūṭas (modern Rāthoja) called also Raṭṭhis or Rāṣhṭrikas, from whom the names of Mahā-raṭṭis (Mahārāṭṭa) and Mahā-rāṣṭrika (Mahārāṣṭra) are derived, reigned from the third to the sixth century A.D. Then the Chalukyas reigned from the beginning of the sixth century to 753 A.D. Pulakesī I, who performed the aśmeṣha sacrifice, removed his capital from Paithān to Bātāpīpura (now called Bāddāmi). His grandson Pulakesī II was the most powerful king of this dynasty. He was the contemporary of Khusru II of Persia. He defeated Harshavardhana or Siladitya II of Kannauj. During his reign Huen Tsang visited Mahāraḍastra (Mo-ho-la-cha). Dantidurga of the later Rāshtrakūṭa dynasty ascended the throne in 748 A.C., by defeating Krittivarman II of the Chalukya dynasty. Govinda III was the most powerful prince of the later Rāṣhtrakūṭa dynasty. His son Amoghavarsha or Sarva made Māṇyakhetra (modern Malkhed) his capital. The Rāṣhtrakūṭa dynasty was subverted in 973 A.C., by Tailapura of the latter Chalukya dynasty. Aha-mallara or Someśvara I, who reigned from 1040 to 1069, removed his capital from Manyakhetra to Kalyāna in Kuntala-desa. His son Tribhuvanamalla Vikramāditya II was the most powerful king who reigned from 1076 to 1126 A.C. In his court flourished Vījñāneśvara, the author of the Mīḍakṣharā, and Bīhana, the author of the Vikramāditya-deva-charīita. The throne was usurped by Vījvala of the Kalachuri dynasty, who had been a minister of Tailapura II, in 1162 A.C., but the dynasty became extinct in 1192, and the Yādavas became the sovereigns of the Deccan. Bhīllama of this dynasty founded the city of Devagiri, modern Daulatabad, and made it his capital in 1187 A.C. Siśghana was the most powerful king of this dynasty. In his court flourished Cāṅgadeva, the grandson of Bāhashkaracharya (born in Saka 1036—A.D. 1114), and son of Lakshmīdhara, who was his chief astrologer. In the reign of Rāmaḥandra, Hemādri, who was probably called Hemadpant and who was the author of the Chaturvarga-chintāmāṇi, was his minister. He is said to have constructed in the Deccan most of the temples of a certain style called Hemadpantī temples. Vopadeva, the author of the Mugdhabodha Vyākaraṇa, flourished also in the court of Rāmaḥandra. Dr. Bhu Daji, however, is of opinion that there were many persons of the name of Vopadeva: one the author of the Mugdhabodha, another the author of the Dhātupāṭha or Kavikalpadruma, and a third the commentator of Bāhashkaracharya’s Līlāvīṇī, who was the son of Bhimadeva, while Keśava was the father of the author of the grammatical treatise. According to Bhu Daji, the last flourished in the court of Rāmaḥandra (Rāmaḥandra Ghoṣa’s Literary Remains of Dr. Bhu Daji, ch. viii, pp. 149, 150). Rāmaḥandra or Ādīdeva was the last of the independent Hindu sovereigns of the Deccan. ‘Alauddin Khilji defeated Rāmaḥandra, killed his son Saṅkara and absorbed his dominions into the Muhammadan empire in 1318 A.C. (Dr. Bhandarkar’s Early History of the Deccan, sec. xv).
But Rânjha was insistent and would not be refused. He said to Balnath: “Seeing your face has lifted the burden from my soul. By putting all the pleasures of the world behind me I have calmed my sorrows. I have now reached the degree of Jog called Chit Akas after passing through the stages of Bhut Kas and Juda Kas [the three different planes of Jog philosophy]. I will die as a Jog on your threshold and my blood will be on your head.” And when the Chelas [pupils of Balnath] saw that his heart was wavering towards Rânjha, they began to taunt their master, and their tongues were as sharp as daggers that had been sharpened on a whet-stone.

“You are opening your arms to this goodlooking Jat,” they said, “and yet you do not give Jog to those who have undergone much trouble for many years. Verily Jogis have become enamoured of comely boys.” And Rânjha tried to pacify them saying: “I look upon you all as equals of Balnath and you are all my brothers. With your help I may hope to get salvation in the day of Judgment.”

And the Chelas replied: “Boy, listen to us. For eighteen years we have been serving him. We have given up all and live by begging. All day and night we remember God. Yet he does not give us Jog. He is sometimes like fire and sometimes like water. We cannot discover his secret.”

And the Chelas in their anger intrigued with each other and rebelled against Balnath. They left the Jogi’s house and kitchen. They pierced the Guru (Holy man) with their shameless taunts.

Whereupon the Guru rebuked them and his anger blazed from his eyes. The Chelas instantly obeyed him, so powerful was the enchantment that the Guru laid upon them. All ill feeling vanished from their minds. They obeyed the orders of their Guru and brought Balnath the earrings as he had told them, and the razor wherewith to shave Rânjha. And the Guru took off Rânjha’s clothes and having rubbed him in ashes and embraced him, made him sit by his side. Then he took the razor of separation and shaved him completely. Then he bored his ears and put earrings on him. He gave him the beggars’ bowl, the rosary, the horn and the shell in his hands, and made him learn the word Alakh [God]. He taught him the way of God and the Gurus from the beginning, saying: “Your heart should be far from other men’s women. That is the way of Jog. An old woman should be treated as your mother and a young woman as your sister.”

But Rânjha having achieved his desire and having been granted Jog, shook off the disguise of penitence and replied boldly to Balnath: “Cease vexing me any longer. Even though you force your advice down my throat, I will not follow it. Who has taught you to captivate young men and to ensnare them in your net?”

Hearing this Balnath reproved Rânjha, saying: “Remember you have adopted the creed of humiliation and beggary and you should banish all impure thoughts from your mind and not disgrace the creed of a fakir.”

Rânjha replied: “Had I been only a lover of God I should have sought only Him. If I had been silent before the love of women, would I have deserted my family and ruined myself. Hir has captivated my heart. That is why I have become a Jogi. I have become a Fakir only that I might keep my Love in remembrance. Had I known that you would try to keep me from my Love, I would never have set foot on your hill of Tilla. Had I known that you would bore my ears, I would have put these earrings in the fire. Set my ears right or I will bring the sepoys of the Sirkar [Government] here.”

And Balnath was sad and hung his head on hearing these wild words, and he said: “Verily I repent and am sorry for having given Jog to this youth. He has got the treasures of Jog without spending a single farthing.” And he entreated Rânjha to give up his wilful and evil
ways and to become a true Fakir. But Rânjha laughed him to scorn saying: "We, Jats are cunning strategists and we use all means to compass our hearts desire. I will invoke the name of my Pir, my Guru and of God and pitch my flag in Rangpur where I will cut off the nose of the Kheras and spite the Sials. Do not think I can ever give up Hir. Gurus who try to keep their disciples from women are as foolish as driven cattle. I will open my heart frankly to you. What can a Jat do with a beggar's bowl or horn, whose heart is set only on ploughing? What is the good of teaching him to tell his beads when all he can do is to tell the tale of his cattle? I will be frank with you. I must search for my beloved. She belongs to me. And I am pursuing nobody else's property. The snake of Love has coiled itself round my heart and is sucking my lifeblood from me. My bones and my flesh melt when I am separated from Hir. Love fell on us when we were both young. Hir had her hair in long plaits and I had a small beard. We passed the Spring and Summer of our love together. Then evil days came and Hir's parents preferred to marry her elsewhere; and they betrothed her to the Kheras. When the storm wind of calamity fell upon me I became a Fakir and embraced the labours of austerity. You are the only true Guru in the world, and it is only through your kindness that a poor traveller can guide his boat ashore. Give me Hir. That is all I ask. My heart begs for Hir and for Hir alone."

At last the Guru understood that Rânjha had been wounded sore by the arrow of love and that he would never give up the search for his beloved. So he prayed and poured ashes over his body and plunged his soul into the deep waters of meditation. He closed his eyes in the Darbar of God and uttered this prayer.

"Oh God, the Lord of earth and sky, Rânjha the Jat has given up kith and kin and all that he possesses and has become a Fakir for the love of the eyes of Hir, who has slain him with the arrow of Love. Grant, Oh Lord, that he may get his heart's desire."

The Five Pirs also prayed in the Court of God that Rânjha might receive that which his heart desired. Then there came a reply from the Darbar of God. "Hir has been bestowed on Rânjha and his boat has been taken ashore." So Balnath opened his eyes and said to Rânjha: "My son, your prayer has been granted. The True God has bestowed Hir upon you. The pearl and the ruby have been strung together. Go and invade the Kheras and utterly subdue them."

CHAPTER 21.

(Rânjha leaves Tilla for Rangpur disguised as a Jogi.)

So Rânjha made haste to leave Tilla and he collected strange herbs and potent roots from the woods and put them in his wallet, that he might appear as one skilled in medicine. And he determined to learn spells and enchantments and sorceries so that he might capture his beloved. He was determined that if necessary he would wear bangles like Mian Lal Hosain Shahbeg and kiss the feet of a dog like Majnun had done. So Rânjha set out from Tilla having bidden farewell to Balnath. The destroyer of the Kheras started like the stormcloud that moves to the place where it has fallen once before.

As he passed from village to village the people said to themselves: "This boy does not look like a Jogi. His wooden earrings and beggar's clothes do not suit him. His build is not that of a Jogi. His bones and feet are hard. Surely some proud woman has made him turn Fakir."

And Rânjha replied: "I am the perfect Nath descended from seven generations of Nathas. I have never handled a plough. My name is Dukh Bhajan Nath and I am the grandson of Dhanantar Vaid. My Guru is Hira Nath and I am going to worship at his shrine."

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1 Dhanantar Vaid was a celebrated Hindu Physician. Dukh Bhajan Nath is a play upon words meaning the Nath weighed down by sorrows. Hira Nath refers to his worship of Hir.
Any one who opposes me goes sonless from this world."

And he strode off with swinging steps as one intoxicated, even as camel-men swing riding on a camel's back. He made straight for the Kheras abode even as a stream in flood sweeps down the bed of the river or as a lion springs on its victim. A partridge sang on the right as he started and he took this as a good omen.

He was filled with love even as rain pours down in the darkness of a pitch black night. As Rānjha entered the neighbourhood of Rangpur he met a shepherd grazing his sheep, and the shepherd looked at the Jogi as a lover looks into the eyes of his beloved, and said:

"Tell me without disguise what country have you come from?"

The Jogi replied: "I come from the river Ganges. I am a bird of passage from the other side of the river. We Jogis stay in one place for twelve years and then wander for twelve years and we bring success to those who meet us."

The shepherd replied: "Real Fakirs do not tell lies. You claim to be a Fakir and you are telling a lie. You cannot deceive a shepherd. They are the most cunning of all mankind. You are the Sials shepherd and your name is Rānjha. You used to graze the buffaloes of Chuchak. You and Hir used to spend your time in the forest. You are the famous lover of Hir. The Sials were always taunted about you and Hir. All the world knew your story. You should flee from the Kheras or they will kill you."

And the Jogi replied to the shepherd: "Surely you will be punished for telling such lies. I and mine have been Fakirs from seven generations. I have nothing to do with the world. I deal with beads of penitence and beggar bowls and live by asking alms. If you wish well for yourself do not call me a servant, for I am without doubt a holy man. I fear the very name of women. Who is Rānjha and who is Hir? If you call me a servant I will tear you in pieces." The Jogi shook with anger. The water of wrath gleamed in his angry eyes. And the shepherd afraid of the wrath of the Jogi fell at his feet and folded his hands in supplication, saying: "Pir [i.e., Holy man], forgive my sin. The grazer of buffaloes that I knew closely resembled you and such mistakes are pardonable. I will tell you all the story."

And he told the Jogi the story of Rānjha and Hir, spread his blanket before him and treated him kindly. Meanwhile a wolf fell on the sheep, and the shepherd in his distress called to the Jogi to attack the wolf, for he had counted his flock and found the wolf had slain seven lambs and one sheep. The Jogi did as the shepherd besought him and confronted the wolf in battle. The Jogi called upon the Five Pirs who supported him in the encounter. He smote the wolf with his beggar's bowl and the wolf fell to the ground like a log. Then the Jogi pierced him with his Fakir's tongs and brought the body to the shepherd who was amazed at the sight. So the shepherd was convinced that the Jogi was a perfect saint and endowed with miraculous power and he fell at his feet in supplication.

And Rānjha said: "Brother, let us sit down and talk together. We must take care that our secret does not leak out."

The shepherd replied: "You have disgraced the name of Love. Having won her love you should have run away with her. Either you should have never fallen in love with her, or having once loved her, you should have killed her rather than let another have her. When the Kheras took her away in marriage you should have shaved your beard in the assembly. You should have died rather than be disgraced as you have been disgraced."

Rānjha replied: "Your speech breaks my heart but we Jogis have patience even when we are trampled on."

The shepherd replied: "You fool. Take the girl away if you can. Saida is no friend of ours. You have got your ears bored and you have grazed buffaloes for twelve years and are you still afraid of what the world will say? When you go to Rangpur to beg through the
city, go carefully. The girls of the city will tease you but you should leave them severely alone and not tarnish the name of a Fakir. Sehti the sister of Saida is a clever woman and you should beware of her. She is certain to be your enemy. She is not afraid of any Fakir. She is in love with a Baluch camel-driver. You should let her understand that you know this. May God help you in your task. Fortune favours you. Your star is in the ascendant Rānjha; you are about to ascend the throne of Akbar. The jackal of Hazara is going to try and capture the lioness of Jhang. You, a fox of the jungle of Takht Hazara, will become as favoured as a delicate musk deer of Khotan. You have heaped disgrace on the Sials and now you are going to humiliate the Kheras.

CHAPTER 22.

(Rānjha arrives at Rangpur.)

So it came to pass that Rānjha came to the village of the Kheras. The girls of the village were taking water from the well when Rānjha addressed them. Some suspected he was the lover of Hir but they said nothing. A woman told him the name of the village, and Rānjha rejoiced when he heard the name. “Ajju,” she said, “is the headman of the village and Saida is his son who stole away Hir the bride of Rānjha.” And Rānjha rejoiced when he heard the name of Hir. The children of the village followed him about as he begged from house to house and the young men asked him what he thought of the place when he had inspected all the girls.

And Rānjha replied: “How can I fix my attention on the Kheras with all these girls about? Their bright eyes slay their lovers as with a sharp sword. The scent of their flowers and the black of their eyelashes have dealt death and destruction in the bazaar.”

The beauties of Rangpur thronged round the Jogi like moths round a lamp. They overwhelmed him with their surpassing beauty. His eyes shone in amazement. When the women of the village saw the beauty of the Jogi they surrounded him in multitudes, old and young, fat and thin, married and unmarried. They poured out all their woes to the Fakir and many wept as they told their stories. Some complained of their poverty; others yearned for children; others complained of their father-in-law or mother-in-law. Some complained that their husbands beat them; others that their neighbours were unkind. Others said: “Our sons have gone to a distant country. When will they return?” Some said: “For God’s sake deliver me from the pains of Love. Its flame has scorched me ever since I was born.”

Rānjha made all the girls sit close to him and told them to fetch freshly broken poteherds from the klin. On them he drew mysterious lines and signs. Some he told to wear them round their necks. Others to bind them round their loins. Others he told to put them in pitchers of water and to make all the family drink them. “Thus fathers-in-law, mothers-in-law, husbands, brothers and everybody will become kind.” To others he said: “Be composed; God has fulfilled all your hopes.”

The girls came trooping out of their houses when they heard of the Jogi, saying: “Mother, a Jogi has come to our village with rings in his ears. He has a beggar’s bowl in his hand and a necklace of beads round his neck. He has long hair like a juggler. His eyes are red and shine with the brilliancy of fire. Sometimes he plays on the King [a musical instrument] and weeps. At other times he plays on the Nad [another musical instrument] and laughs. He calls on God day and night. He is the chela [pupil] of Balmath and the love of someone has pierced his heart.”

And Saida’s sister said to Hir: “Sister, this Jogi is as beautiful as the moon and as slender as a cypress tree. He is the son of some lucky mother. He is searching about as if he had lost some valuable pearl. He is more beautiful even than you. He cries, “God be with you” as if he had lost some beloved friend. Did not Mirza and Sahiba lose their lives
for Love? Did not Joseph suffer imprisonment for twelve years for the love of Zuleika? Was not Kama ground to powder for Love's sake? Surely this Jogi is a very thief of beauty and that is why he has had his ears bored. Some say he has come from Jhang Sial. Others say he has come from Hazara. Some say he is in love with somebody and that is why he has had his head shaved. Some say he is not a Jogi at all but has got his ears bored for the sake of Hir."

And Hir replied: "I entreat you not to touch on this subject. It appears to me that this is a true message from God, and that it is Ranjha. My love for him has already ruined my life. Why has he come to destroy me again? He has lost his beloved and has also got his ears bored. What benefit has he received from Love? He became a shepherd and then cast dust and ashes on his body and relinquished all hope of name or fame."

And Hir wept secretly and tears poured like rain from her eyes. And she said to the girls: "Bring him somehow to me that we may find out where he comes from and who he is, who is his Guru and who bored his ears."

The girls drawing water at the well made merry with the Jogi, saying: "This is what becomes of the man who runs after girls. It is only those who have lost their hearts that bore their ears." And they tantalised him by displaying their charms. They burnt his heart sorely by saying: "Hir is very happy with the Kheras." They sidled up to him and touched him with their hands. They said: "You have shown us your gracious presence. Now come and let your sun shine in the courtyard of Hir. Be kind to us and walk down with us to the house of Aiju and look at Pretty Sehti. Come into her courtyard and look at Hir." And they laughingly said: "Sir, Fakir, we stand before you with folded hands. Please accede to our request and lay us poor women under a debt of gratitude."

To which Ranjha replied haughtily: "My family have been Fakirs for seven generations and we do not know the ways of the world. I eat kand and mul [narcotic preparations of opium] in desolate places and enjoy the hermit life of the jungle. I know all about wolves, deer, lions and tigers. You are all mines of beauty, but what concern has a Jogi with beauty? I know all about medicines and healing herbs. The haunts of people and populous cities I avoid. I only know the ways of hermits, recluses, pilgrimages, Gurus, Jogis, and Bairagis. Other people pound and sift bhang and sherbet. I sift men at a glance. I can banish fairies, jinns, women and Satan himself. By my spells and incantations, I can compel men to submit to me."

And the girls encircled round the handsome Jogi and asked him ceaseless questions about himself.

Ranjha replied: "Do not ask vain questions. A snake, a lion and a Fakir have no country. We are dervishes and have no kith and kin. What care we for bed or board, for the headman of a village or his women folk? You are all fairy queens and wise and witty women. I am a God-intoxicated Fakir who have left the world and the things of the world behind me. I pray you leave me alone. Why pick up a quarrel with a poor Fakir? I am helpless in your presence. Why, did not you women put Harut and Marut in the well. You defeated even Plato and Esop. You would tease the very angels themselves. Go and look for some youth of your own age and leave the poor Fakir alone. Why do you seek to ensnare me in the entanglement of your beauty? Women verily are faithless. I will never take their advice."

So the girls went and told Hir: "Hir, we have entreated the Jogi but he will not listen to us. We have praised the Kheras but he takes no notice. Hir, why do you lie weary and sad on your bed all day and no one speaks to you for fear of your displeasure."
Hir replies: "Girls, you may pierce me with a thousand taunts, but who can withstand the decree of God? I do not blame you. God does what he wishes. What was to be has been. All the miseries of the world have fallen on my head and yet I have not quarrelled with you."

And the girls replied: "You have only just been married. What can you know of misery? You have shared no secrets with us. So keep your tongue under control. You yourself told us to go and fetch the Jogi and now you deny it."

And Hir replied: "Girls, you try and fix the responsibility on others for what you have done yourselves. I was destined for evil and God has drowned me in sorrow. It was a bad day when I was given to the Kheras in marriage."

The girls replied: "Daughters-in-law are usually afraid of their fathers and brothers-in-law, but your father-in-law is afraid of you. Other brides milk the cows, knead the bread and grind the corn, but you never lift a straw. Women like you are afraid of witches in the day time but swim across broad rivers at night."

Hir replied: "You taunt other people's daughters but you have never been entrapped in the net of Love."

The girls answered: "Why do you quarrel with us? We never stood between you and your lover."

Hir said: "You bad wicked girls, destroyers of your own parents. What do you mean by your rash words? What you have said has burnt my heart. Verily I have a long and weary road to travel. I would that Rânjha would come and embrace me or that even in my dreams I might meet him."

The girls replied: "What we have said has been out of kindness for you, and we bear no ill-will towards you. If the subject was grievous to you, to whom but you should we have mentioned it? If you wished to hide your secret in your father-in-law's house, you should not have blazoned it abroad when you were living with your parents. Why do you cry out when the truth has been told you? You should not have engaged in the game of Love without deep forethought. Now you turn round and abuse us. What object had we in calling the Jogi? Was it not you who asked us to do it? The whole world knows about your love. Why do you make yourself an object of disdain?"

And Hir replied angrily and sarcastically: "From your childhood upwards you have been learning unseemly tricks. You are the sort of girls who set aside the blanket of shame and dance in public. Verily you will be the salvation of your relatives, and the people into whose houses you marry will be exceedingly fortunate."

Meanwhile Hir's heart was rent with the pangs of separation from her lover and she was devising some way of seeing Rânjha. The Jogi at the same time decided to visit the house of Mehr Ajju. So Rânjha took up his beggar's bowl and set off begging from door to door, playing on his shell and crying: "Ye mistresses of the courtyard, give alms, give alms." Some gave him flour, others bread, others dishes of food. They asked for his blessings and he invoked blessings upon them.

Some said: "We shall acquire holiness through the power of his intercession." Others said: "He is a thief spying after brides. He will seduce our women." Said one: "He pretends to be a Fakir and pours ashes on his body. But he looks like Rânjha and has a love secret in his eyes." Said another: "See, he takes wheat flour and butter, but will not touch millet or bread crusts. He is chaffing the women and is no real Fakir."

But Rânjha went on his way unperturbed. He joked with some and scolded others and made fine scenes. He set up as a conjurer and gave some of them charmed threads and lucky knots. And Rânjha looked up and said to those round him: "We have entered
a ruined village. Not a girl sings at her spinning wheel. No one plays Kilhari [a game something like 'Here we go round the mulberry bush'] or Samni [a similar game] and makes the earth dance. No one hunts for needles or plays "Welan". No one plays Maya or makes crows or peacocks fly. No one sings Choratori or plays Garidda in the street. Let us up and leave this dull village."

And the boys replied to Rānjha: "We will show you the place where the girls sit and sing." And they took Rānjha to the place where the girls sat in their spinning parties and he saw them laughing and chaffing and breaking each other's threads for fun. And they sang sweet songs as they turned their spinning wheels, and one said mischievously to Rānjha: "The loves of one's childhood do not last longer than four days." And another said: "What do you want, Jogi?" And Sehti, to cajole him, took off his necklace. And the Jogi turned and said: "Who is this hussy?" Somebody replied: "She is Ajju's daughter." The Jogi replied: "Who is Ajju and why is she making mischief? Ajju has got a bad bargain. She is very rude to Fakirs and does not kiss their beads. She is a good-for-nothing hussy who can neither card nor spin."

And Sehti replied: "Jogi your words are harsh. If you touch me I will throw you down and then you will know who I am. Your disguise is a trick. If you enter my courtyard, I will have your legs broken and pull out your hair. I will thrash you like a donkey and then you will remember God and learn wisdom."

And Rānjha exclaimed: "Why does this snake hiss at me and why does this tigress want to drink my blood? I suppose she is tired of her husband and is hunting for lovers. And the Jogi passed on into the courtyard of a Jat who was milking his cow. He blew his horn and played on his shell and roared like an intoxicated bull. The cow alarmed by this extraordinary noise kicked over the rope and spilt the milk. And the Jat in fury exclaimed: "Fancy giving alms to this poisonous snake."

And the Jogi's eyes became red with anger and he lifted his beggar's bowl to strike the Jat. Meanwhile the Jat's wife flew at him and abused him and all his kith and kin, his grandfathers and great-grandfathers for spoiling the milk. She pushed him away and tore his shirt and flung taunts at him. The Jogi in his wrath kicked her and knocked out all her teeth. She lay on the ground like a log. And the Jat seeing his wife on the ground raised a hue and cry and shouted. "The bear has killed the fairy. He has killed my wife. Friends, bring your sticks and come to my aid."

And the men cried: "We are coming, we are coming." And the Jogi in alarm took to his heels. And as he passed by one of the houses he saw a beautiful girl sitting alone like a princess in a jewelled chamber of the king. The Jogi was hunting for his prey like a hawk. He was as bold as a dacoit robbing a banker. He was as handsome as the Subadar of Lahore. He knocked at the door and said: "Hir, bride of the Kheras are you well? Give me alms, give me alms." And as soon as Sehti saw him, she opposed him fiercely and said to Hir: "He is a wicked man and nobody curbs his evil ways. I will break his bones and teach him to cast love-eyes in my courtyard." What do you mean by saying: "Are you well, Hir? You are flaunting your beauty like an enamoured peacock. You are hunting for your beloved and yet you call on the name of Pirs and Fakirs. You sing 'Alakh, Alakh' and beg with a strange mien in your eyes. You are like a camel without a nosestring and no one dares drive you away."

And the Jogi replied: "Do not try and cajole me with your charms. It is you with your clinking jewellery that look like a vain peacock. I said 'Pir' which you mistook for 'Hir' and nobody dares set you right. Why are you speaking harshly to wayfarers and strangers? You are oppressing poor Fakirs and causing trouble in the houses of fathers-in-law. You are like an amorous cow sparring with bulls".
And Sehti said: "Listen, sisters, to what he says. He is a Jat and no Jogi. He is a liar and a lowd fellow, wheesling his shameless fat paunch into this village. He is nowayfarer and stranger, for he knows Hir's name and then immediately says he never heard it. He will get his beggar's bowl and his beadnecklaces broken and his hair pulled, if he comes near me. Who will save him from my wrath? He is not a headman of the village. He is a wandering minstreel, or a leather worker, or a sweepers of some serai."

The Jogi replied: "You miserable hussy, you squat snubnosed village flirt, you loincloth of Satan, beware. If a Jatti [Jat woman] quarrels with a Fakir, her lot will be one of hardship and sorrow."

The women of the village hearing the noise of voices and bickering, said to Sehti: "Why do you quarrel with the Jogi? He sings as sweetly as Jan Sen, and he knows songs by sixties and hundreds; he spends all his time singing songs and wearing charms. It is not meet to quarrel with such folk."

And Sehti replied: "It is only fat-bellied rascals that live by begging. He is obstinate and as unbending as a beam in the roof. He is as sour as an unripe sugar-cane. His lips utter pious words but his heart is set on his beloved. When he sees Hir he sighs and his eyes melt with Love." And Sehti turned to the Jogi and said: "You quarrel monger, you have spoilt your ears. I will spoil the rest of you. If you sing your Jogi songs I'll make the Jats sing ribald songs about you. I'll send for a couple more young rascals like you and order them to thrash you. I'll make you dance round our courtyard like a juggler's bear. I will tear open the fresh wounds of your heart and in the day of Judgment I will get redress from your taunts."

And the Jogi replied: "Verily you are the mother of wisdom and the grandmother of understanding. Your wit has cancelled the decrees of Fate and your words are as mysterious as an Arabic verb. Surely there is no country like Kashmir, no lustre like that of the moon, nought so sweet as the sound of a distant drum, nothing so terrifying as the earthquake in the day of Judgment and..... There is nothing so quarrelsome as Sehti. Aye, there is nothing so bitter as anger and there is nothing so sweet as the kisses from the lips of the beloved. There is no book like the Koran and no silence like that of death. There are none so fortunate as the Kheras, no one so full of sin as the Poet Waris and there is no spell like that of his poetry."

And Sehti replied: "Why quarrel with women and bandy words with small girls? What are the things that can never keep still? Water, wayfarer's dogs, lads given to debauchery and Fakirs. You are no Jogi. Tell us from where came Jog. From whence came Shimas and Bairag? From whence came the beggar's horn and beggar's bowl and the praying beads? Who gave you the commandment to wear long hairs? Who ordered you to smear your bodies with dust and ashes?"

The Jogi replied: "Solomon is the Pir of Jinns and evil spirits. Self-interest is the Pir of all Jats and Love is the Pir of all lovers. Listen, Sehti, and I will tell you the way of Jog. We Fakirs are like black snakes and we acquire power and virtue by reading spells. We get up at midnight and pore over sacred books by the banks of untrodden streams. We expel all impurities from our speech by using the toothbrush of repentance and we sit on the carpet of true belief. We become deaf and dumb by holding our breath in the tenth position. We can ward off deceit and burn evil spirits. We can cast spells and destroy those whom we want to destroy. We can make absent lovers smell the fragrance of their beloved's presence. Women who revile us we can make ride in penance on an ass with a shaved head. Let virgins beware who oppose our power or it will fare ill with their virginity."
CHAPTER 23.

(Rânjha meets Hir.)

And Sohti replied: "Jogi if you have all these powers, perhaps you can cure our bride Hir. Every day she is getting weaker."

And Rânjha replied: "Sohti, beguile me not with vain words. Bring your bride here that I may see her and inspect the colour of her eyes and face. I will see her veins and feel her pulse. Then I will prescribe a remedy. But she must tell me when the disease began and tell me the taste in her mouth. Through the blessing of my Pir and teacher, I can tell the names of all diseases. I can whisper the call to prayer in the ears of a newly-born babe. I can weave spells and put children to sleep with lullabies. I can dry up the womb of women and slay liars, adulterers and infidels. With cunning oils and potent herbs I can cure pains and paralysis and the eighteen kinds of leprosy. With the spleen of a roasted goat I can cure blindness. With boiled Ghaghar herbs I can bring about miscarriage. I can make a perfect cure of a barren woman by letting out blood from her ankle vein. I can assuage the pain of wounds with an ointment of soap and soda. If a man has toothache I can pluck out his tooth with my pincers. Those who cannot see in the dark, I can restore to sight by giving them hot roasted oil-seeds. I can cure a withered arm or a benumbed leg by rubbing in oil of a pelican. If a man is attacked by epilepsy, I apply the leather of my shoe to his nostril. If a man's face is awry, I show him the looking-glass of Aleppo and he is cured. I cure stomach-ache with the milk of a she-camel. With cooling draughts of Dhannia, I can assuage the fires of passion. When a man is at the point of death and gasping with his last breath, I put honey and milk in his mouth. At his last hour, when the expiring life sticks fast in the gullet of the dying man, I recite the Holy Koran and his soul passes away in peace. But you must tell me what disease your bride has got or else all your talk will be vain and all my spells and power will be of no avail. Also, my beautiful one, you should not be proud of your beauty or hold your head so high, for what cares a Fakir for your beauty or for your beautiful sister-in-law Hir? Your Hir is a crane and she has been mated to an owl. Your fairy has been yoked to an ass. Like to like. You should not mate a high-bred Arab mare to an ass."

About this time Hir came into the courtyard and from one of the inner chambers she overheard the words of the Jogi. And she wondered who the speaker might be and she said to herself: "He calls me a docile mare and the Khera an ass. Perhaps he will sympathise with me. Perhaps God has sent my cowherd back. Perhaps he has obeyed my word and got his ears bored. Who else can speak in such dark riddles. The girls hint mysteriously, he is a Jogi, but perhaps he is my king Rânjha. Nobody but Rânjha could know my name. I will stand up to him and answer him face to face."

And Hir said to the Jogi: "Jogi, go away from here. Those who are unhappy cannot laugh. Why should one disclose the secrets of one's heart to Jogis, strangers and fools?"

The Jogi replied to Hir: "We are the perfect Fakir of God. Ask anything from us, fair beauty, and we can bring it about. If a lover parts from his beloved one, with spells of magic numbers we can unite them. We can reconcile friends who have fallen out. We can cure all pain and disease and avert the onslaught of calamity. Do not be obstinate but give alms to a poor fakir."
And Hir replied: “It is not true, Jogi; parted friends cannot be reunited. I have searched far and wide but have found no one who can accomplish that. Tell me when will the true God bring back the lover I have lost. If anybody can remove the pain in my heart he may make shoes of my flesh. Oh Poet Waris Shah! if I hear that my lover is returning, I will offer sweet cakes and light my lamps with rich butter for oil.”

And the Jogi replied: “I know all the secrets of the universe. On the resurrection day everything will be revealed. On that day the sky and clouds will cleave asunder. When Israfil blows his trumpet all the habitations of men will fall down. The supports of heaven will be rent asunder. The snake and the bull (who according to tradition support the earth) will be filled with fear on that day. The mountains will fly into small pieces. All that will remain will be the seven last things: the chair and the throne of God, the tablet of destiny, and the pen, paradise, the soul, and hell. Everything will vanish in an instant. Only lovers and fakirs will remain constant.” Then turning to Hir he said: “If you will sit near me I will open the Holy book and by casting magic lots, I will tell your horoscope. ‘You were a little girl and your hair was hanging down your back. He was a boy with the early down of manhood on his lips. He played on a flute. Your eyes clashed in love and two hearts were captivated by each other. He was sold at the very shop of love and he grazed somebody’s buffaloes in hopes of his reward, but you married and his hopes were drowned in the deep waters of despair. The five Pirs had married you to him and this second marriage was not lawful. Love has ruined him and now he is roaming about disconsolate in forests and desolate places. He went to Tilla and got his ears bored and became a Jogi. He has to-day entered your village. He is not far from you.’ All this I have found in the book of the signs of the stars.”

And Hir stood up and said: “The Jogi has read the signs of the stars correctly. He is a true pandit and jotsi. Tell me Jogi, where is my lover who stole my heart away and brought ruin on himself?”

The Jogi replied: “Why are you searching outside? Your lover is in your own house. Put off your veil my beautiful bride and look if you cannot see your lost lover.”

And Hir said: “Jogi it cannot be true. He cannot be in the house.” Then she decided to draw aside her veil. She glanced at the Jogi and behold it was her lost lover. And she said to him softly: “Our secret must be hidden from the eyes of Sehti.”

The Jogi replied: “Bride of the Kheras, do not teach wisdom to the wise. Be not proud of your beauty but be kind to old friends.”

CHAPTER 24.

(Sehti quarrels with the Jogi and turns him out of the house.)

When Sehti saw that the hearts of Hir and the Jogi had become one and that Hir had fallen under his spell, she began abusing the Jogi to her. “Sister, all Jogis are liars. This unshaven squat dirty-faced wicked Jogi cannot be trusted.”

The Jogi replied: “You should catch hold of the feet of the Fakir in humility and with supplication instead of quarrelling with him. You are a lucky woman to be so fond of camels and suchlike. Ah! by the grace of God, my Pt. tells me everything.”

Sehti flared up in wrath: “You are a lewd slippery-tongued person. What do you mean with your pointed remarks about camels. Are you charging me with theft. Your shoulders seem itching for a beating. Fat fellows like you should be sent to look after ploughs and buffaloes.”
The Jogi: "A Jat woman is only good for four things: pressing wool, scaring sparrows, grazing lambs and nursing a baby. She loves quarrels and beats fakirs. She looks after her own family and abuses others."

Sehti: "I will beat you with cudgels and knock your teeth out."

Jogi: "You are going the way to feel my stick round your legs. Girls with fringes over their foreheads should not quarrel with holy fakirs. I can ruin you utterly, as I have saintly power in each finger tip."

Hir glanced at the Jogi and made signs to him to stop quarrelling and she urged Sehti not to quarrel with the Jogi.

And Sehti replied: "See, what has happened. The fakir has ensnared the bride of Saida. You have drunk grey buffaloes milk and make eyes at your lover."

Hir flashed back at Sehti: "Girls who quarrel with fakirs like this must be wanting husbands very badly. You are always interfering when grown-up boys come in sight. You are as obstinate as a nagress."

Sehti: Friends, "My sister-in-law is murdering me. She is siding with the fakir. Either the Jogi is her lover or he has brought some message from her lover."

Hir: "My sister-in-law ever claims to be washed in milk and virtue, and now she calls me a leader of thieves. In very truth loose women have become grand ladies and ugly women are flaunting themselves as if they were peacocks in the garden of beauty. Look at this loose-tongued seductive darling of the Belooches. A crawling deceitful reptile who devours men's hearts. Look at her showing off her airs and graces like a prostitute of Lahore."

Then Sehti lost her temper and said to her maidservant Rabel: "Let us give this fakir alms and turn him out. Give him a handful of millet and tell him to go away."

So Rabel gave him a handful of millet and bade him angrily begone. Sehti had first charmed him with her blandishments. Then she turned him out and sent him packing. She entered the garden of the Feringhees and set the well machinery going. She disturbed the sleeping snake.

The Jogi was furious at being treated in this scurvy manner and burst forth in anger: "You are shaving my beard in giving me mere birds' food. You have defiled my beggar's bowl and I shall have to wash my rosary."

And Rabel replied: "Why do you find fault with millet. All Jats eat it. It is the food of the hungry and poverty-stricken. It is the father and mother of the poor."

And Sehti threw some millet into his cup and the cup fell to the ground and broke.

And the Jogi cried: "A great tyranny has been committed. You have ruined the fakir by breaking his cup. May your lover die, you tyrant of a woman. You taunted your sister-in-law with her lover. Why did you fall in love with Murad the camel man? You fell into the hand of the Belooches like a stolen camel. He looted you of your boasted virginity."

And Sehti replied: "What do we Jats know about cups? Go and spend a farthing and ask a potter to make you a new one."

And the Jogi wept when he saw the broken cup, and he said: "My Pir gave it to me and it was very precious. And he tried to pick the broken pieces up and in so doing he caught Hir's eyes and he said to Sehti: "You have broken my cup and tell me to get another made by a potter. Have you no fear of Almighty God. If I tell my Pir he will ruin your family."

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7 Europeans. The only reference to them in the poem.
And Sehti replied: "Your cup got broken by fate. You can buy a tub at my expense if you like. Who can resist God's fate? Fate expelled Adam and Eve from paradise and drove them down to earth. Fate overthrew Pharaoh in the river and fate put a prince and a prophet like Joseph in the well. Fate has shaved your beard and bored your ears. No one can escape from Fate."

And Hir said to Sehti: "What strange perverseness is this? Why quarrel with holy fakirs whose only support is God? Why do you break his cup and ill-treat him at my door? Why bring down ruin on happy homes and why burn those who have already been scorched by the fire of love?"

And Sehti replied: "O virtuous one whose sheet is as stainless as a praying mat. The whole house is yours and who are we. You are as important as if you had brought a shipload of clothes from your father's house. You flirting husky and milker of buffaloes! You are still running after men. You never speak a word to your husband Saida, but you are hand and glove with the Jogi."

Hir replied: "You have picked up a quarrel with the fakir. You are sure to run away with somebody. You won't stay long in your husband's house and you will be defamed in all the streets and bazaars of the town. Beware! The Fakir is dangerous. Do not tease him or he will cause trouble. He is simply and quietly worshipping his Guru. Take care that he does not invoke his aid. Otherwise his wrath will descend on us like a sudden invasion of Ahmed Shah and God save Jandiala. Remember Alexander touched the feet of a fakir and then he conquered the fort of Daz. A fakir gave his blessing to Timurlane and sovereignty remained in his family for several generations. Go and fall at the feet of the fakir or his curse will fall on you."

Sehti replied: "Sister, I have been scorched by your taunts and bitter words. I will take poison. I will either die or kill him or get you beaten. As sure as I am a woman I will tell my brother of your disgraceful conduct with the shepherd."

Finally, after many hot words on both sides, Sehti got so enraged that she and her maid snatched up the long pestle with which they grind rice and rushed on the Jogi. They broke his beggar's bowl and rosary. They felled him to the ground. They broke his head with milk pots and crushed him even as Abu Samand fell on Nawab Hosain Khan at Chunar.

Then the Jogi was wrath. He remembered his Pir. He girded up his loins and he smote his assailants even as the Pathan of Kasur looted the camp of the Bakhshi. He caught them by the hair and dragged them round the courtyard. He slapped them, beat them, and pinched them.

And Hir cried out from inside: "For God's sake Jogi stay your hand." And the women of the neighbourhood hearing the altercation assembled like a flock of Cabul dogs and they thrust the Jogi out of the courtyard.

And Ranjha complained bitterly to Hir of the way he had been used, and he entreated God, saying: "Why hast thou separated me from my beloved after bringing us together? What sin have I committed that I have been given a glimpse of Paradise and then turned out in the wilderness? What can I do? I have no money to give to the officers and no tribute to enable me to reach to the darbar." And the Jogi wept bitterly and he said to himself: "I will fast forty days and forty nights and I will recite a powerful enchantment which will overcome all difficulties and will unite me to my beloved." And he swore to take vengeance on Sehti, if the five Pir's would help him.

9 The birthplace of the poet.
CHAPTER 25.

(Rânjha retires to Kalabagh.)

And Rânjha meditated deeply in his heart, and he collected ashes from the hearth and sat down on a hill in the garden of Kalabagh. And he kindled fire and meditated on God, and sparks came from his body. He stopped his breath and meditated like a holy man, and under the shadow of the tree he was absorbed in deep meditation. Then he recited spells and incantations. And a voice came from the five Pirs saying: "Go to, My child, your grief is gone. You will meet your beloved in the morning." And Rânjha was pleased when he heard the voice of the five Pirs, and he said to himself: "Now I shall meet my beloved."

And it came to pass that on Friday all the girls of the village assembled to pay a visit to the garden in Kalabagh. They descended on the garden in their battalions of beauty as a flock of slender cranes. The earth trembled at the onset of these fairies. And they fell on the hut of the Jogi. They put out his fire, threw away his beggar's bowl and wallet and scattered his bhang. They broke his pestle and mortar. They threw away his turban, his chain and his tongs, his cup and his horn. They destroyed his possessions and looted him as armies have looted the Panjab. Then the Jogi gave a loud roar from inside the garden and with a stick in his hand advanced to attack them even as a garrison of a fort makes a night attack on its besiegers. And he cried in his wrath: "Where is the caravan of these female devils?" The girls hearing the terrible roar of the Jogi, all ran away, all save one beautiful sparrow whom he caught.

She cried: "help, help," and threw off all her clothes and ornaments to save her life. "You are a demon," she cried, "and we are helpless fairies. If you touch us we shall die. What have you to tell me? What message have you to send. My aunt Hir has been your friend from the beginning. We all know she is your beloved. I will take her any message you give me."

The Jogi sighed when he heard the name of Hir and he sent a message through the girl to Hir complaining how badly she had treated him; and the girl ran off and told Hir, saying: "I had gone to play with my girl friends and he told me his secret. All day he fixes his eyes on the path leading to the village and all night he girds up his loins and counts the stars in despair. Tears flow from his eyes like the rains in summer. When you got into your Dooli and hid yourself from your lover, all the world mocked at you. Your cruel treatment of Rânjha has pierced the heart of the whole world. Everybody says you belong to the shepherd. He is being tortured and taunted about you every day."

And Hir replied to the girl: "Rânjha has been foolish to babble the secret of his heart to a woman. Did not Mansur get crucified for telling his secret? Did not Joseph get put in the well for telling his dream? Have not parrots been put in cages for chattering? True lovers conceal the insanity of their love. Those who disclose their secret are the losers on the battlefield of love. What has happened to Rânjha's wits that he has spoilt the whole affair? Why should not I be proud of my beauty? I will darken my eyelashes and with the power of my eyes make Rânjha and Saida fight over me, I will subdue the garden of Kalabagh and levy tribute on Jog."

The next day in order to compass the object of her desire, Hir went to Sehti and clapped her feet and tried to win her over with soft words saying: "Sister, forgive me, I entreat you for all my faults and for having quarrelled with you. You may abuse me twice over for all I have abused you. If you will accomplish my desire and bring my lover back to me, I will be your slave for ever. My house and property, my gold and silver, all my cows and my buffaloes will be yours. Rânjha has been my lover from the beginning, when we were boy
and girl together. He has humbled himself for my sake. He has renounced home and fortune and has tended buffaloes. He has bored his ears and has become a Jogi for my sake."

And Sehti tossed her head and said: "You clasp my feet to achieve your own object. You turned me out of the house and now you come and beseech me with folded hands. Verily selfishness rules the actions of all people in this world."

And Hir still further besought Sehti with honeyed words saying: "Sister, speak kindly to me. You should sympathize with those who are in trouble. Let us go into the garden and become reconciled with the Jogi. Bhag bhari, help me to meet my Rânjha. Those who do good actions will be rewarded in Paradise. If you restore Hir to her lover, you will meet your own lover Murad."

CHAPTER 26.

(Sehti and Hir make friends.)

And Sehti’s heart leapt with joy even as Satan dances with delight when a sinner forgets to say his morning prayers. And she said to Hir: "Go, I have forgiven your fault, as you have been faithful in love from the beginning. Let us go and bring about a reconciliation of the lovers."

So Sehti filled a big dish with sugar and cream and covered it with a cloth and put five rupees therein. Then she went to the garden of Kalabagh and stood with her offering near the Jogi.

And the Jogi when he saw her coming muttered: "Why does a blast from hell blow on holy men? We asked for rain and a hot wind has sprung up to scorch us."

And Sehti salaamed with folded hands, but Rânjha gave no reply. The heart of the lover however softened on seeing Sehti in a mood of entreaty.

And the Jogi said to Sehti: "Women were created as the origin of discord from the very beginning of the world. Those who wedded them were ruined while those who held aloof from women became saints and acceptable to God. It was women who got Adam expelled from Paradise."

And Sehti replied: "It was not women but the greed of men that expelled Adam from Paradise. The angel told him not to eat the grain of wheat and not to go near the forbidden tree and the same order was given to the peacock and the snake. But the lust of the belly prevailed. He ate wheat and he was expelled from Paradise."

The Jogi replied: "Why do you speak ill of men? Women have been bad from the beginning. Has not God said: 'Verily, women, your deceit is great.' Their deceitfulness is mentioned in the Koran. Have they ever been faithful to any one?"

And Sehti replied: "Why abuse women? It is men who are bad. They are not content with their lawful wives but go hunting for the petticoats belonging to other men. It is men who are shameless and black faced. They come to their senses when they lose their wives and then they say: 'It is Destiny.' They sit at the feet of Mullahs and listen to the doctrines of Hypocrisy. How goes the well-known saying: 'To have a wife is equivalent to being in possession of half religion.' Only he who is married can have prayers lawfully said over him when he dies. God has said in the Koran, "MARRY." A home looks well with a wife even as lamps look well on a dark night. Why do you find fault with those who gave you birth and why do you declare them to be the sisters of Satan?"

\footnote{This is an apostrophe to the woman with whom the poet Waris Shah fell in love}
If there were no women in the world the universe would come to an end. Did not God create all things in couples. The earth and the sky, day and night, man and woman. Is it not said in the Koran, ‘We have created every living thing in pairs’ Tell me, Jogi, why do you claim to be a great Saint? You fill your belly and you gorge your appetite like a donkey and you forget to thank God. You send messages by little girls. Your ways are full of deceit. You call yourself a wise man and boast of your knowledge. Tell me what is in the basket underneath this sheet? How much money is there and what is the vessel made of?’

And Rânjha replied: “The dish is filled with sugar and rice and you have put five farthings on the top of it. Go and see, if you have any doubt in your mind.”

So Sehti uncovered the dish and looked at it, and behold, it was full of sugar and rice. And when Sehti beheld the miracle which the Fakir had performed, she besought him with folded hands saying: “I have been your slave from the beginning with all my heart and soul. I will follow your footsteps and serve you with devotion as your maid servant. My heart, my property, all my girl friends and Hir herself belong to you. I now put all my trust in God’s Fakir.”

And Rânjha said to Sehti: “I have grazed buffaloes for many years for the sake of Hir. Tell her that the grazer of buffaloes is calling her. Bring Hir the Sial to me, and then you will obtain your lover Murad. Say to her: ‘Take off your veil, my beloved, and come. Tell me, for God’s sake, what fault I have committed and shew me your moonlike face. The long snake of your locks have entangled me. The arrows of your eyelashes have pierced my heart. Love has swept the curtain of shame. I am being pounced incessantly by the heavy artillery of love. You walk as beautifully as a partridge. Very lovely is the walking of my beloved. O sweet is the redness of your lips. Shew them to me. I have given up the world and become a fakir for your sake. Either come yourself into the garden or take me into your house my beloved.’

And Sehti replied: “I can live only if I meet Murad. I can only go with your message if you will bring me my lover. If you bring Murad I will fall at your feet. His love has ruined me and I am like roasted meat day and night.”

And Rânjha replied: “Sehti, be sure that God will bring your lover to you. I will recite such a powerful spell that he will come at once. God by his grace will bring him hundreds of miles in an instant.”

CHAPTER 27.

(Sehti takes Rânjha’s message to Hir and Hir meets Rânjha in the garden.)

So Sehti went to Hir and gave her the message of the Jogi, saying: “You got him to tend your buffaloes by deceit and now you have broken your promise and married Saida. He has turned Fakir and covered his body with dust and ashes. He has ruined his name and honour. By the practice of great austerities, he has obtained the help of the five Pirns, and he has shown me his power by a miracle. Go to him at once as a submissive subject with a present in your hand, for a new governor (Faujdar) has been appointed to rule over us. I have seen each miracle of his more wonderful than the last. It is as if Christ had come down from Heaven to earth.”

Hir replied to Sehti: “I will go and unveil myself to Rânjha and dispel his sorrow, for my life is the dust of his feet and my heart and soul belong to him. Rânjha is lying stricken sore with the pains of separation from his beloved. I will go like Jesus and bring him to life.”

So Hir took a bath and clothed herself in silk and scented her hair with attar of roses and all manner of sweet scents. She painted her eyes with antimony and rubbed ‘watna’ and ‘dandasa’ on her lips, and the beauty of them was doubled. She put handfuls of earrings in her ears and anklets on her feet. Jewels shone on her forehead. She was as beautiful as a peacock.
And when Rânjha saw her coming, he said: "This is either a fairy that I see or it is Hir the Sial."

And Hir salaamed with folded hands and caught Rânjha's feet, saying: "Embrace me, Rânjha, for the fire of separation is burning me. My heart has been burnt to a cinder. I return your deposit untouched. Since I plighted my troth to you I have embraced no other man. Let us go away together my beloved wherever you will. I obey your orders." And Hir threw herself round his neck.

The moth was burnt in the flame. Out of the smoke the fire was kindled. Like mad things they swung together in the intoxication of Love. The poison of Love ran fire through their blood. The news of their meeting spread through all the world where the drums of Love were beaten.

Then Hir left Rânjha and consulted Sehti how she might arrange to meet him again: "You will get Murad," said she, "and I will get my lover. Let us make some plan to meet our lovers, so that I may spend the rest of my life with Rânjha; for youth and beauty are but the guests of a few days. Let us enjoy them while we can."

Now when Hir came back to her house after seeing Rânjha in the garden, her girl friends Raeban and Saifan saw her heightened colour and they said to her: "Sister, what has befallen you that your forehead shines like a rose. Your complexion is like the down on a golden oriole. When you set out you were as one dead and now your beauty is ravishingly alive. Your eyes gleam with happiness like the leaping water of a stream. Somebody has set the well of beauty in motion. Your breast is heaving under your red shirt. Somebody has kissed the lamp-black off your eyes. Somebody has been celebrating the high festival of Id in the garden of Kalabagh. The hungry have been filled and fakirs have fed to their hearts content. Pearls that Saida never touched have been polished by others to-day. Perhaps Rânjha has looted your garden of all its fruit."

And Hir replied to her girl friends: "Why are you teasing a poor girl like me? I have a touch of asthma and that is why the colour comes into my cheeks. I ran after a runaway calf and that is why the strings of my skirt are loose on both sides. My sides are red because I was lying face downwards looking over the top of my house. I was sucking at my lips and that is why the colour has come off them. I was looking down the path leading to my home and a calf came down the lane and pressed me against the side of the house. That is why I have scratches on my body. I swear nothing else has happened. Why do you tease me and say what is unseemly?"

The girls replied: "Sister, the colour of your eyes is red like blood. Your beauty is like the flowers in spring. The Kheras have been put to confusion to-day."

Hir replied: "Some spell has come over my mind to-day. And I do not feel inclined to work. I must have walked over some magic plant by mistake or some wizard has cast his enchantment over me. The red cloths of the Kheras seem to me like flames of fire to-day."

The girls replied: "Ho, Ho! To-day the Panjab has fallen into the hand of Kandharis. Some one has looted your beauty to-day."

Hir replied: "Sisters, why do you tease me with your taunts? I was knocked over by a buffalo in the way and he tore off all my bangles and earrings: he chased me with loud roars. I was going to run away in fright just as girls run away when they see their intended husbands. Thanks to my good fortune I met a fakir who took me safely back to the village."

And the girls replied: "Sister, this bull has been pursuing you for a very long time. It is curious he tramples on nobody's fields but yours and only steals your grapes. This bull has come from Hazara and is at the present moment lying distraught in the garden crying "Hîr, Hîr."

And Hir said: "Sisters, I am not happy among the Kheras. God and the prophet are my witness."
CHAPTER 28.

(Sehti and Hir plan a stratagem.)

And Sehti and Hir consulted together how Hir might leave the Kheras and be united to Ranjha. Sehti invented a cunning stratagem. She forsook all the traditions of the Faith. She consulted the book of the curses of God, and deceits in the volume of Satan.

Sehti went to her mother and spoke to her about Hir saying: "Mother, Hir is not well. She is becoming thinner every day. She lies on her couch all day and looks miserable. She will not touch her spinning wheel or her wool basket. She neither eats nor drinks and her body withers away with grief. As elephants are the pride of armies and crows and buffaloes are the pride of the farm-yard, so sons' wives are the pride of the house. But this bride whom we purchased with so much difficulty is the beginning of our misfortune. She takes fire when she sees Saida her lawful husband, and he runs away from her as from an evil spirit. We never see her happy or laughing. We have consulted Mullahs and physicians and Hakims and they cost much money. Let us conquer the obstinacy of this willful bride. Saida should chide her and beat her and we will not interfere."

And Hir came before her mother-in-law like Umar the trickster [Umar was a famous trickster mentioned in the stories of Faizi, brother of Abu Fazil, minister of Akbar] and wove a cunning web of deceit saying: "Mother, I am weary of staying indoors. May I go into the fields with Sehti? Let me see green gardens. My heart is weary sitting in the house."

And her mother-in-law was silent and pondered the matter in her heart. And Sehti broke in saying: "Sister, come into the fields with me. Mother, she is wasting away because she never leaves her house; we are spoiling the health of this rosebud bride by keeping her indoors."

And Sehti's mother replied: "Hir may go and walk about, and maybe she will recover her health and strength. At present she lies day and night like a sick woman. Let her rid care from her mind and laugh with her lips, and let the bud of my hope blossom again. She can go with you if she wishes and you may take her into the fields where she may enjoy the company of her girl friends. But remember, Hir, be prudent, and when you leave this house do not do what is unbecoming to a bride. Take God and the Prophet to witness."

Having thus obtained her mother's permission, Sehti assembled her girl friends together. "Friends," said Sehti, "You must all get up early, before daybreak, without telling your parents beforehand. To please the bride Hir, she is to be taken into the garden and she will also pick cotton in the fields."

The girls sat up half the night weaving their plans. They were as beautiful as princesses and as wicked as the grandmother of Satan. They challenged each other to wrestle the next morning on the well. There was Kammoo the sadler's wife, Sammi the baker's wife, Bakhtawar the wife of the blacksmith, Tajo the wife of the watchman, and the wife of the barber; there was Nando the water carrier's wife and Daulati the girl with seven brothers, and many others. It was agreed that they should all go to the fields in the early morning.

So in the morning they all assembled together. Not a girl remained in the village. It was as if the Turks had drawn up their armies to invade Hindustan. There were Amir Khatun, Salamati, Bholan and Imam Khatun Gujari, Rahmatia Daulata and Bhagi the minstrel's wife, and Miran the singing girl, and Chand Kaur the beautiful Jatti with Miman her pretty friend. There were Suhkdei, and Mangti, and Sahiba, and Jhando, the wicked girl, who teased
her friends, and Hiro with her dark painted eyes, and Darshani and Daropti from the hills with their "Achna Gachna" and queer hill jargon. There was Nur Begum from Kandahar who spoke Persian, and Kamma from Baghdad who spoke Arabic, and Nur Bibi and Thakur Bibi who sang ravishing songs.

They laughed and sang and played games together, and one of them took a sharp thorn from an acacia bush and pricked Hir's foot. She it bit it with her teeth and caused blood to flow, and they pretended Hir had been bitten by a snake. And Hir wept and cried and rolled on the ground saying: "I am dying; call somebody to cure me." Her face grew yellow and her eyes became pale, she clenched her teeth and fainted.

And Sehti raised a cry: "The bride has been bitten by a black snake." So the girls put her on a bed and brought her home and all the people of the village left their work and gathered together to see her. Never was such a crafty swindle found in any book. They shaved the very beard of Plato. Satan came and salaamed and said: "I have been outmatched by these girls."

The people of the village when they saw Hir said: "A venomous snake has bitten her. Her breath comes quick; the poison has run into every vein of her body." Some said: "Give her butter and milk;" others said: "Search out an enchanter who knows powerful spells."

And the Kheras brought hundreds of Fakirs and Hakims and enchanters and they gave her cunning drugs. They brought Tiriak snakes from Hazara and amulets and incense. They applied milk of "AK" to the wound, powdered metals and curds of milk which no woman or man had ever cast eyes upon. They spent bags of money trying to cure the bride.

And Hir's mother-in-law beat her breast and said: "These cures do no good. Hir is going to die. Hir's fate will soon be accomplished."

And Sehti said: "This snake will not be subdued by ordinary spells. There is a very cunning Jogi in the Kalabagh garden in whose flute there are thousands of spells. Cobras and Krites bow down before him and hooded snakes and crested snakes stand in awe of him. All evil spirits and Jinnas fly away at his word."

So Ajju said to Saida: "Son, brides are precious things. Go to the Fakir and salaam him with folded hands."

So Saida got ready his shoes and girt up his loins and took a stick in his hand and walked rapidly to the garden where the Jogi was. He was as yellow as straw from anxiety about Hir. And he caught the feet of the Jogi and implored him saying: "My wife went into a cotton field to pick cotton and a black snake bit her. She is writhing with pain day and night. We have tried all the physicians and enchanters but to no purpose. Sehti has told us of you and the whole family has sent me to call you."

When the Jogi heard Saida's voice his heart leapt within him and he suspected that Sehti and Hir had invented some cunning stratagem.

And the Jogi spake to Saida and said: "Who can avoid destiny? Snakes bite according to the decree of destiny. Holy men who live like hermits in the jungle have no concern with the affairs of this world and shrink from the company of women. The snakes of Jhang Sial obey no one's enchantment. What if the Jatti die? Then the fakir will be happy. Fakirs should not go near women. Why should we treat your Jatti? We have ruined our own family. Why should we concern ourselves with yours, you whore's son?"

And Saida fell at his feet and implored him to come and heal Hir, saying: "She wept when she got out of the marriage palanquin. She would have nothing to say to me or to any of my family. If I touch her she raises a cry. I cannot come near her bed as she shrinks from me in fear. She is always weeping."
Whereupon the Jogi drew a square on the ground and thrust a knife therein and said: "Sit down Jat, and swear on the Koran that you have never touched Hir." He put the knife to his throat and made him swear and Saida swore saying: "May I be a leper if I ever touched Hir."

Then suddenly the Jogi blazed with anger and roared at Saida: "You have come into my holy hut with your shoes on. You have profaned this holy place. And he thrust him out and beat him even as cattle are thrust out of the cattle pen. He dealt so severely with Saida that he was covered with blood, and Saida ran to his house weeping and told his story to his father saying: "He is not a Jogi but a robber and a dacoit." And Ajju was wroth and said: "As he has treated my son so will I treat him. I will have a speedy vengeance upon him."

Thereupon Sehti said: "Father, you should go yourself to the Jogi. Perhaps Saida stood with pride before him and not with proper humility."

CHAPTER 29.

(Rânjha is called in to cure Hir's snakebite.)

So Ajju said: "I will go if all of you wish it." So Ajju went and stood before the Jogi with folded hands and besought him to come and cure Hir. And the Jogi at last consented, and as he went to the house of Ajju a partridge sang on the right for good luck. Thus the Kheras themselves worked their own destruction and shaved their own heads. The wolf had been called in to guard the flock. Ajju thought himself a great man as he had brought the Fakir.

"Sister," said the women: "Let us rejoice that Hir's life has been saved. The physician she longed for has now come. All her pain and trouble has gone. The perfect Saint has come, even he that deserted his home and became a cowherd and then a jogi. The man whose name was abhorred by the Kheras has been brought by Hir's own father-in-law."

Meanwhile Sehti took charge of the Jogi and lodged him in the hut belonging to the village minstrel. And the Jogi gave his orders that bread must be cooked for the holy man. "No man or woman must come near or cast their shadow on it. A separate place must be prepared and Hir's couch placed on it. I will burn incense at night. I will read enchantments over her. None must be allowed to come near her as the snake is a powerful one and his bite is difficult to cure. Only Sehti may come; only a virgin girl must be allowed to cross the threshold."

And the Kheras did as the Jogi bade them and put Hir in the cottage with the Jogi and Sehti was with them.

But Rânjha's heart was heavy within him as he sat in the hut, and at midnight he remembered the Five Pirs. He kissed the handkerchief of Shakerganj and took the ring of Lal Shahbaz; he smelt the sweet savour that came from the cudgel of Sayyad Jalal of Bokhara, and he grasped the dagger given him by Makhmud Jahanian. And Rânjha prayed: "May the Five Pirs bless my enterprise and make my way easy. And Pir Bahaudin shook the earth, and the way was opened unto Rânjha, and a voice spake: "Jat, arise, go on your way. Why are you sleeping? The way has been opened for you."

And Rânjha went outside the house and made ready to depart, and Sehti came to him and salaamed to him saying: "For the love of God, take my poor boat ashore. I have set all the plans of the Kheras at naught and tarnished the reputation of the whole family. For the sake of your love I have given Hir into your hand. Now give me my lover Murad. This is the only request I have to make to you."
And Ranjha lifted his hands and prayed to God: "O God restore this Jatti's lover to her. She has brought to accomplishment my desire. She has brought about the union of lovers and for the sake of love has become of ill-fame throughout all the world."

And the Five Pirs prayed: "O God unite the girl to her lover." So God showed his kindness and Murad her lover stood before her. And Murad spake and said: "Girl, make haste and see this fairy-like camel." And the camel of Murad grunted as her master spake. And Murad said: "Some spell or enchantment fell on me; some one caught the nose string of my camel and brought me to your door. I was riding in the long line of camels half asleep. Then a voice from heaven came into my ear; my camel heard it and grunted. She sped as quick as an arrow or a stormwind. My string of camels has been lost. You have exercised some sorcery over me. My camel is the grand-daughter of the best camel in the world. Come up, my bride, and mount on my camel. Is not her mouth soft? Her back is as firm as a mountain. She has been moulded by angels."

So Murad took Sehti on his camel and Ranjha took Hir. Thus the bridegrooms set forth with their brides.

CHAPTER 30.

(The discovery of Hir's escape with Ranjha.)

The next morning the ploughmen yoked their oxen and went forth to plough, and lo! the house of the sick bride was empty. They looked inside and outside and they woke up the watchman who was asleep near the door. There was a great stir in the town and everybody said: "Those wicked girls Hir and Sehti have brought disgrace on the whole village. They have cut off our nose and we shall be defamed through the whole world."

So the Kheras drew up their armies on hearing the news. The soldiers took spears and daggers and set out to pursue them. The people said to Ajju: "Your house has been ruined to-day. The stain will not be washed away for many generations." And the women beat their sides and wept. Now the armies of the Kheras succeeded in overtaking Murad. But the Balooches drew up their forces and drove back the Kheras. They rushed on them with spears and arrows and routed them, even as Alexander routed Darius.

Now there was a man-eating lion in the jungle through which Hir and Ranjha had to pass. He smelt them and came towards them with a roar. And Hir said: "Ranjha, the lion is coming; remember the Pirs for God's sake." And Ranjha remembered the Five Pirs and they came in the twinkling of an eye. They said: "Go, my son, and you will be victorious. Abandon all pride and beseech the lion with entreaty. And if he will not listen to your entreaty, slay him."

And Ranjha said: "Gallant lion, I beseech you by Pir and Fakir, do not kill us who are helpless. In the name of Hazrat Pir Dastgir (the lord of Pirs) I beseech you go away."

And the lion replied: "Ranjha listen to me. For the last seven days, I have not had food. I have been much troubled by hunger and thirst. Now God has sent me a victim." The lion roared: "I will eat both of you." And he leapt towards Ranjha.

And Ranjha said to Hir: "You stay here, beloved. I will go and kill the lion and will then come back to you."

The lion ground his teeth hearing the words of Ranjha. And he said: "What does this mortal say?" And he made another spring at Ranjha.

Then Ranjha took the cudgel of Jahanian, and thrust it into the side of the lion, and he drove the dagger of Sayyad Jalal Bokhari into his belly. And then Ranjha skinned the
lion and put his nails and flesh in his wallet. And they set forth and came into the
country of Raja Adali, and slumber overcame Rânjha, and despite the warnings of Hîr he fell
asleep. And sleep overcame Hîr also.

Destiny overwhelmed both the lovers. For the Kheras came in pursuit and found
Rânjha asleep, his head resting on Hîr. They took Hîr away and beat Rânjha unmercifully
with whips until his body was swollen.

And Hîr advised Rânjha to seek for justice from Raja Adali. And Rânjha cried
out aloud, and the Raja heard it and said: "What is this noise?" And the Raja's servants
said: "A jogi has come asking for justice."

CHAPTER 31.
(Rânjha and Hîr before the Raja.)

Rânjha came before the Raja and his body was sore with the blows of the Kheras' whips
and he said: "May you and your kingdom live long. The fame of your justice has spread
even to Turkey and Syria. I have been beaten in your kingdom and have committed no
fault."

So the Raja issued orders to his armies and they overtook the Kheras and brought
them before the Darbar of the Raja.

And Rânjha said: "I am a poor fakir and these dacoits and robbers have taken away
my wife from me."

And the Kheras replied: "This Thug\(^{10}\) of the Manja is very clever; he knows all kinds
of powerful enchantments. One day our daughter-in-law was bitten by a snake, and Sehti
told us there was a Jogi in the garden of Kalabagh who was cunning in spells and could
cure her; and O Rajah, this saint and fakir of God decamped with both of the women one
night. He is a thief and should be killed. You should not be deceived by his rosaries and
beads. He is a cunning rogue and clever in disguises."

And Rânjha said: "They saw she was beautiful and they took her away. Hîr is mine
and I am Hîr's. The five Pir's gave us in marriage. I have been dealt with in a tyrannous
fashion and ask for justice."

And the Raja was angry with the Kheras and said: "You have committed a great sin
in troubling this holy fakir. I will cut your nose and ears off and hang you all, if the
Kazi says you are liars. I will crucify you on the stake."

So they came before the Kazi, and the Kazi said: "Let each side make a statement
on oath and I will administer the Justice of Amir Khatib".

So the Kheras spake saying: "Hîr was the daughter of Chuchak the Sial. Many were
the suitors for her hand, but her father betrothed her to the son of Aiju. We took a
marriage procession and brought back our bride and spent much money. Thousands of
people, Hindus and Muhammadans, were present at the marriage ceremony. The proper
rites were performed. The Mullah read the Koran and witnesses were present. The
whole country side knows she was given to us in marriage. This swindler took her away
as Raman ran away with Sita. He came when there was a great famine and grain was
very dear. He grazed Chuchak's buffaloes and then claimed the hand of his daughter. His
horn and beggar's bowl are all lies. He is a swindler who can bring down the very stalls
with spells.

\(^{10}\) Robber.
Then the Kazi turned to Rânjha and said: "Fakir, have you got any witnesses? Without witnesses to the marriage she can be no wife."

And Rânjha replied: "Listen to my words, you who know the law and the principles of religion. On the day our souls said yes, I was betrothed to Hir. In the Tablet of Destiny, God has written the union of our souls. What need have we of earthly love when our souls have attained the Divine Love?"

The Kazi replied: "Speak the truth, and have done with these falsehoods. You have brought shame on the Sials and the Kheras. Give up your evil ways or you will taste my whip."

And Rânjha replied: "See what harm these Kazis do in the world. They preach the doctrine of the wicked and live on stolen property. If you sympathise so much with the Kheras, Kazi, give them your own daughter."

And the Kazi was angered and snatched Hir from Rânjha and gave her to the Kheras saying: "This fakir is a swindler and a pious fraud."

Whereat Hir was sore perplexed and her countenance became pale and lifeless.

And Rânjha said: "Go away. Separation is worse than death. These dacoits have looted me. What do people know of the pain I suffer? I am a poor fakir and have no money to give to the officers in whose hands the decision lies. He has Hir and I have the pain."

And Hir sighed with grief and said: "O God, see how we are consumed as with fire. Fire is before us and snakes and tigers behind us and our power is of no avail. O Master, either unite me with Rânjha or slay both of us. The people of this country have exercised tyranny against us. O God, consume this city with fire. Let your wrath fall on this city even as it fell on Pharaoh whom you drowned, even as it fell on Solomon and caused him to be dethroned."

Thus did Hir invoke curses on the city. And Rânjha lifted up his hands likewise and invoked curses on the city saying: "O God, all powerful and mighty, give these tyrants their reward at once. Put the city to fire. Burn the whole city, save only the herds and the cattle."

See the power of God. Owing to the sighs of the lovers, the city caught fire. Fire broke out in all four quarters of the city. It destroyed houses both small and great. The news spread all over the country. Then the Raja said: "What act of oppression has been done?"

So the astrologers cast their lots and said to the Raja: "The pens of your officials are free from sin. But God has listened to the sighs of the lovers. Hence this misfortune has overwhelmed us. Fire has descended from Heaven and it has burnt the palaces, forts and ditches of the city. If you will call up and conciliate the lovers, perhaps God will forgive all those who have sinned."

So the Raja sent out his soldiers and they caught the Kheras and brought them in to his presence. And the Raja took Hir from the Kheras saying: "I will hang you all. Hir the Jatti belongs to Rânjha. Why do you oppress strangers?"

And the Kheras went away disappointed.

So Rânjha and Hir stood before the Raja, and he said to them: "God's curse on those who tell lies. I will kill those who oppress the poor. I will cut off the nose of those who take bribes. You may go to your rightful husband. Grasp the skirts of his clothing and the arm of him that belongs by right to you and see that you never desert the true faith."
CHAPTER 32.

(The poisoning of Hir and the death of Rânjha.)

Thus God showed His mercy and the Raja caused the two lovers to meet again. And Rânjha called down blessings on the Raja saying: "God be praised and may wealth and all troubles flee away and may you rule over horses, camels, elephants, batteries, Hindustan and Scinde." So Rânjha set off towards his home taking Hir with him, and he said to her: "Girl, you have been bestowed by God and the five Prs on me."

And Hir replied: "If I enter the country like this, people will say I am a runaway woman, and that you have been the ruin of the houses of fathers and father-in-laws. Of what avail will such a victory be? The women will say I have not been properly married. My aunts will taunt me and ask me why I have come back in this way."

And after they had gone some distance on their way Hir said: "This is the valley where we met. This is where we beat Kaido, bound him with ropes and dragged him along the ground. This is where we used to talk together and this is where destiny overcame us. When the marriage procession of the Kheras came up it was as if the flood of Noah had overwhelmed us."

Now the shepherds were grazing their buffaloes in the jungle and they espied Hir and Rânjha, and when they drew close they recognised them, and the shepherds said to Rânjha: "Who has bored your ears?"

And they went and told the Sials: "Behold the shepherd has brought the girl Hir back. He has shaved the beard of the Kheras without water."

And the Sials said: "Do not let them go away. Bring Hir to her aunts and tell Rânjha to bring a marriage procession in order to wed Hir." And they brought Hir and Rânjha to the Sials.

Now at the same time a barber came up on an embassy from the Kheras to demand back Hir and the Sials said to the barber: "You must make some good excuse to the Kheras for us and give this message and say: 'We gave you Hir in marriage. After that she was dead to us. You never showed us the face of our daughter afterwards. She and you are both dead to us. Why are you now asking us about her? From of old time you were mean. You are publishing your own disgrace by making these inquiries. The army of the enemy has looted you. Why are you now beating your drums? The conquerors have already divided the spoils of victory. You have ruined our daughter. We will take in exchange a girl from you by way of satisfaction.' And they sent back the barber with taunts saying: "Do not come again on an embassy to us."

Then the brotherhood brought Hir and Rânjha to their home and laid a rich couch for them to sit on and all the family were happy. They took the Jogi's rings out of his ears. They shaved him and put a rich turban on his head, they gave him a silk shirt and sat him on the throne, even as Joseph was placed on the throne after having been brought out of the pit. They ensnared the heart of Rânjha with their cunning, for they were communing in their heart how they might kill Hir. Kaido was for ever plotting evil against them. Thus they became responsible for the murder and they themselves caused the blot on their own fame.

Meanwhile, Rânjha at the suggestion of the Sials had gone to his home, and he told his brethren to prepare a marriage procession so that he might go and marry Hir. Many baskets of fruit and sweets were put on the heads of the barbers. They prepared bands of minstrels and fireworks, and Rânjha's brothers' wives danced with happiness and sang songs.
Ah, put not your trust in life. Man is even as a goat in the hands of the butchers.

Meanwhile somebody whispered into Hr's ear that her parents were going to send her back to the Kheras and that they had already sent a message to have her fetched away. And Kaido chided Hr saying: "If the Kheras come there will be trouble, many quarrels and much disturbance. The witnesses of the marriage come and they will confound your mad tales."

And Kaido and the Sials held counsel together, and Kaido said: "Brethren of the Sials, such things have never before been said of our tribe as will be said now. For men will say: Go and look at the faithfulness of these Sials. They marry their daughters to one man and then contemplate giving her in marriage to another."

And the brethren made answer: "Brother, you are right. Our honour and your honour are one. All over the world we are taunted with the story of Hr. We shall lose fame and gain great disgrace if we send the girl off with the shepherds. Let us poison Hr, even if we become sinful in the sight of God. Does not Hr always remain sickly and in poor health?"

So Kaido in his evil cunning came and sat down beside Hr and said: "My daughter, you must be brave and patient."

Hr replied: "Uncle, what need have I of patience."

And Kaido replied: "Ranjha has been killed. Death with glittering sword has overtaken him."

And hearing Kaido's word Hr sighed deeply and fainted away. And the Sials gave her sherbet and mixed poison with it and thus brought ruin and disgrace on their name. The parents of Hr killed her. This was the doing of God. When the fever of death was upon Hr, she cried out for Ranjha saying: "Bring Ranjha here that I may see him once again."

And Kaido said: "Ranjha has been killed. Keep quiet or it will go ill with you."

So Hr breathed her last crying "Ranjha, Ranjha."

And they buried her and sent a message to Ranjha saying: "The hour of destiny has arrived. We had hoped otherwise but no one can escape the destiny of death. Even as it is written in the Holy Koran: 'Everything is mortal save only God.'"

And they sent a messenger with the letter and he left Jhang and arrived at Hazara, and he entered the house of Ranjha and wept as he handed the letter.

Ranjha asked him: "Why this dejected air? Why are you sobbing? Is my beloved ill? Is my property safe?"

And the messenger sighed and said: "That dacoit death from whom no one can escape has looted your property. Hr has been dead for the last eight watches. They bathed her body and buried her yesterday and as soon as they began the last funeral rites, they sent me to give you the news."

On hearing these words Ranjha heaved a sigh and the breath of life forsook him.

Thus both lovers passed away from this mortal world and entered into the halls of eternity. Both remained firm in love and passed away steadfast in true love.

Death comes to all. Even Noah the father of many children, the master of the storm, the king of religion and the world, died at the last of a good old age and was buried.

The world is but a play and fields and forests all will melt away in the final day of dissolution. Only the poet's poetry remains in everlasting remembrance, for no one has written such a beautiful Hr."
FOOLS and sinners offer counsel in the world. The counsel of the wise is held of no account. No one speaks the truth. Lying has become the custom of the world. With gangs of ruffians men commit iniquity. Tyrants have sharp swords in their hands. There is no Governor, Ruler or Emperor.

The country and the people have all been reduced to ruin. There is great disturbance throughout the country. Everybody carries a sword in his hand. The curtain of all modesty has been lifted. People commit deeds of shame in the open bazaar. Thieves have become headmen and harlots have become mistress of the household. Bands of devils have multiplied exceedingly all over the land. The nobles have fallen in their estate. Men of menial rank flourish. The peasantry are waxen fat.

The Jats have become rulers in the country. Everybody has become lord of his own castle. When love came to me I felt a desire to write this story in verse. I wrote it in the year 1180 Hijri in the southern country. [Lammam Des is the present Montgomery district of the Panjab.] It was the year 1820 of the Birkramanjit era. [These two dates do not exactly correspond, but the poem was written in A.D. 1766.]

When I produced the tale among learned men it became known to the world. Waris, those who have recited the Holy Kalma have attained salvation. Kharral Hans is a well-known place. Here I composed this story. Poets, you should determine the worth of my poem. I have let my horse loose in the arena. Other poets have wasted their efforts in writing on petty themes [lit., ground in an handmill]. I have composed a grand poem [lit., ground my grain in a bullock-driven mill].

O wise man, you should note that there is a secret under the guise of my words. I have written this Hır with care and meditation. Young people read it with pleasure. I have planted a flower to give a sweet savour. Thank God my purpose is achieved. I have worked at it anxiously day and night. I have no capital of good works. Of what can I be proud? I have no hope without Thy grace. I am only a poor sinner. Without the favour of the Prophet I am helpless. I am ashamed of my unworthiness. The sinner trembles at the thought of the last trump even as the faithful are afraid for the faith and as pilgrims long for the sight of the Kaaba, even as the General thinks about the state of his army and as servants are afraid of their pay being cut for neglect of duty.

Of all the wretched Panjab I am most concerned for Kasur. I am concerned for my faith and conscience even as Moses was frightened on Holy Sinai. Ghazis will get paradise and martyrs claim their houris. The world is outwardly fair but inwardly it is bad even as the sound of a drum is beatiful from afar. O God! grant me faith and dignity and honour. Our hope is only on God the Bountiful. Wāris Shāh, I have no capital of good works. God grant me Thy presence.

Wāris Shāh lives at Jandiala and is the pupil of the Saint of Kasur. Having finished the story I presented it to my master for his acceptance. (He elevates whom he will and throws down whom he will. God alone is great. All excellences and dignity are in God alone. I am helpless.)

[This interesting but somewhat rambling Epilogue is translated at full length without any attempt at excision or condensation. The rest of the poem has been considerably condensed but nothing important has been omitted—C. F. Usmoane.]
With the aid of Shakerganj I have conferred this benefit on the world. Wāris Shāh, your name will be famous, if God be kind. O Lord! accept my humility. Dispel all my infirmities. Wāris Shāh has shed the light of his genius over all the faithful in the world. O God! this is always my prayer that I may lean always on Thy support. Let me depart from this world in peace and give me Thy grace in the end. Keep me in Thy love and take the load of trouble off my shoulders.

May he who reads or copies my poor efforts derive pleasure. May the Prophet be your intercessor and watch over you, past, present and future. O Almighty God! overlook the fault of poor Wāris Shāh. By the grace of God I have fulfilled the request of my dear friends. The story of true lovers is like the scent of a rose in a garden. He who reads it with love in his heart will be able to separate the truth from the false.

I have written a poem of much pith even as a string of royal pearls. I have written it at length and embellished it with various beauties. I have written it as a parable. It is as beautiful as a necklace of rubies. He who reads it will be much pleased and the people will praise it.

Wāris Shāh is anxious to see God's face even as Hir longed for her lover. I make my request before the Holy Court of God, who is the Lord of Mercy. If I have let fall a word in ignorance may God forgive me. Without Thy justice I have no shelter. My safety depends on Thy grace. May my anxieties about my faith and the world vanish. This is my only prayer. May God pardon him who copies these words and give his bounty to those who recite it. May its readers enjoy the book. O God! preserve the honour of all men. Let every man depart from this world with his shortcomings hidden from the public. God give all the faithful faith, conscience and a sight of His presence in the Day of Judgment.

APPENDIX.

HIR AND RĀNJHA OF WĀRIS SHĀH, 1776 A.D.

(A Critical Analysis.)

By MULTANI [C. F. USBORNE].

[This analysis is based on Piran Ditta's edition printed for Mian Muḥammad Din. The most complete edition of this poem is probably that lately published by the Newal Kishore Printing Works, Lahore, by L. Kashi Ram, 1332 A.H. = 1915 A.D. (1000 copies). It professes to be Muḥammad Din's edition of Piran Ditta's text.]

The love story of Hir and Rānjha is the most famous of all Panjabi tales. There have been at least twenty different versions of the story printed in the vernacular written at different times by different poets. As far as the European public is concerned, the story was first brought to their notice by Garoin de Tasscy, the French scholar, who published in French a translation of Makbul's version. Next came Captain (now Sir Richard) Temple, who printed in his "Legends of the Panjab" two other versions, one from Jhang, the other from Patiala. Last came the Rev. Mr. Swynnerton, who gave an Abbottabad version of the story in his "Romantic Legends of the Panjab."
Temple in his book alludes to the version by Wāris Shāh and says he has been told that it is the most popular of all and that it has the reputation of having been written in the most idiomatic Panjabi. Temple is right in both of these criticisms.

There are many reasons why an English translation of Wāris Shāh’s poem would be welcome. In the first place it is the most popular and best written book in the Panjabi language. The language of the dialogues—and the book is made up principally of dialogue—corresponds almost exactly with the vernacular spoken in the Central and West Central parts of the Panjab. There could be no better text book for students of the language.

The Central dramatic situation—a girl in love with a man whom she is not allowed to marry, hurriedly married elsewhere against her will—is a good one and it must strike a sympathetic chord in the heart of every man and woman in the Panjab.

But the chief merit of Wāris Shāh’s poem is that round this interesting central problem, he has woven an excellent description of Panjab village life. I doubt if there is any other book which gives such a good picture of the village life of this province.

We are told that Bullah Shah, a Sufi poet and contemporary of Wāris Shāh was a great friend of Darshani Nath. The latter from his name appears to have been a Jogi. Possibly Wāris Shāh too was personally acquainted with some of the Jogis. From internal evidence of the poem I should gather this was the case. His description of the Jogis on Tilla, of their jealousy of Rānjha and of their quarrels with Bālnath, gives the impression of a picture drawn from personal experience.

Perhaps the most interesting part of the whole poem is the light it throws on the Jat character. It is admitted, I think, by everybody that Wāris Shāh has drawn the Jat to the life. The Jat is a rough and violent person. His chief weapon of offence is cunning or brute force. Rānjha overcomes the scruples of the Mullah by the mere violence of his abuse and one is rather surprised that the Mullah gives way so tamely. Hir does not hesitate to thrash her lame uncle Kaido most unmercifully; Kaido retaliates later on in the story by an equally savage onslaught on Hir’s girl friends. Both sides indulge in a lot of very rough horse play. Chuchak remarks with pride that Jats are crafty swindlers.

When Chuchak finds that his buffaloes refuse to eat after Rānjha’s dismissal, he at once recalls him, being apparently more concerned with the welfare of his cattle than with the reputation of his daughter. This attitude of Hir’s parents is a little puzzling, because shortly before this Chuchak has been declaring that Hir ought to be poisoned and killed for her outrageous conduct, and her mother Milki had been equally emphatic, and yet they ask Rānjha to come back, thus inviting a repetition of the scandal.

Their whole attitude towards their daughter is interesting. Their anger seems mainly prompted by personal pride; what they are chiefly concerned about is not that Hir has done what is wrong, but that they will get taunted about it by other people in the village. When Kaido proposes to poison Hir, the chief argument he uses is that if the Sials let Rānjha marry Hir, the Sials in future will incur the reproach of double dealing. They poison Hir not to punish Hir or Rānjha but to save themselves from the sarcasms of their neighbours.

The interview between Rānjha and Bālnath throws an interesting light on the characters of both sides. When once Rānjha has been initiated as a Jogi by Bālnath, he throws off all disguise and admits that his real object in becoming a Jogi was to obtain in that disguise an interview with Hir. Bālnath is naturally angry at having been thus deceived, and yet at the end of a very few minutes Rānjha wins him round to such an extent that he induces him to offer a solemn prayer for the success of his adventure.
Is it to Rânjha’s merit to have taken in a holy man, or the holy man’s merit to have perceived a real case of true love, or is the holy man a bit of a muff and easily swindled? It may be that Wâris Shâh is intentionally painting the Jats in rather black colours, for he goes out of his way on two occasions to indulge in a violent tirade against them.

Legend relates that the Dogar Jats of Thatta Zahid turned the poet out of their village, because they thought he was on too friendly terms with a woman called Bhag Bhari. This is probably true. There is a reference to Bhag Bhari once in the poem and it is not unlikely that the poet’s love affair with Bhag Bhari inspired him to write his Hir. I have no doubt, that he drew freely on his own experiences in describing many of the episodes.

I will now give a brief analysis of the story. As far as I know, Wâris Shâh has never been translated into English before. Piran Ditta’s text is not very accurate and it contains many obvious repetitions and interpolations. I have unfortunately not had time to check the translation as carefully as I could wish, and if it is in places inaccurate I should be very glad if any mistakes could be communicated to me.

The poem opens with a typical Muhammadan preface, the praise of God in somewhat Sufistic phraseology. “Praise be to God who made Love the foundation of the world.” “God was the first lover; he loved the Prophet Muhammad.” Next comes an invocation to the Four Friends of the Prophet, Abu Bakr, Umar, Usman and Ali followed by an invocation to Pirs and more especially to Mohiuddin, the special Pir of the Poet and to Shakar Gunj the famous saint of Pak Pattan. “When Shakar Gunj made his abode at Pak Pattan the Punjab was delivered of all its troubles.” Then come a few lines explaining how the book came to be written. “My friends came to me and said ‘rewrite for us the forgotten story of the love of Hir and Rânjha.’” The poet explains the pains he has taken in writing the poem. “I have bridled the steed of rare genius, set love on his back and let him loose in the field.”

The style then drops to a more sober narrative, a description of Takht Hazara and the Rânjha Jats. We are then introduced to the family of Mauju headman (Chaudhri) of the village and Dhido his youngest and favourite son known later in the story as Rânjha. Mauju dies. Rânjha quarrels with his brothers and their wives. The dialogue between Rânjha and his sisters-in-law is most vivacious and natural. The Kazi is called in to partition the family land and, being suitably bribed, he gives the worst land to Rânjha. Rânjha on account of these family disagreements decides to leave his home and seek his fortunes elsewhere. His first adventure is at a mosque where he wishes to put up for the night. He has a battle of words with the Mullah.

The incident is interesting partly for the satirical description of the Mullah and partly for the light it throws on the free-thinking attitude of the Jats. “Tell me,” says Rânjha, “the difference between what is holy and what is unholy; what is prayer made of? Who ordained prayer?” It is noticeable that the Mullah is unable to answer any of these questions and the interview ends in a typical exchange of abuse. Rânjha is ultimately allowed to spend the night in the mosque. The next incident is Rânjha’s adventure at the ferry where he comes into collision with Luddan the boatman. We are introduced here for the first time to the fascination which Rânjha’s musical powers and his beauty exercise over the people he meets. The character of Luddan the ferryman is treated on the same broad humourous lines as that of the Mullah. The next scene is at this same ferry and the first meeting of Rânjha and Hir is described.
The beauty of Hir and her girl friends is detailed in a somewhat high flown language, but a good deal of the imagery is interesting and some of it is worth quoting. Hir's beauty "slays Khatris and Khojas in the bazaar" like a murderous Kazilbash trooper riding out of the military camp. We meet here the word which gave its name to the Urdu language "urd bazaar." Incidentally this gives us an interesting glimpse of the terror inspired by the Kazilbash horseman and perhaps recalls the sack of Delhi by Nadir Shah. "The eyes of Hir's girl friends were pencilled with the collyrium of Ceylon and Kandahar." "Their eye-brows are like the bows of Lahore." "The ring in Hir's nose shone like the polar star." "Her beauty was as mighty as the onset of a storm." "Her features were as lovely as the curves of a manuscript" and "her teeth were as beautiful as the seeds of pomegranate," "Her locks are like black cobras sitting on the treasures of the Bar." (The belief is fairly widespread that cobras sit guarding buried treasure). "The onset of her beauty was as if armies from Kandahar had swept over the Punjab." This simile gives us an interesting picture of the recurrent invasions of India by the Muhammadans of Afghanistan and Central Asia. It is a simile that often recurs in the poem. Hir then abuses the boatmen for letting Ranjha sleep on her couch. "They—Hir and her girl friends—descended on the boatman like a hailstorm sweeps over a field." Hir then addresses Ranjha and the interview ends in both falling in love with each other.

The conversation of the two lovers is particularly interesting to English readers as the position of women in the east and the west is quite different. Hence the love scenes are cast in a different mould and the whole atmosphere of the love-making is quite different from that to which we are accustomed in the romantic literature of Europe. In the west the man is the lover and the woman the beloved. It is the man who falls in love with the woman and tries to win her affection. Man is the hunter, the pursuer, and woman the object of his pursuit. In the Panjab, and possibly in the east generally, the situation seems somewhat reversed. In nearly all Panjab literature the woman is the lover. More emphasis is laid on the woman's affection for the man than on the man's for the woman. It is she who makes love to the man. It is the woman who takes the initiative in all the stratagems and escape incident in the adventure of love. The wives of Luddan fall in love with Ranjha, not Ranjha with them. They start off making love to him with alacrity long before he has ever noticed their existence. When Hir and Ranjha first meet, it is Hir who first falls in love with Ranjha. The affection of course rapidly becomes mutual, but the dialogue clearly shows that Hir is the lover and that the first advances come from her. It is Hir not Ranjha who suggests Ranjha shall become Chuchak's cowherd. In any European story the initiative in this respect would surely have been taken by the man. Then, later on in his story, it is Hir who suggests that Ranjha should turn Jogi and meet her in this disguise. It is the woman who suggests the ruse by which Hir shall feign snake-bite and Ranjha shall be called in as a physician to cure her. Throughout the story indeed the whole initiative lies with Hir, and as far as the love-story is concerned Ranjha is a very poor spirited creature compared with Hir. The hero of the love-story is certainly Hir not Ranjha.

If this is typical of Panjabi love affairs at the present day, it is doubtful whether the framers of the Indian Penal Code were well advised when, on matters of abduction and running away with other peoples' wives they decided not to punish the woman. If the woman is the lover and author of all the initiative in such affairs, she certainly ought not to get off scot free. This is I believe and has been for a long time the opinion of the Indian public. But this is a digression and I will return to the story.
From the English point of view it is, as I have said, interesting to note that the principal advances come from Hir and that Rânjha somewhat condescendingly agrees to accept them. It is Rânjha who is doubtful about Hir’s fidelity and he has no hesitation in informing the lady of this fact.

Hir then goes to her parents and persuades her father and mother to take on Rânjha as their cowherd.

"My father," urges Hir, "he is as learned as Solomon and he can shave the very beard of Plato. He has cunning to trace out thefts and he speaks with wisdom in the assembly of the elders. He can decide thousands of disputes and is learned in the wisdom of the Dogar Jats. He can swim buffaloes across the river and recover stolen cattle. He stands steadfast in his duty as a wrestler stands firm in the midst of the arena."

Hir is successful in her endeavours and Rânjha is taken on as cowherd.

We then get a picture of Rânjha looking after the cattle in the Bar. In the forest he meets the Five Pirzs—Khwaja Khizar, the God of waters; Shakr Gunj, the saint of Pak Pattn; Shahbaz Kalandar of Uch; Zakaria of Multan, and Sayyad Jalal of Bukhara, also known as Makhudum Jahanian. The Pirzs console Rânjha and promise that he shall be successful in his pursuit of Hir, "Hir has been bestowed on you by the Darbar of God."

Each of the Pirzs then gives him a present, Khwaja Khizar a turban tuft, Sayyad Jalal a dagger, Zakaria a stick and blanket, Lal Shahbaz Kalandar a ring, and Shakar Ganj a handkerchief.

Then comes a passage in praise of buffaloes, "They swim in the deep waters; their soft eyes were like lotus buds and their teeth like rows of pearls." After this Hir comes to visit Rânjha in the forest.

These frequent visits of Hir to Rânjha in the forest start scandal among the village gossips and Hir’s mother Milki gives her a severe lecture.

"The taunts of the village folk have burnt me up utterly. Would to God no daughter like Hir had ever been born to me." Hir, however, will not listen to her mother and refuses to give up Rânjha.

Next, Hir’s crippled uncle Kaidu, the villain of the piece, comes on the scene. He has heard rumours of the love affair and he determines to see for himself if it is true. Disguised as a fakir, he gets into the forest and begs food from Rânjha. Rânjha unsuspectingly gives him part of the food Hir has brought him from her home. When Hir comes back from the river, Rânjha tells her of the visit of the fakir. Hir rounds on him for being such a fool as to be taken in by Kaidu, and she runs off and catches Kaidu on the way to the village and gives him a severe thrashing.

Kaidu, however, escapes with a piece of the food which Rânjha gave him and he shows it to the village elders as evidence of the shame which Hir is bringing on the village; he advises Hir’s parents to get her married at once.

There is another scene between Hir and her mother. Hir throughout is unrepentant.

The scandal is so pronounced that Chuchak decides to send Rânjha away. "Tell me, brothers of the Sials", he says reflectively, "what use have we for a cowherd like this? I did not engage him to be a bull among my cows. I meant him to take my buffaloes and not girls into the forest!"
Rânjha then leaves Chuchak's service exclaiming, "May thieves take your buffaloes and dacoits run away with your calves! What do I care for your buffaloes or your daughter, for twelve years I have grazed your buffaloes and now you turn me out without wages."

When Rânjha leaves, the buffaloes refuse to graze and many of them get lost, so Chuchak decides to ask Rânjha to come back. Rânjha agrees to come back and is installed again as cowherd. The Five Pirs again appear to Hir and Rânjha and assure them of their ultimate happiness.

The Kazi then appears and scolds Hir for her conduct. Hir argues with the Kazi and her parents and flatly refuses to give up Rânjha. Hir sends a message to Rânjha that she is unhappy with her parents. Rânjha again has an interview with the Five Pirs; he sings before them and gains their further approval. Rânjha's skill in music is explained at some length. If the passage is not an interpolation, it is rather an unnecessary display of musical learning on the part of the author.

This appears to be rather typical of Wâris Shâh. On several occasions he is rather fond of displaying his learning. For instance in his description of the different kinds of grasses and buffaloes in the Bar and in his description of Rânjha's medical skill. Indian readers of the poet are greatly impressed by this and they regard his learning as little less than miraculous.

After this musical interlude Rânjha discusses the nature of love with Mithi the barber woman. Mithi professes to explain the differing nature of woman of various castes in love affairs, Sikh women, Bengali women, Hill women, etc. This passage is rather an insipid tour de force and probably a good deal of it is interpolated.

Rânjha and Hir then take Mithi into their confidence and arrange to meet in her house.

Then comes rather an interesting description of Hir and her friends and Rânjha bathing in the Chenab. Kaido again hears that Rânjha and Hir are meeting in the forest and he tells Hir's parents. Hir and her mother have angry words. Hir's mother indulges in some very pointed criticism of her daughter's conduct.

The author shows himself completely acquainted with the more pointed features of the feminine vocabulary. This passage is probably the most complete dictionary of Panjabi feminine abuse that has yet appeared in print. For obvious reasons I do not venture to translate it.

The wicked uncle Kaido again distinguishes himself by discussing Hir's escapades with the elders of the village. Hir's girl friends tell her Kaido has been spreading scandal about her. They catch him and give him a thorough thrashing. The violence of the Jat girls is well brought out in this and other passages. "The girls encircled him even as police guards encircled Lahore. They burnt his hut and let dogs and chickens loose all over his things."

This passage perhaps refers to the police-guards put round Lahore by Adina Beg to watch over the Sikhs.

The return of the girls after wrecking Kaido's hut is described in another historical simile. "It was as if the royal armies had returned to Lahore after subduing Muttra." This probably refers to the invasion of Muttra by Ahmad Shah in 1758.\footnote{See Elliot, Vol. VIII, page 168, quoting from Farhât-ûn-Nawârîn written by Muhammad Islam, a contemporary writer. "Nâjibrâhma, having found means of secretly communicating with the Abdali, invited him to come to Hindustan. Accordingly, in the beginning of the fourth year of the reign (S.C. of Alamgir II), he came to Delhi, and, having ravaged it, proceeded to Muttra, where he massacred the inhabitants, broke the temples, and having plundered the town of immense wealth in property and cash, he cut the very nose of Hindustan, and returned to Lahore, where he gave his youngest son the title of Timur Shah, and left Jahan Khan there with the designation of Minister."}
Kaido then complains to the panchayat who try and soothe his wounded feelings. They call up the girls and ask them why they have treated Kaido in this way. The girls make a spirited but obviously untrue defence. They put their fingers into their mouths with amusement and replied, "He is a lewd and wicked fellow, he pinches our cheeks and handles us in a mighty unbecoming fashion."

The girls then go and complain to Milki. They exclaim sarcastically, "You are kind to a quarrelsome knave like this cripple, and make your daughters stand before the village elders. This is a new kind of justice."

Kaido is discontented with his treatment at the hands of the panchayat and accuses them of partiality. Chuchak rebukes Kaido saying, "Ours is not a panchayat of men without shame or fear of God. We do the thing that is just and hate the thing that is evil. Let me see with my own eyes that your story is true and I will cut the throat of this wicked hussy and turn the shepherd out of this country."

Kaido then lies in ambush in the forest and seeing one day Hir and Rānjha together he runs off and tells Chuchak. Chuchak saddles his horse and surprises the lovers in each other's company. Hir with admirable commonsense and presence of mind suggests that her father had better overlook and pardon this escapade and that the less he talks about it the better it will be for the family honour and peace of mind. Chuchak with equal commonsense comes to the conclusion that the sooner he gets Hir safely married the better.

The scene then shifts to Rānjha's home at Takht Hazara. His brothers and their wives exchange letters with Hir and her father suggesting they shall let Rānjha come back to his home. Chuchak replies with spirit, "We will not turn him out but if he wants to go and see his brothers nobody will prevent him."

Rānjha's sister-in-law has a distinctly feminine slap at Hir: "If you want boys to debauch we can supply you with plenty." She then adds with an admirable touch of feminine jealousy, "If you wish to compete with us on the score of beauty we are quite ready to accept the challenge."

Hir is quite ready with her retort: "Did Rānjha's sisters-in-law love him so much that they turned him out of his father's house?" Hir firmly refuses to give up Rānjha, saying maliciously, "He refuses to go however much you may exert yourselves." I have quoted some of the remarks in the letters to show that Wāris Shāh is not without some skill in drawing characters.

Chuchak next discusses to whom he shall marry Hir. It is pointed out to him by the brotherhood that the Sials have never given their daughters to Rānjha Jato; hence marrying her to Rānjha is vetoed as out of the question. Chuchak is advised by his friends and relations to marry Hir to Saida, a Khera. The Kheras had suggested the alliance, and as it was a good match, Chuchak decides to give Hir in marriage to Saida.

Hir upbraids her mother when she hears of these matrimonial arrangements being made behind her back. The Sial girls come and sympathize with Rānjha on his bad luck and they upbraid Hir for being faithless to Rānjha. Hir tells the girls to bring Rānjha to see her in the disguise of a girl and she defends herself saying, "I have been telling my lover to run away with me, but the silly fellow missed his chance. Why does he turn round now and blame his bad fortune?" Then follows the description of the preparations made by Chuchak for the marriage.
APPENDIX V.

SPECIMEN OF THE SOUTH ANDAMAN LANGUAGE.

(Recorded in 1879, since when the race has been gradually dying out.)

Wai dôl ákâ-jubuvi érem-tàga-, diu bârâi Pôt ting tólo-bôîcho.

Indeed I (name of tribe) jungle-dweller, my village of name (name of village),

dîr tek chârâlô, mòda ela-wâng-ya bâd tek tôt-gôra len náungi-bõdïg

sea from far, if day-break-at home from coast to walking while

tilik dîa len dâlugke, mîr-ârdâru ogâ jîbâba ékân bârâi len

perhaps evening in reach-will. We all months several own villages in

búdûke, ñâgâ (târ-ólô-len) jeg lêdâre áryôto Vôt-paiâcha-len ërêke. ònà
dwell-do, then (afterwards) dance for coast-people among go-do. When

kichi-kan jeg-tëke ñâgî-ñûrângâ ñgâ lêdâre mîn bëttik-tëkê,

like-this go for a dance-do habitually barter for something (thither) take-do,

kichi-kan reg-dama, ñâte reg-koiob, ñâte ràta, ñâte jôb, ñâte

namely pork, also red-pigment, also wooden-arrows, also baskets, also

châpangâ, ñâte bûd, ñâte râb, ñâte tâla-ôï, ñâte

càqiô慎, ñâte pûrêpa, ñâte kàpà-jântga, á-wëh.

hones, also sleeping-mats, also leaf-screens, et cetera.

mîr-ârdâru-ôôdo bëddig ekôrä-tëk) oto-là ràmët-ôïyôke ól-bëdîg kôiê,

We arriving on according-to-custim first sing-do and dance-do,

târ-ólô-len ârdâru mîn ñgâlê, ñgâ meëk-pôr dàłting len ñgî-bëdîg-ya

afterwards all things barter-do, then some of us spearing to seeing

lêdâre áryêto lôt-paiâcha-lat ódâm len âkan-gûkê, marat-dûl

for coast-people with bottom of boat in go (in canoe)-do, the rest of us

ôryôto-nèjî mi-tëngû ërem-deleke.

coast-kinsfolk accompanying hunt-pigs-in-jungle-do.

drâl ñâki-pôr târ-ólô-len médî mîn ârdâru kichi-kan ëlu, ëla-tâ, chô,

Days a few after we things all such-as pig arrows, iron, knives,

wôlo, bôjma, yàdi-kôiob, yàdi-dama, òdo, chàdi,

adzes, bottles, turtle-unguent (see pigment), turtle-flesh, Nautilus shells, Pinna shells,

gâren, rëkêto-tà, á-wëh, îgan-gûn len ôrëk yûâ

Dentalium octogonium, Hemicardium uedo, et cetera, bartering in obtained which

cêngû bëdûg chëlêpâke, ñgâ mîr-ârdâru wëjkê.

having-taken take-leave-do, then we-all return-home-do.

ignûrûm áryêto len yàt-tajûngû -tek, ól-bëdîg pûnëngû -tek, ól-bëdîg

Just as coast people to shooting fish from, and netting-fish from, and

yàdi-tôbûngû -tek, ól-bëdîg ñôko-đelëngû -tek, ól-bëdîg yàt-dûl

turtle-hunting from, and hunting pigs along coast from, and other means

-tek, èbà-kâchà ñâkà-wëlab yûbâ, chà ërem-tàga -len bëdîg wàbbên-wàbûlen

from, ever food-difficult not, so jungle-dwellers to also every season

yàt ûbûba wàî.

food plenty indeed.

mîr-ërem-tàga-ô-ârdûru gëmul-ya ékân bûd- len arat-tîlëjîke, ñgûn

We jungle-dwellers all rainy-season during own homes in remain-do, only

râp-wàb len yàm pûtingû lêdâre âr-tûlê, mîr-nèjî

fruit-season in rain absence of (without) because of pay-visits-do, our kinsfolk

ârdûru ignûrdëngû lêdâre, ñgâr ñâm-ûl an tek-pôr len médî wëjkê,

all seeing because of, moon one or two in we return-home-do,

ôl-pûjî bâîlî wàb len kài-ûta-ban ñûrûngû lëb bûd

again (name of tree)-season (see App. IX) in jack-fruit-seed burying for homes
APPENDIX V—contd.

tek meda jālaka. ŏgar úbatul ‑ len ēkan bārai j lat wijke.
from we shift ‑ our ‑ quarters ‑ do. Moon one in own villages to return ‑ do.

m'atŋi j มา en āryōtō tek ēremtāga at ‑ ababa. bār ‑ lākā.
Our tribesfolk among coast ‑ people (from) jungle ‑ men numerous. (name of vil-
bate ‑ see Map) than (name of village) large, but jungle interior in (name of village)
tek bārai jībaba bōdia. mēta būd āryōtō l'īa būd tek chānag,
than villages several large. Our huts coast ‑ people of huts than large,
tālik jībaba meda goī yōblake yāba.
years several we fresh (new) thatch ‑ do not.

Year whole in we all own villages near food plenty obtain ‑ do.

Now and then food getting for us sufficient. We frequently dance ‑ do
ōl ‑ bēdīg rāmit ‑ tōyuke.
and sing ‑ do.

ōna mēta bārai j len ūchin ‑ ōl oko ‑ like ŏgā m'ar ‑ ārdāru ēr lārlūa len
When our village in any ‑ one die ‑ does then we ‑ all place vacant to
jālaka, kāto chān ‑ tōrangi an darangā len ekāra naikan ŏgar l'ikpōr
migrate ‑ do, there hut or (see hut) in custom like moons few
pōlike, tār ‑ tōr ‑ len tā ōrokoŋga bēdīg l'tōlantāga l'īb tōlō ‑ bōico
stay ‑ do, afterwards bones obtaining on tears ‑ shedding (dance) for (name of village)
lat wijke.
to return ‑ do.

mōda oko ‑ linga yābalen med ēremtāga l'īa bārai j len at ‑ jang ‑ gi ligala
If dead without we jungle ‑ dwellers of villages in old ‑ persons children
bēdīg āralen būduke. ūgun rāp ‑ wāb len m'ōtōt ‑ paichalen mēta (ā) pail
also always reside ‑ do. Only fruit ‑ season in us ‑ with our women
jeg ‑ ikŋa l'ēdāre arat ‑ barmike; kānig ōl ‑ l'ar
paying ‑ entertainment ‑ visits for pass ‑ night ‑ away ‑ from ‑ home ‑ do; otherwise they
dāru at ‑ jang ‑ gi ligala naikan ēkan bārai j len būduke.
all old ‑ people children like own villages in reside ‑ do.
gūmul -len reg ‑ delenga l'ēdāre med bāla iji ‑ lōnga ālā l'ikpōr m'arat
Rainy ‑ season in pig ‑ hunting for we men often days few spend
barmkike.
night ‑ away ‑ from ‑ home ‑ do.

med ēremtāga, ŏryōto iglā, ōko ‑ jāranga jālaka yāba l'ēdāre
We jungle ‑ dwellers, coast ‑ people unlike, habitually migrate ‑ do not because of
med āralen mēta bērī ēl ‑ bēdīg ākā ‑ kšal langa kōrke yāba, kānčhā
we always our rubbish and food ‑ refuse near cast ‑ aside ‑ do not, therefore
mēta bārai j len ọl ‑ ăw jābq yāba.
our villages in smell bad not.

mētāt ŏryōto len bēdīg bārai j l'ikpōr, kāto ed' ōko ‑ jār
Our coast ‑ people among also villages (permanent) few, there they habit
ranga ŏgar jībaba būduke, tōbā ‑ tek arat ‑ ălu iji ‑ lōnga jāla
ually moons several dwelt ‑ do, while the rest (of them) frequently shift ‑ their
quarters ‑ do.
APPENDIX V—contd.

mad-érmtága péj-bédig áryño toia báraij lagga
Us jungle-dwellers and coast-dwellers of villages (permanent) near
bùd-l’arám dògá- jíru lóng-pá-len árla-dílu-rátæk érem tóbo-
kitchen-middens large sea vicinity in from time immemorial jungle dense,
émon din len tóbo yaba.
but interior of jungle in dense not.
áká-kede toia érem kóká-r-len lirngá-bédig wai dò érem-tága
(Name of tribe) of jungle inside (interior) going on indeed I jungle-dwellers
at-ábabá ig-bédigre. meda láke aña káto mat-dáru tek at-ábabá.
numerous see-did. We consider-do that there us-all than numerous.
érém-len dilu-ria-tek chàuga-lábāngu l’ilal tek tìnga-bá béringa. wai
Jungle in everywhere ancestors (post-diluvial) time since paths good. Indeed
dól áchítik áká-bíá l’árdáru ig-bédigre, akat-bíra-báyga ká-wáá-ráäl len yabá.
I now (name of tribe) all seen-have, inhabitants now-a-days few.
med’árdáru áká-bójig-yád öl-bédig áká-kó lé toia ekára u-daíke, ónl;
We all (name of tribe) and (name of tribe) of customs know-do, their
ekára makat.- pára; ét-tek bédig mákúl-jáuwi naikn
customs our similar; them-among also as of the áká-jáwai tribe like
ártyo öl-bédig érem-tága- káto bédig érem-tága ògar
coast-people as well as jungle-dwellers, there also jungle-dwellers moons
jíbaba din len òko-járánga bùdüké, ékán ékán báraij len bédig
several heart-of-jungle in habitually dwell-do, own own village in also
ár-tí-tégíké. áká-bójig-yád toia din kétia l’elârre káto
remain-do. (Name of tribe) of jungle-interior small because-of there
érem-tága yabá.
jungle-people few.

Free Translation.

I belong to the inland section of the áká-jáwai tribe (see Map, I.A., 1919, facing p. 24).
The name of my village is tólo-bóicho. It is far from the sea. If one were to start for the coast at daybreak one might perhaps by walking all day reach it in the evening.

We all live for several months at a time in our own villages, and then we visit the coast people for a dance. On such occasions it is customary to take us articles for barter, such as:—pork, red pigment mixed with pig’s fat, wooden-headed arrows, baskets, reticules, hand-nets, ornamental netting, white clay for personal adornment, homes, sleeping-mats, leaf-screens, etc.

On our arrival we first, according to custom, sing and dance, after which we barter all our things, and then some of us accompany parties of coastmen in their canoes in order to witness their skill in the use of the harpoon, we meanwhile squatting in the bottom of the canoes. The rest of our party join their coast-friends at pig-hunting.

After a few days we pack up all the articles we have received in exchange from the coast people, such as iron-headed pig-arrows, scrap-iron, knife-blades, adzes, glass-bottles and red-pigments mixed with turtle-fat, turtle-flesh, Nautilus shells, Pinna shells, Dentalium octogonum shells, Hemicardium unedo shells, etc., and then taking leave we return to our village.
APPENDIX V.—contd.

Just as the coast-people by shooting and netting fish, by harpooning turtles and hunting pigs along the coast and by other means experience no difficulty in regard to food, so also do we who live in the jungle find plenty to eat in every season.

All who live in the jungle remain in their villages during the rainy season. We go our rounds of visits only during the fruit-season when there is no rain. It is then we go to see our kinsfolk at a distance. After an absence of a month or so we return. We again leave our homes towards the close of the dry-season in order to collect and bury jack-fruit seeds (Artocarpus chaplasha) for subsequent consumption. In about a month we return to our homes.

In our tribe those living in the heart of the jungles are more numerous than those living on the coast. tolo-bòicho is larger than bârlâkâ-bâli, but there are several villages in our jungle larger than tolo-bòicho. Our huts are also larger than those of the people on the coast, and last several years without renewal.

During the whole year we find plenty of food near our villages. We find it sufficient to go only now and then to get food. We frequently spend our time in dancing and singing.

When any death occurs in our villages we all migrate to some vacant camping-ground, where we provide ourselves with temporary huts, in which we live according to custom for a few months; after which we recover the bones of the deceased, and return to tolo-bòicho in order to perform the prescribed "tear-shedding" dance. Only under such circumstances is an established village vacated entirely for a certain time.

Women pass the night away from homes only when they accompany us (men) in the fruit-season for the purpose of paying our (annual) visits to our friends; otherwise, they, like the old people and young children, always remain in their own villages.

When engaged in a pig-hunting expedition during the rains, we men often spend two or more days away from our homes.

As we who live in the jungle, unlike the coast-dwellers, are not in the habit of migrating from one camping-ground to another, we deposit all our rubbish and refuse-matter at a distance from our villages, so that we are not troubled with offensive odours.

There are a few permanent villages among the coast-people, where some of the inmates usually dwell continuously for many months, while the rest of the community are constantly shifting their quarters.

There are large kitchen-middens near our villages as well as those of the permanent coast-dwellers. In the vicinity of the coast the jungle is denser than in the interior.

I have visited the interior of the akâ-kede territory, where I observed that there were a considerable number of people. We believe that they are more numerous than ourselves. We have had good jungle paths from remote times. I have now seen all the members of the South Andaman tribe; their number is small.

We are acquainted with the habits and customs of the akâ-bòjig-yâb and akâ-kôt tribes; they resemble ours. As with us so among them there are both coast-dwellers and jungle-dwellers. There also the latter are in the habit of living for months together in the heart of the jungle, and remaining each one at his own village. As only a small portion of the akâ-bòjig-yâb territory is any distance from the sea there are but few jungle-dwellers in that tribe.
A "chang-törga" (see Hut p. 74) with Andamanese, showing (a) attitude when sleeping, (b) sharpening arrow-head, and (c) greeting after long separation. (See Weep).
**APPENDIX VI.**

COMPARATIVE LIST OF WORDS IN CERTAIN ANDAMAN DIALECTS AS.Recorded in 1876-79. Words indicating various organs and portions of the human body.

<table>
<thead>
<tr>
<th></th>
<th>ăkă-bēn-</th>
<th>ăkă-balawa-</th>
<th>ăkă-bōjing-yăb-</th>
<th>ăkă-jūwai-</th>
<th>ăkă-kōl-</th>
<th>ăkă-yēre-</th>
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<td>ēb-āpa-chāu</td>
<td>ab-kōchā</td>
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<td>ōng-pōt-tal</td>
<td>ōng-tōgar-</td>
<td>ōng-tōgar-</td>
<td>ūgar(che)</td>
<td>ūng-brönō</td>
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<td>īg-ūd</td>
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<td>īr-ūt-</td>
<td>īl(che)</td>
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<td>īg-ūkōp-</td>
<td>īg-ūkōp</td>
<td>īr-pōla</td>
<td>īr-pōla</td>
<td>pūlak(che)</td>
<td>īr-būla</td>
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<td>ab-ūkōp-dōma</td>
<td>ab-pūla-thōma</td>
<td>ab-pūla-thōma</td>
<td>pūlak-tōma (che)</td>
<td>ūng-bōla-thōmo</td>
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<td>īg-ūwarab</td>
<td>īr-kūrūpi-</td>
<td>īr-kūrūpi-</td>
<td>krūpi(che)</td>
<td>krūpi-tāma (che)</td>
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<td>ab-ūwarab-dōma</td>
<td>ab kūrūpi-thōma</td>
<td>ab kūrūpi-thōma</td>
<td>krūpi-tāma (che)</td>
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<td>arm, biceps of</td>
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<td>īg-gōrka</td>
<td>īr-kūra</td>
<td>īr-kūra</td>
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<td>ab-kūnkan</td>
<td>ab-kūran</td>
<td>ab-kūran</td>
<td>ab-kūran(che) ūng-pōng</td>
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<td>ab-ūgūrur</td>
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<td>ab-ūlār</td>
<td>kūlar(che)</td>
<td>īt-bā</td>
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<td>ăkă-ēkib-pi̇j-</td>
<td>ăkă-ēkib-pi̇j-</td>
<td>ăkă-ēkib-pi̇j-</td>
<td>ăkă-ēkib-pi̇j-</td>
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<td>beard (chin-hair)</td>
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<td>ăkă-ādāl-pi̇j-</td>
<td>ăkă-ādāl-pi̇j-</td>
<td>ăkă-ādāl-pi̇j-</td>
<td>ăkă-ādāl-pi̇j-</td>
<td>ăkă-ādāl-pi̇j-</td>
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<td>ār-ālā-lōo-ēr</td>
<td>ār-čhāle-n'ya-ttwā</td>
<td>ār-čhāle-n'ya-ttwā</td>
<td>ār-čhāle-n'ya-ttwā</td>
<td>ār-čhāle-n'ya-ttwā</td>
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<td>ōng-tei</td>
<td>ōng-tēwa</td>
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<td>bone (if of leg)</td>
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<td>ār-tō-</td>
<td>rā-tō-</td>
<td>rā-tō-</td>
<td>rā-tō- (che)</td>
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<td>bowels (intestines)</td>
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<td>ab-jiōdo</td>
<td>ab-čhūla-</td>
<td>ab-čhūla</td>
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<td>ūt-mūn-</td>
<td>ūt-mūn-</td>
<td>ūt-mūn-</td>
<td>ūt-mūn- (che)</td>
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*As it is found that the material available for Appendix VI would, if incorporated in its entirety in this place, not only entail delay in preparation—consisting as it does of notes written more than 40 years ago—but also increase to an unreasonable extent the space occupied by the appendices, it is considered desirable to furnish here only of the many sections or parts pertaining thereto, reserving the remaining comparative tables for subsequent consideration. They relate to the following subjects:—Terms indicating degrees of relationship; Articles made and used by the Andamanese; Their various occupations; Living objects known to them; Miscellaneous natural objects; Vocabulary of words in common use; Tables of pronominal forms; Tables illustrating pronominal declension and the conjugation of verbs.*
<p>| — | ákå-béla- | ákå-balawa- | ákå-bójig-yōb- | ákå-júta- | ákå-kōl- | ákå-yére- |
|—|——|——|——|——|——|——|
| breast (mamma) | ig-kám- | ig-kōm | t-kōm- | t-kōma | kam (che) | |
| breast, nipple of | ig-kám-l-okt-chéla- | ig-kōm-l-ōt-chéktōa | t-kōm-l-ōtō- | t-kōma-l-ōta- | kam-to-pāt (che) | |
| buttocks | ar-dama- | ar-dōma | ar-thōma- | rā-thōma | tōma (che) | era-thōma |
| calf of leg | ab-chál-ta-dama- | ab-chōáltō- | ab-chōltō- | ab-thōma- | chār-thōma (che) | |
| cheek | ig-āb- | ig-ko-ōrmo | lā-kāb- | lā-kāp | kāp (che) | ir-nōko |
| chest | ét-chālma- | ét-chōalain | ét-sā-chālōm | ét-sā-chālōm | ét-sā-pāk (che) | ét-būrongo |
| chin | ákā-ādāl- | ákā-ārēka | ákā-trēya | ákā-trēya | ēr-gā (che) | ēr-īya |
| coccyx | ar-gūd-win- | bar-gūdain | ar-gūdin | rā-pōtal | gūdin (che) | |
| collar-bone | ákā-gōdlā- | ákā-gōdλa | ákō-gūda | ákō-kūtal | kūtal (che) | |
| ear | ig-pāku | ig-pāku | ir-bō | ir-bōka | bōka (che) | ir-bō |
| eye | ig(or t)-dal- | ig-dōal | ir-kōdak-l-ōt-tōj | ir-kōdak-l-ōta-pāj | lādik (che) | ir-ūlu |
| , -brow | ig-pānu- | ig-pānu | ir-bēng | ir-bēa-kain | bēa-kān (che) | ir-ūl-ō-bē |
| , -lash | ig(or t)-dal- | ig-dōal-pit | ir-kōdak-l-ōta-pāj | ir-tōl-l-ōta-pāj | kādik-pā (che) | ir-ūl-tō-bē |
| , -lid | ig(or t)-dal- | ig-dōal-kāit | ir-kōdak-l-ōta-kāit | ir-tōl-l-ōta-kāit | kādik-kāit (che) | |
| face | ig-māgu- | ig-māgu | ir-mika | ir-mīka | mīka (che) | ir-mīko |
| finger | ōng-kōro- | ōng-yūkur | ōng-nōchāp | ōng-nōchāp | nōchāp-mīki | |
| , middle | ōng-kōro-māgu-chāl- | ōng-yūkur | ōng-mīl | ōng-mīl | nōchāp-mīki | |
| , little | ōng-itī-pīl- | ōng-yūkur | ōng-nōchāp | ōng-nōchāp | nīchāp-mīki | |
| foot | ōng-pāg- | ōng-pōg | ōng-pōg | ōng-tōk | tōk (che) | ōng-mā-tō |
| foot, sole of | ōng-ēlma- | ōng-ēlma- | ōng-ēlma- | ōng-ēlma- | ēl-ēlma (che) | ōng-kōtra |
| forehead | ōt-māgu- | ōt-māgu | ōtā-mīka | ōtā-mīka | ōtā-mīka (che) | ir-mīko |
| gall-bladder | ab-nēma- | ab-tōkār | ab-tōkār | ab-tākām | ēkām (che) | |
| gullet | ákā-dēlta- | ákā-gōrgam | ákō-tōta | ákō-tōta | kōlā (che) | |
| hair (of head) | (ōt)-pāj | (ōt)-pāj | (ōt)-pāj | (ōt)-pāj | (ōt)-pāj (che) | (ēr)-bē |
| hand | ōng-kōro- | ōng-kōro- | ōng-kōro- | ōng-kōro- | ōng-kōro (che) | |
| head | ōt-chēta- | ōt-chēkōn | ōtā-tō | ōtā-tō | ir-ō-tō (che) | ir-chō |
| heart (seat of affections, etc.) | ōt-kūg- | ōt-kūg | ōtā-pō | ōtā-pō | ōtā-pō (che) | ir-chār |</p>
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<th></th>
<th>áksi-bëa-</th>
<th>ákâ-balawa-</th>
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<th>ákâ-jëwai-</th>
<th>ákâ-kôl-</th>
<th>ákâ-yëre-</th>
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<td>òta-kô-pôna (che)</td>
<td>òta-pôk-tô</td>
<td>òta-kô-pôna (che)</td>
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<td>òng-kidgo</td>
<td>òng-kêtel</td>
<td>òng kâtel</td>
<td>kêtêl(che)</td>
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<td>bar-chôro</td>
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<td>ò-ëtib-tô</td>
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<td>ò-û-</td>
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<td>ab-baïcha-</td>
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<td>o-ëka-pông</td>
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<td>(ab)-yûlûng</td>
<td>(ab)-yûlûng</td>
<td>(a)-jûlûng</td>
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<td>ò-ûlêrûya</td>
<td>oûka-tûrûya</td>
<td>òûka-tûrûya(che)</td>
<td>ëûra(che)</td>
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<td>öng-kûlûm</td>
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<td>oûka-tûp</td>
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<td>òab-chôlûtô(che)</td>
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<td>ńăben-</td>
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<td>side</td>
<td>áká-chágá-</td>
<td>ńōka-chágo</td>
<td>ó-chóka-</td>
<td>ńō-ńka-cháka</td>
<td>chák(a)che</td>
<td></td>
</tr>
<tr>
<td>skin (of body)</td>
<td>(ab)-ńźį́</td>
<td>ńōb-kait</td>
<td>ab-kait</td>
<td>ńā-kait</td>
<td>kait(che)</td>
<td></td>
</tr>
<tr>
<td>spine</td>
<td>ab-gōrōb-</td>
<td>ńōb-chōanoma</td>
<td>ab-kúrāb-</td>
<td>ńā-kúrup</td>
<td>kúrup(che)</td>
<td>ńm-rap</td>
</tr>
<tr>
<td>spinal-marrow (see marrow)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>spleen</td>
<td>ab-pílma-</td>
<td>ńāb-pílmo</td>
<td>ab-püren-</td>
<td>ńā-püren</td>
<td>püren(che)</td>
<td></td>
</tr>
<tr>
<td>stomach</td>
<td>ab-ńźptla-</td>
<td>ńōb-kāptā</td>
<td>ab-kāptā</td>
<td>ńā-kāptō</td>
<td>kāptō(che)</td>
<td></td>
</tr>
<tr>
<td>supra-renal fat and omentum</td>
<td>(ab)-ńźgūma-</td>
<td>ńōb-gūmar</td>
<td>ab-ńkimar-</td>
<td>ńā-ńkimar</td>
<td>ńkimar(che)</td>
<td></td>
</tr>
<tr>
<td>sweat (of body)</td>
<td>ñg-ńźt-</td>
<td>ñg-ńźt</td>
<td>ñr-ńwēr-</td>
<td>ñr-ńwār</td>
<td>wār(che)</td>
<td></td>
</tr>
<tr>
<td>tear (of eye)</td>
<td>ñg-ńźmarr</td>
<td>ñg-ńźmarr</td>
<td>ñr-ńtāngā-</td>
<td>ñr-ńtāng</td>
<td>tāng(a)che</td>
<td></td>
</tr>
<tr>
<td>temple</td>
<td>ńār-ńtāla</td>
<td>ńār-ńtāla</td>
<td>ńr-ńtōtak</td>
<td>ńr-ńtōtak</td>
<td>ńtōt(che)</td>
<td></td>
</tr>
<tr>
<td>testicle</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>thigh</td>
<td>ab-ńźpāchā-</td>
<td>ńōb-ńpāchā</td>
<td>ab-ńbashā-</td>
<td>ńā-ńbashā</td>
<td>ńbash(a)che</td>
<td>ń-chō-thōmo</td>
</tr>
<tr>
<td>throat</td>
<td>ńakā-ńrōma-</td>
<td>ńōka-ńrō</td>
<td>ńō-ńnūrza-</td>
<td>ńō-ńnūrza-</td>
<td>ńnūrza(che)</td>
<td></td>
</tr>
<tr>
<td>throttle (windpipe)</td>
<td>ńakā-ńrōma-ńbā-</td>
<td>ńōka-ńrō-ńbā</td>
<td>ńō-ńnūrza-</td>
<td>ńō-ńnūrza-</td>
<td>ńnūrza-ńkāw(che)</td>
<td></td>
</tr>
<tr>
<td>thumb</td>
<td>ñng-ńōr-ńkāw-</td>
<td>ñng-ńōr-ńkāw</td>
<td>ñō-ńńcāpy-</td>
<td>ñō-ńńcāpy-</td>
<td>ñńcāpy(che)</td>
<td></td>
</tr>
<tr>
<td>toe</td>
<td>ñng-ńpāg-</td>
<td></td>
<td>ñng-ńpāg-</td>
<td>ñng-ńpāg-</td>
<td>ñpāg(che)</td>
<td></td>
</tr>
<tr>
<td>toe, large</td>
<td>ñng-ńtūchā-</td>
<td>ñng-ńtūchā</td>
<td>ñng-ńrēpa-</td>
<td>ñng-ńrēpa-</td>
<td>ñrēpa(che)</td>
<td></td>
</tr>
<tr>
<td>toe, middle</td>
<td>ñng-ńrōkōma-</td>
<td></td>
<td>ñng-ńrōkōma-</td>
<td>ñng-ńrōkōma-</td>
<td>ñrōkōma(che)</td>
<td></td>
</tr>
<tr>
<td>toe, small</td>
<td>ñng-ńlim-</td>
<td>ñng-ńlim-</td>
<td>ñng-ńrēpa-</td>
<td>ñng-ńrēpa-</td>
<td>ñrēpa(che)</td>
<td></td>
</tr>
<tr>
<td>tongue</td>
<td>ńakā-ńtōl-</td>
<td>ńōka-ńtōl</td>
<td>ńō-ńnātal-</td>
<td>ńō-ńnātal</td>
<td>ńnātal(che)</td>
<td>ńkā-ńtōl</td>
</tr>
<tr>
<td>tooth</td>
<td>ñg-ńtūg-</td>
<td>ñg-ńtūg-</td>
<td>ñt-ńpēla-</td>
<td>ñt-ńpēla-</td>
<td>ñpēl(che)</td>
<td>ńr-ńpēl</td>
</tr>
<tr>
<td>urine</td>
<td>ñr-ńńkvip-</td>
<td>ñr-ńńkvip</td>
<td>ñr-ńńkvip-</td>
<td>ñr-ńńkvip-</td>
<td>ñńkvip(che)</td>
<td>ńāńkvip</td>
</tr>
<tr>
<td>uvula</td>
<td>ńakā-ńčińmo-</td>
<td>ńōka-ńčińmo</td>
<td>ńō-ńńkān-</td>
<td>ńō-ńńkān-</td>
<td>ńńkān(che)</td>
<td></td>
</tr>
<tr>
<td>waist</td>
<td>ńōtō-ńkīnab-</td>
<td>ñōtō-ńkīnab</td>
<td>ñōtō-ńkādāng-</td>
<td>ñōtō-ńkādāng-</td>
<td>ñkādāng(che)</td>
<td></td>
</tr>
<tr>
<td>whiskers</td>
<td>ñg-ńń-ńpīj-</td>
<td>ñg-ńń-ńpīj-</td>
<td>ñr-ńkāb (ńlār)</td>
<td>ñr-ńkāb (ńlār)</td>
<td>ñkāb-paj(che)</td>
<td>ńr-ńnōkō-ńbē</td>
</tr>
<tr>
<td>windpipe (see throttle)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>wrist</td>
<td>ñng-ńtōgo-</td>
<td>ñng-ńtōgo-</td>
<td>ñng-ńtō-</td>
<td>ñng-ńtō-</td>
<td>ñtō(che)</td>
<td>ñng-ńtō</td>
</tr>
</tbody>
</table>
Types at Port Blair "Home". (cir. 1883).
### APPENDIX VII.

**LIST OF TERMS APPLIED TO MALES AND FEMALES FROM BIRTH TO OLD AGE IN ORDER TO INDICATE THEIR AGE, CONDITION, ETC.**

#### Males.

- **During the first year** | **ab-dereka**
- **" second year** | **ab-ketia**
- **" next year or two.** | **ab-doga**

From about four till about ten years of age:

- **á-walaganya**
- **or á-walagare**
- **áká-kádaka**
- **or abitia-ba**
- **(lit. child-not)**
- **áká-kádaka-doga**

The term **ab-lápanaga-(long)** is applied to a boy who is tall for his age.

Until the commencement of the probationary fast, which merely entails abstention from certain favorite articles of food, and again for some months after its termination, he is styled **"bötiga-"**.

During his novitiate he is styled **"áká-yáb"** [i.e. **"(certain) food-abstainer"**] or **"áká-yába"** [i.e. **"(certain) food-not"**].

- **During the next year or two.**
- **From about twelve till attaining puberty (the usual "fasting" period).**
- **See fast.**

After termination of his novitiate (during first few weeks).

From then till he becomes a father, or is still in his early prime.

- **Bachelor**
- **Single whether bachelor** or widow

Adult, married or single, **lit. man.**

Bridegroom (before the ceremony).

Ditto (after the ceremony and for a few days after).

Husband (newly married).

Ditto (after a few months).

Newly-married (during first few months only).

Married (while still without a child).

Married (having had a child).

Married more than once (not applied during widowhood).

Widower

Old

White-haired

- **ab-jang'gi; ab-chóroga**
- **ab-töl**

(†) Signifies child.  (b) In reference to the testes.  (c) Their jungle-bed of leaves is called **täg**.
### APPENDIX VII—contd.

#### Females.

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>During the first year</td>
<td>ab-dëreka-(a)</td>
</tr>
<tr>
<td>Ditto second year</td>
<td>ab-kità-(a)</td>
</tr>
<tr>
<td>Ditto next year or two</td>
<td>ab-döga-(a)</td>
</tr>
<tr>
<td>From about four till</td>
<td>á-va-laganga-(a)</td>
</tr>
<tr>
<td>about ten years of age</td>
<td>á-va-lagare.</td>
</tr>
<tr>
<td>During the next year or</td>
<td>ár-yöngi.</td>
</tr>
<tr>
<td>two.</td>
<td></td>
</tr>
<tr>
<td>From about twelve till</td>
<td>ár-yöngi-poi.</td>
</tr>
<tr>
<td>about sixteen years of age</td>
<td>ákà-gói-(a)</td>
</tr>
<tr>
<td>(her usual term of probation)</td>
<td></td>
</tr>
<tr>
<td>After termination of her</td>
<td></td>
</tr>
<tr>
<td>novitiate, for first few</td>
<td></td>
</tr>
<tr>
<td>weeks.</td>
<td></td>
</tr>
<tr>
<td>Spinster</td>
<td>ab-jadi-jög.</td>
</tr>
<tr>
<td>Adult (married or single)</td>
<td>á-pail.</td>
</tr>
<tr>
<td>lit. woman.</td>
<td></td>
</tr>
<tr>
<td>Bride (before the ceremony)</td>
<td>ab-dërebil-(a)</td>
</tr>
<tr>
<td>Bride (after the ceremony</td>
<td>ar-wëred-(a)</td>
</tr>
<tr>
<td>and for a few days.</td>
<td>örg-tüg-gói-(a)</td>
</tr>
<tr>
<td>Newly-married (during first</td>
<td>ún-játi-gói-(a)</td>
</tr>
<tr>
<td>few months.</td>
<td></td>
</tr>
<tr>
<td>Wife (newly-married)</td>
<td>ik-yâ-te-(a)</td>
</tr>
<tr>
<td>Wife (after some months)</td>
<td>ab-pail</td>
</tr>
<tr>
<td>Married (while still</td>
<td>örg-tüg-(a)</td>
</tr>
<tr>
<td>without a child)</td>
<td></td>
</tr>
<tr>
<td>Ditto (or with no surviving</td>
<td>ab-tüga</td>
</tr>
<tr>
<td>child)</td>
<td></td>
</tr>
<tr>
<td>Ditto (after becoming a</td>
<td>ab-chânre</td>
</tr>
<tr>
<td>mother)</td>
<td></td>
</tr>
<tr>
<td>Ditto more than once</td>
<td>lar-wâki-(a)</td>
</tr>
<tr>
<td>Widow</td>
<td>chán-arléba</td>
</tr>
<tr>
<td>Old</td>
<td>ab-jang’gi-(a); ab-choroga-(a)</td>
</tr>
<tr>
<td>White-haired</td>
<td>ab-töö-(a)</td>
</tr>
<tr>
<td>Twins (whether of the same</td>
<td>ab-dëdäinga</td>
</tr>
<tr>
<td>sex or not)</td>
<td></td>
</tr>
</tbody>
</table>

The term ákà-tang-(tree) is applied to a girl who is tall for her age.

As in the case of males both before and after the probationary period she is a bòïga-, i.e., not restricted as to diet.

During her novitiate she is also styled ákà-yab- or ákà-yaba-. As soon as she attains maturity she is called ún (or ákà)-lëwi- and then receives her “flower” name (see App. IX), after which for a year or more she is ab-jadi-jög-gói-

Applied to young persons only.

While enceinte she is called píj-jabag.

During the first few months after the death of her child she is addressed and referred to as chána-okto-tëngä.

See madam and mother.

Not applied during widowhood.

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(a) In those cases in which the term is common to both sexes and ambiguity would otherwise exist the word pail-(female) is added when that sex is referred to; e.g., örg-tüg-pail; ab-töö-pail.

(b) Signifies the genitals of a female.

(c) A child.
Plate X.

**Fig. 1.** Native of Little Andaman shooting fish

**Fig. 2.** Loyal and influential Chief died during epidemic of measles, 1897.

**Fig. 3.** Carrying skull of husband as memento.
# APPENDIX VIII.

## TERMS INDICATING VARIOUS DEGREES OF RELATIONSHIP.

<table>
<thead>
<tr>
<th>Relationship</th>
<th>Andaman Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>My father (male or female speaking)</td>
<td>d’ab-maiola ; d’ab-chābil; d’ar-ōdinga.</td>
</tr>
<tr>
<td>My step-father (ditto)</td>
<td>d’ab-chābil.</td>
</tr>
</tbody>
</table>
| My mother (ditto)                                                            | \{ d’ab-chānola; d’ab-tinga; d’ab-wējinga;  
|                                                                              |  d’ab-wējeriŋa.  |
| My step-mother (ditto)                                                       | d’ab-chānola.    |
| My son (if under 3 years of age, either parent speaking)                    | d’ar-ōdire.      |
| My son (if over 3 years of age), father speaking                            | d’ar-ōdi-yāte.  |
| My son (if over 3 years of age), mother speaking                            | \{ d’ab-ēti; d’ab-ēti-yāte; d’ab-wējire;  
|                                                                              |  d’ab-wēji-yāte; d’ab-wējeri; d’ab-ūjērī-yāte.  |
| My daughter (if under 3 years of age, either parent speaking)               | d’ia kāta.      |
| My daughter (if over 3 years of age, either parent speaking)                | d’ar-ōdire (or d’ar-ōdi-yāte)-pail-. |
| My daughter (if over 3 years of age, father speaking)                       | \{ d’ab-ēti (or d’ab-ēti-yāte)-pail-.  
|                                                                              |  d’ab-wējire (or d’ab-wēji-yāte)-pail-.  
|                                                                              |  d’ab-wējeri (or d’ab-wējeri-yāte)-pail-.  |
| My grandson (either grand-parent speaking)                                   | d’ia bālola [for grand-daughter “pail” is added]. |
| My brother’s (or sister’s) grandson (m. or fem. speaking)                   | \{ ad entōbare (or ad entōbanga).  
|                                                                              |  ad entōkare (or ad entōkanga).  |
| My elder brother (m. or fem. speaking)                                      | \{ am ettōbare (or am ettōbanga);  
|                                                                              |  am ettōkare (or am ettōkanga-)  |
| My elder brothers (m. or fem. speaking)                                     | [for elder sister (or sisters) “pail” is added]. |
| My younger brother (m. or fem. speaking)                                    | \{ d’ar-dōatinga; d’ar-ōjinga;  
|                                                                              |  d’ar-wējeriŋa; d’akā-kām-.  |
| My younger brothers (m. or fem. speaking)                                   | \{ m’arat-dōatinga; m’akat-kām- etc.  
<p>|                                                                              | [for younger sister (or sisters) “pail” is added].  |
| My uncle, whether my father’s (or mother’s) elder or younger brother, or aunt’s husband; |                       |
| My husband’s (or wife’s) grand-father;                                     | d’ia maia.       |
| My husband’s (or wife’s) sister’s husband (if elder),                       | d’ia chānola.    |
| My aunt, whether my father’s (or mother’s) elder or younger sister, or uncle’s wife; |                       |
| My grand-mother or grand-aunt;                                              |                       |
| My husband’s (or wife’s) grand-mother;                                      |                       |
| My husband’s sister (if senior and a mother);                               |                       |
| My elder brother’s wife (if a mother).                                      |                       |</p>
<table>
<thead>
<tr>
<th>Relation</th>
<th>Tulu</th>
</tr>
</thead>
<tbody>
<tr>
<td>My grand-father or grand-uncle (m. or fem. speaking).</td>
<td><code>dia maiola</code></td>
</tr>
<tr>
<td>My elder sister's husband (m. or fem. speaking).</td>
<td>{recently married) <code>ad ik-yâte</code>-</td>
</tr>
<tr>
<td>My husband</td>
<td>{after a few weeks or months) <code>d'ab-bûla</code>-</td>
</tr>
<tr>
<td>My wife</td>
<td>{recently married) <code>dai ik-yâte</code>-</td>
</tr>
<tr>
<td>My husband's (or wife's) father or mother.</td>
<td>{after a few weeks or months) <code>d'ab-pail</code>-</td>
</tr>
<tr>
<td>My brother (if older).</td>
<td><code>dia mâmola</code></td>
</tr>
<tr>
<td>My brother-in-law (if older).</td>
<td><code>dia mâma</code></td>
</tr>
<tr>
<td>My sister (if older and a mother).</td>
<td><code>dia òtin</code>-(if not a mother her name would be used).</td>
</tr>
<tr>
<td>My sister's husband (if of equal standing).</td>
<td><code>dia òtin ya</code>.</td>
</tr>
<tr>
<td>My brother (if of equal standing).</td>
<td><code>d'akà-bû-bûla</code></td>
</tr>
<tr>
<td>My daughter-in-law (m. or fem. speaking).</td>
<td><code>d'akà-bû-pail</code></td>
</tr>
<tr>
<td>My son-in-law (ditto).</td>
<td><code>d'ab-mai-öl-chânta</code></td>
</tr>
<tr>
<td>My younger sister's husband (m. or fem. speaking).</td>
<td><code>d'ab-chân-öl-chânta</code></td>
</tr>
<tr>
<td>My husband's brother (if younger).</td>
<td><code>d'ab-maiol-chânéol</code></td>
</tr>
<tr>
<td>My younger brother's wife (m. or fem. speaking).</td>
<td><code>d'öl-chânta</code></td>
</tr>
<tr>
<td>My foster-father (ditto).</td>
<td><code>d'öl-chânta-pail</code></td>
</tr>
<tr>
<td>My foster-mother (ditto).</td>
<td><code>d'eb-adenire</code></td>
</tr>
<tr>
<td>My parents (ditto).</td>
<td><code>d'eb-adenire-pail</code></td>
</tr>
<tr>
<td>My adopted son (ditto).</td>
<td><code>d'ar-bû</code></td>
</tr>
<tr>
<td>My adopted daughter (ditto).</td>
<td><code>d'ar-bû-pail</code></td>
</tr>
<tr>
<td>My step-son (ditto).</td>
<td><code>d'ar-bû-l'ai-ik-yâte</code></td>
</tr>
<tr>
<td>My step-daughter (ditto).</td>
<td><code>d'ar-bû-l'â-ik-yâte</code></td>
</tr>
<tr>
<td>My nephew (brother's or sister's son) (m. or fem. speaking).</td>
<td></td>
</tr>
<tr>
<td>My half-brother's (or half-sister's) son (m. or fem. speaking).</td>
<td></td>
</tr>
<tr>
<td>My first cousin's son (ditto).</td>
<td></td>
</tr>
<tr>
<td>My niece (brother's or sister's daughter) (m. or fem. speaking).</td>
<td></td>
</tr>
<tr>
<td>My half-brother's (or half-sister's) daughter (m. or fem. speaking).</td>
<td></td>
</tr>
<tr>
<td>My first cousin's daughter (m. or fem. speaking).</td>
<td></td>
</tr>
<tr>
<td>My nephew's wife (m. or fem. speaking)</td>
<td></td>
</tr>
<tr>
<td>My first cousin's daughter-in-law (m. or fem. speaking).</td>
<td></td>
</tr>
<tr>
<td>My niece's husband (ditto).</td>
<td></td>
</tr>
<tr>
<td>My first cousin's son-in-law (m. or fem. speaking).</td>
<td></td>
</tr>
<tr>
<td>My first cousin's son-in-law (m. or fem. speaking).</td>
<td></td>
</tr>
<tr>
<td>My first cousin's son-in-law (m. or fem. speaking).</td>
<td></td>
</tr>
<tr>
<td>Relationship</td>
<td>Andaman Language</td>
</tr>
<tr>
<td>------------------------------------------------------------------------------</td>
<td>----------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>My male first cousin (if older) (m. or fem. speaking).</td>
<td>d’ar-cháb-il-entóbare.</td>
</tr>
<tr>
<td>My elder half-brother (whether uterine or consanguine) (ditto).</td>
<td></td>
</tr>
<tr>
<td>My male first-cousin (if younger) (ditto).</td>
<td>d’ar-dóatinga-.</td>
</tr>
<tr>
<td>My younger half-brother (if uterine) (ditto).</td>
<td>d’ákà-kám-.</td>
</tr>
<tr>
<td>My &quot;&quot;, (if consanguine) (ditto).</td>
<td>d’ar-dóatinga; d’ar-wéjinga-.</td>
</tr>
<tr>
<td>My first-cousin’s wife (if older) (ditto).</td>
<td></td>
</tr>
<tr>
<td>My elder half-brother’s wife (whether uterine or consanguine) (ditto).</td>
<td>d’ar-chábil-entóbare-l’ai-ik-yáte-.</td>
</tr>
<tr>
<td>My first-cousin’s wife (if younger) (ditto).</td>
<td>d’ar-dóatinga-l’ai-ik-yáte-.</td>
</tr>
<tr>
<td>My younger (uterine) half-brother’s wife (ditto).</td>
<td>d’ákà-kám-l’ai-ik-yáte-.</td>
</tr>
<tr>
<td>My younger (consanguine) ditto (ditto).</td>
<td>d’ar-dóatinga (or d’ar-wéjinga)-l’ai-ik-yáte-.</td>
</tr>
<tr>
<td>My female first cousin (if older) (ditto).</td>
<td>dia chánol-dentóba-yáte-.</td>
</tr>
<tr>
<td>My elder half-sister (whether uterine or consanguine) (ditto).</td>
<td></td>
</tr>
<tr>
<td>My female first cousin (if younger) (ditto).</td>
<td>d’ar-dóatinga-pail-.</td>
</tr>
<tr>
<td>My younger half-sister (if uterine) (ditto).</td>
<td>d’ákà-kám-pail-.</td>
</tr>
<tr>
<td>My &quot;&quot;, (if consanguine) (ditto).</td>
<td>d’ar-dóatinga-pail-.</td>
</tr>
<tr>
<td>My first-cousin’s husband (if older) (ditto).</td>
<td>d’ar-dóatinga-pail-.</td>
</tr>
<tr>
<td>My elder half-sister’s husband (whether uterine or consanguine) (ditto).</td>
<td>dia chánol-dentóba-yáte-l’ai-ik-yáte-.</td>
</tr>
<tr>
<td>My first cousin’s husband (if younger) (ditto).</td>
<td>d’ar-dóatinga-pail-l’ai-ik-yáte-.</td>
</tr>
<tr>
<td>My younger (uterine) half-sister’s husband (ditto).</td>
<td>d’ákà-kám-pail-l’ai-ik-yáte-.</td>
</tr>
<tr>
<td>My younger (consanguine) ditto (ditto).</td>
<td>d’ar-dóatinga (or d’ar-wéjinga)-pail-l’ai-ik-yáte-.</td>
</tr>
<tr>
<td>The relationship subsisting between a married couple’s parents.</td>
<td>dákà-ya-kát.</td>
</tr>
</tbody>
</table>
APPENDIX IX.

LIST OF PROPER NAMES, TOGETHER WITH A LIST OF THE "FLOWER" NAMES BORNE BY YOUNG WOMEN DURING MAIDENHOOD AND EARLY MARRIED LIFE, AND A LIST OF THE VARIOUS SEASONS.

<table>
<thead>
<tr>
<th>Proper names (common to both sexes).</th>
<th>&quot;Flower&quot; name.¹</th>
<th>Name of tree (or insect) in season.²</th>
<th>Names of the various minor seasons.</th>
<th>Names of the principal seasons.</th>
</tr>
</thead>
<tbody>
<tr>
<td>balla</td>
<td>kātiola</td>
<td>ḍēlipa [lekera-]</td>
<td>ḍēkera-ūdā-</td>
<td>pāpar ⁴</td>
</tr>
<tr>
<td>bērebi</td>
<td>lipa</td>
<td>-mōda [pā-]</td>
<td>pā-ūdā-</td>
<td></td>
</tr>
<tr>
<td>bāa</td>
<td>lōkola</td>
<td>jōr-</td>
<td>jōr-ūdā-</td>
<td></td>
</tr>
<tr>
<td>bīlaa</td>
<td>lōra</td>
<td>āra</td>
<td>āra-ūdā</td>
<td></td>
</tr>
<tr>
<td>bihla</td>
<td>mēba</td>
<td>-jēga [jēga-]</td>
<td>jēgā-ūdā</td>
<td></td>
</tr>
<tr>
<td>birola</td>
<td>nēbola</td>
<td>-yēre [yēre-]</td>
<td>yēre-ūdā</td>
<td></td>
</tr>
<tr>
<td>bōra</td>
<td>ngōngala</td>
<td>-yēre [yēre-]</td>
<td>yēre-ūdā</td>
<td></td>
</tr>
<tr>
<td>būbula</td>
<td>niāli</td>
<td>ḍēlipa [lekera-]</td>
<td>ḍēkera-ūdā-</td>
<td>pāpar ⁴</td>
</tr>
<tr>
<td>būrla</td>
<td>pārida</td>
<td>-jēga [jēga-]</td>
<td>jēgā-ūdā</td>
<td></td>
</tr>
<tr>
<td>būrīga</td>
<td>pōtya</td>
<td>-yēre [yēre-]</td>
<td>yēre-ūdā</td>
<td></td>
</tr>
<tr>
<td>chēla</td>
<td>pēnālā</td>
<td>ḍēlipa [lekera-]</td>
<td>ḍēkera-ūdā-</td>
<td>pāpar ⁴</td>
</tr>
<tr>
<td>chōrīla</td>
<td>pīnga</td>
<td>ḍēripa [lekera-]</td>
<td>ḍēkera-ūdā-</td>
<td></td>
</tr>
<tr>
<td>dōra</td>
<td>rīla</td>
<td>ḍēripa [lekera-]</td>
<td>ḍēkera-ūdā-</td>
<td></td>
</tr>
<tr>
<td>gōlat</td>
<td>rīla</td>
<td>ḍēripa [lekera-]</td>
<td>ḍēkera-ūdā-</td>
<td></td>
</tr>
<tr>
<td>īra</td>
<td>tōlāl</td>
<td>ḍēripa [lekera-]</td>
<td>ḍēkera-ūdā-</td>
<td></td>
</tr>
<tr>
<td>irola</td>
<td>tāra</td>
<td>ḍēripa [lekera-]</td>
<td>ḍēkera-ūdā-</td>
<td></td>
</tr>
<tr>
<td>járo</td>
<td>wōi</td>
<td>ḍēripa [lekera-]</td>
<td>ḍēkera-ūdā-</td>
<td></td>
</tr>
<tr>
<td>jōpolā</td>
<td>woichola</td>
<td>ḍēripa [lekera-]</td>
<td>ḍēkera-ūdā-</td>
<td></td>
</tr>
<tr>
<td>kālā</td>
<td>wōloga</td>
<td>ḍēripa [lekera-]</td>
<td>ḍēkera-ūdā-</td>
<td></td>
</tr>
<tr>
<td>Ḳūtya</td>
<td>yēga</td>
<td>ḍēripa [lekera-]</td>
<td>ḍēkera-ūdā-</td>
<td></td>
</tr>
</tbody>
</table>

* The following remarks may serve to illustrate the use of these names:—When a woman is enuente she and her husband decide what name the child shall bear; as a compliment, they often select that of a relative, friend or chief. Supposing the name selected to be bīa, should the infant prove to be a boy, he is called Ma-bīa, or, if a girl, biā-kā (see App. VII, footnote b). These suffixes are applied only during the first two or three years, after which, until the period of puberty, the lad would be known as biā-dīdā, and the girl as biā-kā-kā, until she arrived at womanhood, when she is said to be sin (or ākā) dac- and receives a "flower" name, as a prefix to her proper, or birth, name. By this method it becomes known when their young women are marriageable. There being eighteen prescribed trees which blossom in succession throughout the year, the "flower" name bestowed in each case depends on which of these trees happens to be in season when the girl attains maturity. If, for instance, this should be about the end of August, when the chēlā (Ptreroecarpus dalbergoides) is in flower biā-phālā would become chēlā-bīa, and this compound name would be borne by her until she married and was a mother, when the "flower" name would give place to the term chēla (or chēna), answering to Madānī, which she retains unaltered for the rest of her life. If, however, she remain childless a woman has to pass some years of married life before being addressed as chēla. As it rarely, if ever, happens that in any of their small communities two young women are found bearing the same "flower" and birth names, the possibility of confusion arising in this respect is very remote.

Since no corresponding custom exists to regard to the other sex, nick-names are frequently given to young men in allusion to some personal peculiarity, as for example, bīa-phā (bīa-foot), he having big feet; bālā-jābā (bālā-snake), he having lost a hand from a snake-bite; tru-jābā (tru-entails), he having had a protuberant belly in his youth. These nick-names cling to the bearer through life, especially if they refer to some physical deject or deformity. [Further details on this subject will be found in the Journ. Roy. Anthrop. Inst. (1883), Vol. XII, pp. 127-9.]
APPENDIX IX—contd.

Explanatory Remarks.

1. Bestowed on girls on attaining maturity.
2. For the botanical names of trees, see App. XI.
3. \textit{wōb}—signifies "season."
4. The "pāpar." commences about the middle of November and terminates about the middle of February. It comprises the "cool season."
5. This embraces the Summer and Autumn of the year. Honey is abundant at the commencement of the season, during the course of which the principal fruit trees are in bearing. It lasts about three months, \textit{viz.}, till about the middle of May.
6. \textit{Lit.}, season of abundance.
7. This period is called \textit{lada-chāu} (dirt-body) owing to their practice of smearing their persons with the sap of a plant of the Alpinia sp. (called \textit{jinī}) when engaged in removing a honey-comb, swarming with bees, from a tree.
8. Is known as \textit{tāla-tōng-dērēka-} [\textit{lū}, (fruit)-tree leaflet] in allusion to the fresh foliage of Spring, and lasts about 3\frac{1}{2} months, \textit{i.e.}, till about the close of August, more than half "the rains."
9. Is known as \textit{gûmul-wōb} and lasts about 2\frac{1}{2} months, \textit{viz.}, till about the middle of November, and comprises the latter portion of the rainy season.
10. The \textit{bātu-} is a slug found in rotten logs of gurjon wood (see \textit{drain}. App. XI). It is wrapped in a leaf and cooked before it is eaten. Prior to this its tail is broken off and thrown away (hence \textit{tōpnga-}).
11. The \textit{ðiyum-} is the larva of the great capricorn beetle (\textit{Cerambyx heros}), and is found in newly-fallen logs, whence it is \textit{scoped out} (hence \textit{kōpnga-}), and then cooked and eaten.
12. This embraces the six months of the rainy season.
APPENDIX X.

TERMS INDICATING CERTAIN PERIODS OF THE DAY AND NIGHT, THE PHASES OF EACH LUNATION, VARIOUS TIDES, WINDS, CLOUDS, ETC.

Though the Andamanese are naturally content with a rough method of reckoning time-diurnal as well as nocturnal—the terms in use amply serve to meet all requirements. They are as follow:

- First appearance of dawn
- Between dawn and sunrise
- Sunrise
- From sunrise to about 7 a.m.
- Forenoon
  - rising sun
  - big sun
- Noon
- From noon till 3 p.m.
- Afternoon
  - from 3 p.m. till about 5 p.m.
- From 5 p.m. till sunset
- Sunset
- Twilight
- After dark till near midnight
- Midnight

Owing to their inability to count they have no means of denoting the number of lunations occurring during a solar year which, with them, consists of three main divisions, viz: pópar-, the cool season; yerea-bódo-, the hot season; and gúmul-, the rainy season. These again are sub-divided into twenty minor seasons (see App. IX), named for the most part after various trees which, flowering at successive periods, afford the necessary sources of supply to honey-bees.

The lunar periods recognised are:

- The waxing moon: ógar-la-waragana- (lit. "moon-growing").
- The waning moon: ógar-lár-ódowanga- (lit. "moon diminishing").

while the four phases of each lunation are indicated as follows:

- New moon: ógar-dereka-yabā- (lit. "moon-baby-small").
- First quarter: ógar-chánag- (lit. "moon-big").
- Full moon: ógar-chàu- (lit. "moon-body").
- Last quarter: ógar-kínav- (lit. "moon-thin").

That they, moreover, recognise the influence of this luminary upon the tides (kála-) is manifest from their terms denoting high and low tide at full-moon in the following list of recognised tidal phases:

- High-tide: kála-chánag-
- Low-tide: ér-lár-to-tépare
- High-tide at full-moon: ógar-kála-
APPENDIX X.—contd.

Low-tide at full-moon... ógar-pádi-
High-tide at new-moon... yēchār-kāla-
Low-tide at ditto... yēchār-pádi-
Ditto at day-break... tōya-1
Flood-tide (generic)...
lā (or kāla)-būnga-
Ditto at full- and new-moon (forenoon)... gūmul-kāla-2
Ditto ditto (afternoon)... tār-bōrong-kāla-3
Ditto between sunset and rising of waning moon... ākā-tīg-pāla-4
Ebb-tide (generic)...
elā (or kāla)-ērnga-
Ditto at full- and new-moon (forenoon)... gūmul-pādi-2
Ditto ditto (afternoon)... tār-bōrong-pādi-3
Neap-tide... nōro-

The four cardinal points of the compass are distinguished. The terms used are not derived from prevalent winds, but, in the cases of east and west, have reference to the sun; the word for the former (el-ār-mūgu-) signifying "appearing-face-place," and for the latter (tār-mūgu-) indicating "disappearing-face-place." The term for south (el-āglā-) is the "separate (distinct) place," while the meaning and derivation of that denoting north (el-ār-jana-5) remain doubtful.

The winds are distinguished as follows:—

N.E. wind... pāluga-tā; pāpar-tā.
S.W. wind... dēria-tā; gūmul-tā.
N.W. wind... chāl-āglāma.
S.E. wind... chīla-tā.

The second names of the first two refer to the seasons in which these winds are respectively prevalent (see App. IX). The reason assigned for the name of the N.E. wind ("God's wind") is that it blows from that region in which is situated the invisible legendary bridge (pīkla-ār-čhālāga-) which connects their world with paradise (see paradise).

They recognise three forms of clouds indicating them thus:—cumulus......tōvia-
stratus......āra-mūga-būnga- and nimbus......yām-li-diya.

Of the stars and constellations "Orion's belt" alone is found to bear a name (bēla-): this is due to the fact that they never venture out of sight of land, and experience no necessity for studying the bearing of the various planets at different seasons, or for distinguishing them by name. They, however, identify the "Milky-way," which they name īg-yālōwa-, and poetically describe as "the path used by the angels" (mōrowin-).

1 Occurs 3 or 4 days after new and full-moon and is a favorite time for collecting shell-fish.
2 Between 3 and 9 a.m.
3 Between 3 and 9 p.m.
4 Favorite time for turtle hunting.
5 "ār-jana" appears to occur in only one other word, viz., "tār-jana," see App. III.
### APPENDIX XI.*

**LIST OF SOME OF THE TREES AND PLANTS IN THE ANDAMAN JUNGLES.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>āonga- (a) 1</td>
<td>Dillenia pilosa</td>
<td>(Burm.) Kanyin ngi.</td>
</tr>
<tr>
<td>aĩna-</td>
<td>Dipterocarpus alatus.</td>
<td>(See App. XIII, item 66).</td>
</tr>
<tr>
<td>alaba-</td>
<td>Melochia velutina.</td>
<td></td>
</tr>
<tr>
<td>ām- (e)</td>
<td>Calamus, sp. No. 1.</td>
<td></td>
</tr>
<tr>
<td>āpara- (d)</td>
<td>Ptychosperma Kuhl.</td>
<td></td>
</tr>
<tr>
<td>āraja-</td>
<td></td>
<td>(Hindi) Palawa.</td>
</tr>
<tr>
<td>ārain- (m)</td>
<td>Dipterocarpus laevis</td>
<td>(Burm.) Bebia.</td>
</tr>
<tr>
<td>bada- (o)</td>
<td>Rhizophora conjugata</td>
<td>(Burm.) Kanyin byu Gurjon-oil tree.</td>
</tr>
<tr>
<td>badama-</td>
<td>Sometia tomentosa (?)</td>
<td>(Burm.) Byūma. (See App. XIII, item 1.)</td>
</tr>
<tr>
<td>badar- (a)</td>
<td>Terminalia procera</td>
<td></td>
</tr>
<tr>
<td>bāila- (b)</td>
<td>Sterculia (?) villosa</td>
<td></td>
</tr>
<tr>
<td>bālak-</td>
<td></td>
<td>(Burm.) Bambway byu.</td>
</tr>
<tr>
<td>bālya-</td>
<td></td>
<td>(Burm.) Sabu-bani.</td>
</tr>
<tr>
<td>bārata- (c)</td>
<td>Caryota sobolifera</td>
<td></td>
</tr>
<tr>
<td>bātaqa- (a)</td>
<td>Ceriops Candolleana</td>
<td></td>
</tr>
<tr>
<td>bēla-</td>
<td>Natsatsum herpestes</td>
<td></td>
</tr>
<tr>
<td>bēma-</td>
<td>Albizzia Lebeck (?)</td>
<td></td>
</tr>
<tr>
<td>bērekād-</td>
<td>Glycosinis pentaphylla</td>
<td></td>
</tr>
<tr>
<td>bērevis-</td>
<td>Cloaixon afine (?)</td>
<td></td>
</tr>
<tr>
<td>bibi-</td>
<td>Terminalia (?) citrina</td>
<td></td>
</tr>
<tr>
<td>bīrīga-</td>
<td>Planchonia valida</td>
<td></td>
</tr>
<tr>
<td>bīrīlāt-</td>
<td></td>
<td>(Burm.) Bambway ngi.</td>
</tr>
<tr>
<td>bitim-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>bōl- (v)</td>
<td>Sophora sp.</td>
<td>(Burm.) Madama.</td>
</tr>
<tr>
<td>bōma-</td>
<td>Calamus sp.</td>
<td>(Burm.) Kukko.</td>
</tr>
<tr>
<td>bōrowa- (u)</td>
<td>Myristica longifolia</td>
<td></td>
</tr>
<tr>
<td>bōtokōko- (p)</td>
<td>Sabia (?)</td>
<td></td>
</tr>
<tr>
<td>būb-</td>
<td>Ancistrocladus extensus (?)</td>
<td></td>
</tr>
<tr>
<td>būkura- (i)</td>
<td>Diospyros (?) nigricans</td>
<td></td>
</tr>
<tr>
<td>būr-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>būt-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>chāb- (a)</td>
<td>Rubiaceae</td>
<td></td>
</tr>
<tr>
<td>chādak-</td>
<td>Paratropia venulosa</td>
<td>(Hindi) Jaipal.</td>
</tr>
<tr>
<td>chāgē-</td>
<td></td>
<td>(Burm.) Zadiçpo.</td>
</tr>
<tr>
<td>chai-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>chaj- (a) (b)</td>
<td>Semecarpus anacardium</td>
<td></td>
</tr>
<tr>
<td>chākan- (b)</td>
<td>Entada purserotha</td>
<td></td>
</tr>
<tr>
<td>chālanga- (g)</td>
<td>Pterocarpus dalbergioides</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>(Hindi) Sīsū.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(Burm.) Padauk.</td>
</tr>
</tbody>
</table>

* It was chiefly owing to the kind assistance afforded by the late Sir George King, when Superintendent of the Botanic Gardens at Howrah (Calcutta), that I have been able to ascertain the scientific names of many of the trees in this list.

1 See Notes at end of this Appendix.
<table>
<thead>
<tr>
<th>Andamanese name</th>
<th>Botanical name</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>chām- (f)</td>
<td>Areca laxa of Hamilton (a variety of Areca triandra)</td>
<td>Leaves used in thatching huts, and for making the warning wreaths round a grave or deserted encampment.</td>
</tr>
<tr>
<td>chāmī-</td>
<td>Cynometra polyandra</td>
<td>(Hindi) Siris.</td>
</tr>
<tr>
<td>chāngla-</td>
<td>Calamus sp.</td>
<td>(Burm.) Tšit.</td>
</tr>
<tr>
<td>chārp-</td>
<td>Terminalia sp</td>
<td>(Burm.) Thingam-byu.</td>
</tr>
<tr>
<td>chāto-</td>
<td>Albizzia Lebbek (?)</td>
<td>(Burm.) Maukaraung.</td>
</tr>
<tr>
<td>chāngu-giānga-</td>
<td>Hopea odorata</td>
<td>(Burm.) Maukaraung.</td>
</tr>
<tr>
<td>chēnir- (or chenara-)</td>
<td>Leeca sambucina</td>
<td>(Burm.) Maukaraung.</td>
</tr>
<tr>
<td>chēlip-</td>
<td>Diospyros densiflora (?)</td>
<td>(Burm.) Maukaraung.</td>
</tr>
<tr>
<td>chōad-</td>
<td>Atalantia sp.</td>
<td>(Burm.) Maukaraung.</td>
</tr>
<tr>
<td>chōbal-</td>
<td>Leguminosae</td>
<td>(Burm.) Maukaraung.</td>
</tr>
<tr>
<td>chōngara- (a)</td>
<td>Calamus sp. No. 2</td>
<td>(Burm.) Maukaraung.</td>
</tr>
<tr>
<td>chōpa- (a)</td>
<td>Goniolithumus Griffithii</td>
<td>(Burm.) Maukaraung.</td>
</tr>
<tr>
<td>chōb- (a)</td>
<td>Hypeolytrum trinervium</td>
<td>(Burm.) Maukaraung.</td>
</tr>
<tr>
<td>chōknga-</td>
<td>Celtis cinnamomea</td>
<td>(Burm.) Maukaraung.</td>
</tr>
<tr>
<td>chōkij-</td>
<td>Scoulymus cornigerus</td>
<td>(Burm.) Maukaraung.</td>
</tr>
<tr>
<td>chōr-</td>
<td>Hydnocarpus</td>
<td>(Burm.) Maukaraung.</td>
</tr>
<tr>
<td>dākar-tāla-</td>
<td>Xanthophyllum glaucum</td>
<td>(Burm.) Maukaraung.</td>
</tr>
<tr>
<td>dēdebla-</td>
<td>Myristica Irya</td>
<td>(Burm.) Maukaraung.</td>
</tr>
<tr>
<td>dōd-</td>
<td>Mimusops Indica (or ? littoralis)</td>
<td>(Burm.) Maukaraung.</td>
</tr>
<tr>
<td>dōgola- (d) (f)</td>
<td>Guettarda speciosa</td>
<td>(Burm.) Maukaraung.</td>
</tr>
<tr>
<td>dōmtō- (p)</td>
<td>Barringtonia racemosa</td>
<td>(Burm.) Maukaraung.</td>
</tr>
<tr>
<td>dúmula-</td>
<td>...</td>
<td>(Burm.) Maukaraung.</td>
</tr>
<tr>
<td>dúra-</td>
<td>...</td>
<td>(Burm.) Maukaraung.</td>
</tr>
<tr>
<td>elētāla-</td>
<td>Terminalia bialata</td>
<td>Wild plantain.</td>
</tr>
<tr>
<td>ēmej- (b)</td>
<td>Musa sp.</td>
<td>(Hindi) Sembal.</td>
</tr>
<tr>
<td>engara- (a)</td>
<td>Strychnos nux vomica</td>
<td>(Burm.) Didu.</td>
</tr>
<tr>
<td>ērēpāi-tā-</td>
<td>Calophyllum spectabile</td>
<td>(Hindi) Sembal.</td>
</tr>
<tr>
<td>gācho-</td>
<td>Leguminosae sp.</td>
<td>(Burm.) Didu.</td>
</tr>
<tr>
<td>gād-</td>
<td>Bombax malabaricum</td>
<td>(Hindi) Sembal.</td>
</tr>
<tr>
<td>geldim- (a)</td>
<td>Trigonostemon longifolius</td>
<td>(Hindi) Sembal.</td>
</tr>
<tr>
<td>gereng- (n)</td>
<td>Pandanus (?)</td>
<td>(Burm.) Didu.</td>
</tr>
<tr>
<td>gūigma-</td>
<td>Gluta longipetiolata</td>
<td>(Hindi) Sembal.</td>
</tr>
<tr>
<td>īl- (b)</td>
<td>Rubiaceae</td>
<td>(Burm.) Didu.</td>
</tr>
<tr>
<td>jā (a)</td>
<td>Stephania herandifolia</td>
<td>(Hindi) Sembal.</td>
</tr>
<tr>
<td>jālā-</td>
<td>...</td>
<td>(Hindi) Sembal.</td>
</tr>
<tr>
<td>jangma- (a)</td>
<td>Alpinia sp.</td>
<td>(Hindi) Sembal.</td>
</tr>
<tr>
<td>jīda-</td>
<td>Odina Wodier</td>
<td>(Hindi) Sembal.</td>
</tr>
<tr>
<td>jīni- (a)</td>
<td>...</td>
<td>(Burm.) Nubhē.</td>
</tr>
<tr>
<td>jör-</td>
<td>...</td>
<td>(Hindi) Sembal.</td>
</tr>
<tr>
<td>------------------</td>
<td>----------------</td>
<td>---------</td>
</tr>
<tr>
<td>jūlaij- (b)</td>
<td>Dendrolobium umbellatum</td>
<td>(Burm.) Byūbo.</td>
</tr>
<tr>
<td>jāmu- (a)</td>
<td>? Bruguiera gymnorrhiza, or Rhizophora mucronata.</td>
<td></td>
</tr>
<tr>
<td>kādāka- kai- (a)</td>
<td>Ficus hispida</td>
<td>Wild mango.</td>
</tr>
<tr>
<td>kai-ita- (a) (b)</td>
<td>Artoecarpus chaplasha</td>
<td>(Hindi) Kathar.</td>
</tr>
<tr>
<td>kāpā- (a) (h)</td>
<td>Licuala (probably peltata)</td>
<td>(Burm.) Toungh-peng.</td>
</tr>
<tr>
<td>kāred- (a)</td>
<td>? Sterculia (or Sanadera Indica)</td>
<td>The fruit contains a nut which after being sucked is broken when the shell is eaten and the kernel is thrown away.</td>
</tr>
<tr>
<td>kāregə- (a)</td>
<td>Diospyros sp.</td>
<td></td>
</tr>
<tr>
<td>kōkan- (r)</td>
<td>Pajanelia multijuga</td>
<td></td>
</tr>
<tr>
<td>kōn- (a)</td>
<td>Diospyros sp</td>
<td></td>
</tr>
<tr>
<td>kōrtāla- kūdāna- kānra-</td>
<td>Griffithia longiflora, One of the Rubiaceae, Dracontomelum sylvestre</td>
<td></td>
</tr>
<tr>
<td>lēche-</td>
<td>Lactaria salubris</td>
<td></td>
</tr>
<tr>
<td>lēkera- lōfaj- (a)</td>
<td>Leguminosae sp.</td>
<td></td>
</tr>
<tr>
<td>lōkoma- māchal- mai- (x)</td>
<td>Angiopteris eecta, ....</td>
<td></td>
</tr>
<tr>
<td>māng- (a) (b) (l)</td>
<td>Atalantia sp.</td>
<td></td>
</tr>
<tr>
<td>mōnag-</td>
<td>Sterculia (?)</td>
<td></td>
</tr>
<tr>
<td>mé- (a)</td>
<td>Pandanus Andamanensis</td>
<td></td>
</tr>
<tr>
<td>mé- (a) mātuvin- (a)</td>
<td>Mesua ferrea</td>
<td></td>
</tr>
<tr>
<td>ngātya- (a)</td>
<td>Heritiera littoralis</td>
<td></td>
</tr>
<tr>
<td>ngēber- (b)</td>
<td>Anacardiaceae</td>
<td></td>
</tr>
<tr>
<td>nāravimo- òdag- òdorma- (a)</td>
<td>Bruguiera sp.</td>
<td></td>
</tr>
<tr>
<td>òlah- (a)</td>
<td>Cycas Rumphi</td>
<td></td>
</tr>
<tr>
<td>òli- (a)</td>
<td>Ficus sp. No. 1</td>
<td></td>
</tr>
<tr>
<td>òlmi- òro-</td>
<td>Eugenia sp.</td>
<td></td>
</tr>
<tr>
<td>òropā- (a) (b) (i)</td>
<td>Ficus (probably macrophylla)</td>
<td></td>
</tr>
<tr>
<td>órta-tūt- (a) (g)</td>
<td>Chickrassia tabularis</td>
<td>(Burm.) Thīsunuwē.</td>
</tr>
<tr>
<td>pā- (b)</td>
<td>Baccaurea sapida</td>
<td>(Burm.) Ngāzu.</td>
</tr>
<tr>
<td>pāvima- pāitā- (b)</td>
<td>Uvaria micrantha</td>
<td>(Hindi) Khatṭa pḥāl.</td>
</tr>
<tr>
<td>pāb- pār-</td>
<td>Semecarpus (?)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Clausena (probably Wallichii)</td>
<td>(Burm.) Kanazo.</td>
</tr>
<tr>
<td></td>
<td>Lagerstroemia regina (?) hypoleuca</td>
<td>(Burm.) Thikadoe,</td>
</tr>
<tr>
<td></td>
<td>Leguminosae sp.</td>
<td>(Burm.) Pīma.</td>
</tr>
</tbody>
</table>
### APPENDIX XI—contd.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>pārad-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pāṭak-</td>
<td>Meliosma simplicifolia</td>
<td></td>
</tr>
<tr>
<td>pāṭila-</td>
<td>Asplenium nidus</td>
<td></td>
</tr>
<tr>
<td>pēṭi- (a)</td>
<td>Memecylon varians</td>
<td></td>
</tr>
<tr>
<td>pēṭaing-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pīcha- (i)</td>
<td>Diospyros</td>
<td></td>
</tr>
<tr>
<td>pīḍga- (w)</td>
<td>Gnetum edule</td>
<td></td>
</tr>
<tr>
<td>pīlīta-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pīrīj-</td>
<td>Afzelia bijuga</td>
<td>(Female)</td>
</tr>
<tr>
<td>pīli-</td>
<td>Derris scandens</td>
<td>(Burm.) Kimberlin.</td>
</tr>
<tr>
<td>pō- (l)</td>
<td>Bambusa Andamanica</td>
<td>Male variety, used for making the shaft of the turtle-spear and for poling canoes. (Burm.) Ngāzu sp. No. 1.</td>
</tr>
<tr>
<td>pōr- (a)</td>
<td>Korthalsia (or Calamosagus) scaphigera. probably Schmeidelia glabra</td>
<td></td>
</tr>
<tr>
<td>pōrūd-</td>
<td>Bambusa</td>
<td>Dhunny leaf palm.</td>
</tr>
<tr>
<td>pūa-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pūlai-n- (b)</td>
<td>Mucuna sp.</td>
<td>(Hindi) Kajür.</td>
</tr>
<tr>
<td>pūlai- (b)</td>
<td>Memecylon (probably capitellatum).</td>
<td>(Hindi) Chandan.</td>
</tr>
<tr>
<td>pūlka-</td>
<td></td>
<td>(Burm.) Tau-ngim.</td>
</tr>
<tr>
<td>pūta- (b)</td>
<td>Nipa fruticans</td>
<td>(Hindi) Bargut.</td>
</tr>
<tr>
<td>rā-</td>
<td>Dendrobiurn secundum</td>
<td>(Burm.) Ngāzu.</td>
</tr>
<tr>
<td>rāb-</td>
<td>Phoenix sp.</td>
<td>(Burm.) Mai-āmbu.</td>
</tr>
<tr>
<td>rār-</td>
<td>Eugenia (?)</td>
<td></td>
</tr>
<tr>
<td>rāu-</td>
<td>Ficus lacifera</td>
<td></td>
</tr>
<tr>
<td>rēche-</td>
<td>Eugenia sp.</td>
<td></td>
</tr>
<tr>
<td>reg-lākā-chāl-</td>
<td>Polyalthia Jenkinsii</td>
<td></td>
</tr>
<tr>
<td>rīdi-</td>
<td>Bambusa (? nana</td>
<td></td>
</tr>
<tr>
<td>rūm- (s)</td>
<td>Celtis (or Gironniera)</td>
<td></td>
</tr>
<tr>
<td>rōtoin-</td>
<td>Syzygium Jambolanum</td>
<td></td>
</tr>
<tr>
<td>tālanga-tāl-</td>
<td>Antitaxis calocarpa</td>
<td></td>
</tr>
<tr>
<td>tālapa-</td>
<td>Terminalia trilata (?)</td>
<td></td>
</tr>
<tr>
<td>tān-</td>
<td>Corypha macropoda</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
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</tbody>
</table>
### APPENDIX XI—conid.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>tápar-</td>
<td>Erycibe coriaceae</td>
<td></td>
</tr>
<tr>
<td>tátib- (a) (i)</td>
<td>Croton argyraus (Blyth)</td>
<td>(Burm.) Chaunu.</td>
</tr>
<tr>
<td>a-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>tókal-</td>
<td>Amomum dealbatum (or sericeum)</td>
<td>(Burm.) Kidalung.</td>
</tr>
<tr>
<td>tél-</td>
<td>Barringtonia Asiatica</td>
<td></td>
</tr>
<tr>
<td>tóla-</td>
<td></td>
<td>(Burm.) Pyu.</td>
</tr>
<tr>
<td>ãd- (b)</td>
<td>Menispermaceae</td>
<td></td>
</tr>
<tr>
<td>ãdala-</td>
<td>Pandanus verus</td>
<td></td>
</tr>
<tr>
<td>ñj- (a)</td>
<td>Tetranthera lanceofolia</td>
<td>See App. XIII, item 76.</td>
</tr>
<tr>
<td>ñl-</td>
<td>Carapa obovata</td>
<td>(Burm.) Penleong.</td>
</tr>
<tr>
<td>ñtara-</td>
<td>Maranta grandis (or Phrynium grande)</td>
<td></td>
</tr>
<tr>
<td>wáîna-</td>
<td>Pterospermum acerifolium</td>
<td></td>
</tr>
<tr>
<td>wáînga-</td>
<td></td>
<td>{ (Hindi) Jungli saigon.</td>
</tr>
<tr>
<td>wáîunga-</td>
<td></td>
<td>{ (Burm.) Pánù.</td>
</tr>
<tr>
<td>wílina-</td>
<td>Podocarpus polystachia.</td>
<td>(Burm.) Thit min.</td>
</tr>
<tr>
<td>yárla-</td>
<td>Rubiaceae</td>
<td></td>
</tr>
<tr>
<td>yádtigi-</td>
<td>Stereocula sp.</td>
<td></td>
</tr>
<tr>
<td>yêre-</td>
<td>Anodendron paniculatum</td>
<td>See App. XIII, item 64.</td>
</tr>
<tr>
<td>yîlba-</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(a) Fruit is eaten.
(b) Seed is eaten.
(c) Heart of the tree is eaten.
(d) Pulpy portion of spathes is eaten.
(e) Leaf stems used in manufacture of sleeping-mats. (App. XIII, item 23.) Leaves used for thatching purposes.
(f) Rotten logs used as fuel; leaves used by women as "aprons" (ôbunga)—(see Journ. Roy. Anthrop. Inst., Vol. 12, pp. 330-1 and App. XIII, item 79.)
(g) Stem of this plant used for the frame and handle of the hand-net (kád-), see App. XIII, item 20.
(h) Leaves used for thatching, for screens (see App. XIII, item 74), for bedding, for wrapping round corpse, for packing food for journey, prior to cooking, etc.
(i) Rotten logs used as fuel,
(j) Used in manufacture of the fore-shaft of the rátas-, tîrléj-, tîlbôd-, and chám- arrows (vide App. XIII, items 2, 3, 4, and 8) and sometimes also the skewer (item 77).
(k) Leaves used for thatching and for bedding.
(l) Leaves used in the manufacture of articles of personal attire (see App. XIII, items 25, 27, 28, 31).
(m) The middle portion of rotten logs used for torches.
(n) Rarely used for making canoes.
(o) Used for adzes, sometimes for foreshafts of arrows and for making children’s bows.
(p) Leaves used for the flooring of huts.
(q) Buttress-like slab roots used for making the sounding-boards employed when dancing.
(r) Used for making canoes.
(s) Resin used in manufacture of kánga-tá-báj—(see App. XIII, item 62).
(t) Used in making the gôb-, kai-, and sometimes the tóg—(see App. XIII, items 82, 80 and 10).
(u) Generally used for making paddles and the leaves for bedding.
(v) Used for making shaft of hog-spear.
(w) Used for making baskets, fastenings of adzes, turtle-spears, torches, (tôug-) and of bundlers; also for suspending buckets, for stitching cracks in canoes and in thatching.
(x) Used for making canoes; the resin is employed in making torches.
(y) Used for making canoes, pails, and eating-trays.
# APPENDIX XII.

**LIST OF SHELL-FISH COMMONLY KNOWN TO THE ANDAMANESE.**

<table>
<thead>
<tr>
<th>Andamanese name.</th>
<th>Scientific name.</th>
<th>Remarks.</th>
</tr>
</thead>
<tbody>
<tr>
<td>bad- (a)</td>
<td>...</td>
<td>Large edible crab. See Dict.</td>
</tr>
<tr>
<td>bada-óla- (a)²</td>
<td>Monodonta († laboe)</td>
<td></td>
</tr>
<tr>
<td>badgi-óla- (a)</td>
<td>Delphinula laciniata</td>
<td></td>
</tr>
<tr>
<td>bê-</td>
<td>Pecten (1) Indica</td>
<td></td>
</tr>
<tr>
<td>chápatâ- (b)³</td>
<td>Pteroceras chiragra</td>
<td></td>
</tr>
<tr>
<td>châoga-ít-chûkùl-</td>
<td>Murex tribulus</td>
<td>Scallops.</td>
</tr>
<tr>
<td>chej- (also chôla)</td>
<td>Pinna († squamosa)</td>
<td>Scorpion shell.</td>
</tr>
<tr>
<td>chûli- (b)</td>
<td>Pinna (†)</td>
<td>Bouquet-holder shell.</td>
</tr>
<tr>
<td>chôkotâ-</td>
<td>Conus eburneus</td>
<td></td>
</tr>
<tr>
<td>chôrom- (a)</td>
<td>Scolymus cornigerus</td>
<td></td>
</tr>
<tr>
<td>chôwai- (a)</td>
<td>Tridacna croceea</td>
<td></td>
</tr>
<tr>
<td>chá- (a)</td>
<td>Murex († palma-rosae)</td>
<td></td>
</tr>
<tr>
<td>òla-</td>
<td>Perna ephippium</td>
<td>Rose-bud shell.</td>
</tr>
<tr>
<td>garen-</td>
<td>Dentalium octogonum</td>
<td></td>
</tr>
<tr>
<td>garen-óla- (a)</td>
<td>Turbo (†)</td>
<td>Top-shell.</td>
</tr>
<tr>
<td>òna-óla- (a)</td>
<td>Nassa († toenia)</td>
<td><em>Dogwhelk.</em></td>
</tr>
<tr>
<td>jârawa-óla- (a)</td>
<td>Purpura Persica</td>
<td></td>
</tr>
<tr>
<td>jirka-ž-</td>
<td>Cyrena (†)</td>
<td>Razor-fish.</td>
</tr>
<tr>
<td>jôrol- (b)</td>
<td>Cerithidea telescopium</td>
<td></td>
</tr>
<tr>
<td>jârawin-Pâkâ-bang-</td>
<td>Solen vagina</td>
<td></td>
</tr>
<tr>
<td>kâmruj-</td>
<td>Trochus († obeliscus)</td>
<td></td>
</tr>
<tr>
<td>kârada-</td>
<td>Arca granosa</td>
<td></td>
</tr>
<tr>
<td>kâta- (a)</td>
<td>...</td>
<td>Small edible crab. See Dict.</td>
</tr>
<tr>
<td>könop- (a)</td>
<td>Tridacna squamosa</td>
<td></td>
</tr>
<tr>
<td>kai- (a)</td>
<td>...</td>
<td>Prawn. See Dict.</td>
</tr>
<tr>
<td>kaibij- (a)</td>
<td>...</td>
<td>Shrimp. See Dict.</td>
</tr>
<tr>
<td>lido-</td>
<td>Turbo marmoratus</td>
<td>Is eaten by the <em>Balaux</em> tribe only.</td>
</tr>
<tr>
<td>lîta- (a)</td>
<td>Cassis glauca</td>
<td>Helmet-shell. King-conch.</td>
</tr>
<tr>
<td>mûllo- (a)</td>
<td>Venus (†)</td>
<td>Pattern-shot Venus.</td>
</tr>
<tr>
<td>mûred- (a)</td>
<td>Venus mercœ</td>
<td>Rock-limpet.</td>
</tr>
<tr>
<td>mûreno- (a)</td>
<td>Patella variabilis</td>
<td></td>
</tr>
</tbody>
</table>

¹ (a) denotes those that are cooked and eaten by all, while (b) indicates those that are cooked and eaten by *married* persons only.
<table>
<thead>
<tr>
<th>Andamanee name</th>
<th>Scientific name</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>ņēred-</td>
<td>Mitra adusta</td>
<td>Mitre-shell.</td>
</tr>
<tr>
<td>ōdo-</td>
<td>Nautilus pompilius</td>
<td></td>
</tr>
<tr>
<td>ōla- (a)</td>
<td>Cerithium (? nodulosum)</td>
<td>Hermit-crab. See Dict.</td>
</tr>
<tr>
<td>ōla-l'ig-wōd</td>
<td><strong>....</strong></td>
<td></td>
</tr>
<tr>
<td>ōlog-</td>
<td>Strombus (? pugilis)</td>
<td></td>
</tr>
<tr>
<td>paidek- (a)</td>
<td>Arca (?)</td>
<td>Sea-mussel.</td>
</tr>
<tr>
<td>pail- (b)</td>
<td>Mytilus smaragdinus</td>
<td></td>
</tr>
<tr>
<td>pailla- (b)</td>
<td>Pharus (?)</td>
<td></td>
</tr>
<tr>
<td>pāp-ōla- (a)</td>
<td>Turbo porphyreticus</td>
<td></td>
</tr>
<tr>
<td>pēte- (a)</td>
<td>Circe (?)</td>
<td></td>
</tr>
<tr>
<td>pōrma- (a)</td>
<td>Arca (?)</td>
<td></td>
</tr>
<tr>
<td>pālinga-l’ar-ālang-</td>
<td>Hemicardium unedo</td>
<td></td>
</tr>
<tr>
<td>rēketo-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>rōkta- (b)</td>
<td>Cyrena (?)</td>
<td></td>
</tr>
<tr>
<td>tāra-ōla- (a)</td>
<td>Natica albumen</td>
<td></td>
</tr>
<tr>
<td>tailig-pānur-</td>
<td>Conus (? nobilis)</td>
<td>Bubble-shell.</td>
</tr>
<tr>
<td>teb- (a)</td>
<td>Bulla naucum</td>
<td>Cowry.</td>
</tr>
</tbody>
</table>
| tēlim-        | \{ Cypraea Arabica
| | " Mauritian
da
| | " Talpa
| | " Tigris
| | " Vitellus
| | \{ Cassis Madagascariensis (? also tuberosa)
| til-          |               | Queen-conch. |
| tōiūa-        | Ostrea (?)     | Eaten many years ago but not now. |
| tūa- (a)      | Trochus Niloticus | See App. XIII, item 51 (ū-ta-lit., ū-shell). Cone shell. |
| ū- (a)        | Cyrena (?)     | Chank (or shank)-shell. |
| ūchup-        | Conus textile  | Thorny oyster. |
| ūyo-          | ? Turbinella pyrum | Lobster, also craw(or cray)-fish. |
| wal- (b)      | Spondylus (?)  | Oyster. |
| wāka- (a)     | **....**       | Ear-shell. |
| wāngata- (a)  | Arca (? granosa) | |
| wōp- (b)      | Ostrea (?)     |         |
| yādi-l’ār-ēte- (a) | Haliothis glabra (also H. asininus) | |

1 (a) denotes those that are cooked and eaten by all, while (b) indicates those that are cooked and eaten by married persons only.
fig. a. Natives of Great Andaman at Port Blair "Home".

fig. b. Back-tattooing, as practised by the Yerewa tribes. [See Dict'y, p. 24.]

fig. c. Natives of Little Andaman.
fig. a. Some inmates of the "Home" at Port Blair, (cir. 1800). [Note woman-mourner in centre with clay head-covering].

fig. b. Port Blair "Home" inmates, 1901.
fig. a. Types of the early inmates of the "Home" at Port Blair. (cir. 1880).

fig. b. Group taken in 1875-6 at Port Blair. The majority are smeared with either clay or red oxide of iron pigments. (See Paint, items 4 & 5, p. 99 and App. XIII).
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