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EDITED BY

SIR RICHARD CARNAC TEMPLE, BART., C.I.E.,
LIEUT.-COLONEL, INDIAN STAFF CORPS.

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## CONTENTS

The Names of Contributors are arranged alphabetically.

<table>
<thead>
<tr>
<th>Author</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>E. K. Burgess</td>
<td>The Supplement of the Arshimba (translated from the German of the late Professor G. Bühler, C.I.E., LL.D., Vienna, under the direction of James Burgess, C.I.E., LL.D.)</td>
<td>377</td>
</tr>
<tr>
<td>James Burgess, C.I.E., LL.D.</td>
<td>Extracts from the Journal of Colonel John Mackenzie's Pashit of His Route from Calcutta to Gaya in 1820</td>
<td>65</td>
</tr>
<tr>
<td></td>
<td>The Sanskrit Version of Euclid</td>
<td>215</td>
</tr>
<tr>
<td></td>
<td>Analysis of Socrates</td>
<td>236</td>
</tr>
<tr>
<td></td>
<td>Analytical Calculus</td>
<td>252</td>
</tr>
<tr>
<td></td>
<td>Analytical Geometry</td>
<td>269</td>
</tr>
<tr>
<td></td>
<td>Analytical Number Theory</td>
<td>286</td>
</tr>
<tr>
<td></td>
<td>Analytical Philosophy</td>
<td>303</td>
</tr>
<tr>
<td></td>
<td>Analytical Psychology</td>
<td>320</td>
</tr>
<tr>
<td></td>
<td>Analytical Sociology</td>
<td>337</td>
</tr>
<tr>
<td></td>
<td>Analytical Economics</td>
<td>354</td>
</tr>
<tr>
<td></td>
<td>Analytical Religion</td>
<td>371</td>
</tr>
<tr>
<td></td>
<td>Analytical History</td>
<td>388</td>
</tr>
<tr>
<td></td>
<td>Analytical Literature</td>
<td>405</td>
</tr>
<tr>
<td></td>
<td>Analytical Art</td>
<td>422</td>
</tr>
<tr>
<td></td>
<td>Analytical Music</td>
<td>439</td>
</tr>
<tr>
<td></td>
<td>Analytical Science</td>
<td>456</td>
</tr>
<tr>
<td></td>
<td>Analytical Technology</td>
<td>473</td>
</tr>
<tr>
<td></td>
<td>Analytical Medicine</td>
<td>490</td>
</tr>
<tr>
<td></td>
<td>Analytical Engineering</td>
<td>507</td>
</tr>
<tr>
<td></td>
<td>Analytical Chemistry</td>
<td>524</td>
</tr>
<tr>
<td></td>
<td>Analytical Physics</td>
<td>541</td>
</tr>
<tr>
<td></td>
<td>Analytical Biology</td>
<td>558</td>
</tr>
<tr>
<td></td>
<td>Analytical Psychology</td>
<td>575</td>
</tr>
<tr>
<td></td>
<td>Analytical Sociology</td>
<td>592</td>
</tr>
<tr>
<td></td>
<td>Analytical Economics</td>
<td>609</td>
</tr>
<tr>
<td></td>
<td>Analytical Religion</td>
<td>626</td>
</tr>
<tr>
<td></td>
<td>Analytical History</td>
<td>643</td>
</tr>
<tr>
<td></td>
<td>Analytical Literature</td>
<td>660</td>
</tr>
<tr>
<td></td>
<td>Analytical Art</td>
<td>677</td>
</tr>
<tr>
<td></td>
<td>Analytical Music</td>
<td>694</td>
</tr>
<tr>
<td></td>
<td>Analytical Science</td>
<td>711</td>
</tr>
<tr>
<td></td>
<td>Analytical Technology</td>
<td>728</td>
</tr>
<tr>
<td></td>
<td>Analytical Medicine</td>
<td>745</td>
</tr>
<tr>
<td></td>
<td>Analytical Engineering</td>
<td>762</td>
</tr>
<tr>
<td></td>
<td>Analytical Chemistry</td>
<td>779</td>
</tr>
<tr>
<td></td>
<td>Analytical Physics</td>
<td>796</td>
</tr>
<tr>
<td></td>
<td>Analytical Biology</td>
<td>813</td>
</tr>
<tr>
<td></td>
<td>Analytical Psychology</td>
<td>830</td>
</tr>
<tr>
<td></td>
<td>Analytical Sociology</td>
<td>847</td>
</tr>
<tr>
<td></td>
<td>Analytical Economics</td>
<td>864</td>
</tr>
<tr>
<td></td>
<td>Analytical Religion</td>
<td>881</td>
</tr>
<tr>
<td></td>
<td>Analytical History</td>
<td>898</td>
</tr>
<tr>
<td></td>
<td>Analytical Literature</td>
<td>915</td>
</tr>
<tr>
<td></td>
<td>Analytical Art</td>
<td>932</td>
</tr>
<tr>
<td></td>
<td>Analytical Music</td>
<td>949</td>
</tr>
<tr>
<td></td>
<td>Analytical Science</td>
<td>966</td>
</tr>
<tr>
<td></td>
<td>Analytical Technology</td>
<td>983</td>
</tr>
<tr>
<td></td>
<td>Analytical Medicine</td>
<td>1000</td>
</tr>
</tbody>
</table>

## The Late Prof. G. Bühler, C.I.E., LL.D., &c.:

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>365</td>
</tr>
</tbody>
</table>

## Geo. A. Grieson, Ph.D., C.I.E.:

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Notes on the Kuki-Chin Languages</td>
<td>1</td>
</tr>
</tbody>
</table>

## B. A. Gupta, F.Z.S.:

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Notes on Female Tattoo Designs in India (with a Note by H. A. Rose)</td>
<td>293</td>
</tr>
</tbody>
</table>

## J. Kirstie:

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Mahabharata Question</td>
<td>5</td>
</tr>
</tbody>
</table>

## Steen Konow, Ph.D., &c.:

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Geo. A. Grieson, Ph.D., C.I.E.</td>
<td>5</td>
</tr>
</tbody>
</table>

## Taw Sein Ko:

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Derivation of the Burmese Word “Pinthasouk”</td>
<td>329</td>
</tr>
</tbody>
</table>

## K. P. Padmanabha Menon, B.A., B.L.:

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dispersive Notes on Malabar and its Place-Names</td>
<td>386</td>
</tr>
</tbody>
</table>

## Akshay Kumar Majumdar:

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Ramayana — A Criticism</td>
<td>351</td>
</tr>
</tbody>
</table>

## Babu P. C. Mukherji:

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reports Made During the Progress of Excavations at Patna</td>
<td>437, 495</td>
</tr>
</tbody>
</table>

## G. K. Nariman:

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Religion of the Iranian Peoples, by the Late Prof. C. P. Thirl (translated into English)</td>
<td>298, 365</td>
</tr>
</tbody>
</table>

## G. R. Subramiah Pantulu:

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Some Milestones in Telugu Literature</td>
<td>444</td>
</tr>
</tbody>
</table>

## Tula-Kaveri-Mahatma:

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Charles Partridge, M.A.</td>
<td>391</td>
</tr>
</tbody>
</table>

## M. R. Pedlow:

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Superstitions among Hindus in the Central Provinces</td>
<td>387, 429, 471, 509</td>
</tr>
</tbody>
</table>

## Arthur A. Perera:

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Glimpses of Singhalese Social Life</td>
<td>378</td>
</tr>
</tbody>
</table>

## Sidney H. Bay:

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Notes on Sir Richard C. Temple’s Theory of Universal Grammar</td>
<td>165</td>
</tr>
</tbody>
</table>
# CONTENTS

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>H. A. Rose:</td>
<td></td>
</tr>
<tr>
<td>Unlucky Children</td>
<td>169</td>
</tr>
<tr>
<td>The Janoo</td>
<td>216</td>
</tr>
<tr>
<td>The Mother’s Brother</td>
<td>392</td>
</tr>
<tr>
<td>Chanthudu</td>
<td>359</td>
</tr>
<tr>
<td>The Origin of the Sutras Shais</td>
<td>459</td>
</tr>
<tr>
<td>Inherited Power of Curing Disease or Causing Evil in the Punjab</td>
<td>475</td>
</tr>
<tr>
<td>Unlucky and Lucky Children and Some Birth Superstitions</td>
<td>515</td>
</tr>
<tr>
<td>Vincent A. Smith, M.R.A.S., I.C.S. (Retd.): The Inscriptions of Manaman at Bodh Gaya</td>
<td>192</td>
</tr>
<tr>
<td>Revised Chronology of the Early or Imperial Gupta Dynasty</td>
<td>257</td>
</tr>
<tr>
<td>Lt.-Col. Sir R. C. Temple, Bart., C.I.E.: Excerpts from the Bengali Consultations of the XVIIIth Century Relating to the Andaman Islands</td>
<td>301, 311, 312, 412, 454, 503</td>
</tr>
<tr>
<td>Kaping — Keung — Kapong</td>
<td>31</td>
</tr>
</tbody>
</table>

## MISCELLANEA AND CORRESPONDENCE

The Indian Attitude towards Folklore and Science, by Sir R. C. Temple. 327

Chanthudu, by H. A. Rose. 327

“Fan Jin” and “Frangi,” by Donald Ferguson. 359

Kaping — Keung — Kapong, by Sir R. C. Temple. 61

Unlucky Children, by H. A. Rose. 169

Dool Grass, by Sir R. C. Temple. 215

Ponsey, by Sir R. C. Temple. 215

The Sanskrit Version of Kundi, by J. Burgess. 215

The Janoo, by H. A. Rose. 215

Royal Funerals in Travancore. 251

Koneti Bayi, by A. Butterworth. 329

Superstitions among Hindus in the Central Provinces, by M. B. Fedlow. 291

The Mother’s Brother, by H. A. Rose. 292

Human Sacrifice and Serpent Worship, by Sir R. C. Temple. 326

The Lai Begi Sect of the Panjaban Scavengers, by Sir R. C. Temple. 359

## NOTES AND QUERIES

Kaping — Keung — Kapong, by Sir R. C. Temple. 61

Unlucky Children, by H. A. Rose. 169

Dool Grass, by Sir R. C. Temple. 215

Ponsey, by Sir R. C. Temple. 215

The Sanskrit Version of Kundi, by J. Burgess. 215

The Janoo, by H. A. Rose. 215

Royal Funerals in Travancore. 251

Koneti Bayi, by A. Butterworth. 329

Superstitions among Hindus in the Central Provinces, by M. B. Fedlow. 291

The Mother’s Brother, by H. A. Rose. 292

Human Sacrifice and Serpent Worship, by Sir R. C. Temple. 326

The Lai Begi Sect of the Panjaban Scavengers, by Sir R. C. Temple. 359

## ILLUSTRATIONS

Rock Carvings from Lower Ladak. 401

Excavations at Patna. 441, 446

Burma Regalia folding Plate. 442

Notes on Malagasy Currency before the French Occupation (from the Notes of the Rev. C. P. Coney) 109

The Wreck of the “Doddington.” 1755 114, 186, 252

Dool Grass. 215

Ponsey. 215

The Indian Attitude towards Folklore and Science. 237

Human Sacrifice and Serpent Worship. 238

The Lai Begi Sect of the Panjaban Scavengers. 339

A Modern Instance of the Belief in Witchcraft. 433

Notes on a Collection of Regalia of the Kings of Burma of the Alomrash Dynasty. 442

Choo-Choe. 476

Corruptions of English, Hingan — Anglo-Iron. 476

Hobson-Jobson in Literature. 514

The Love of Prof. C. F. Tiele — see G. K. Nariman.

M. N. Venkatarami, M.R.A.S., M.P.I.S.: Folklore in the Central Provinces. 452

No. 18. — The Nymph of the Wire Hill. 477

The Derivation of the Burmese word “Pinthugyi,” by Taw Sein-Ko. 399

The Life of the Pailiyara, by G. F. D’Penha. 391

A Fire and Car Festival, Travancore, by G. F. D’Penha. 392

Hindu Child Marriages (Part of a Petition sent by a prominent Bombay Citizen to the Gokar of Baroda). 395

Destemals, Sgardheral, &c., by J. Burgess. 453

The Origin of the Sutras Shais, by H. A. Rose. 433

Choo-Choe, by Sir R. C. Temple. 476


Hobson-Jobson in Literature, by Sir R. C. Temple. 514

Unlucky and Lucky Children, and Some Birth Superstitions, by H. A. Rose. 515

White Umbrellas to right of Throne. 443

White Umbrellas to left of Throne. 444
NOTE ON THE KUKI-CHIN LANGUAGES.

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

Prefatory Remarks.

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

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

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

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

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1 [This is exactly true also of the Andamanese Languages which have developed a special grammatical form for “—‘a father.’—Ed.]
The adjectives are all verbs. They often take the form of relative participles, and their
place is generally after, but often also before, the noun they qualify. Noun and adjective form a
kind of compound, and case suffixes and postpositions are added to the last member of this group
of words. All relations are denoted by means of postpositions and suffixes. On the other hand,
qualifying words, such as genitives and possessive pronouns, are prefixed. This is also the case
with the generic particles added to the numerals in order to indicate the kind of things which are
counted. These generic prefixes are wanting in Meithel.

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

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

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

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

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

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

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

**REVISED REARRANGEMENT OF THE KUKI-CHIN GROUP.**

I. — Meithel or Manipuri.

The principal language of Manipur. Also spoken in the Cachar Plains, Sylhet, Hill
Tippera, Dacca, and Mymensingh.
II. — Northern Chin Dialects.

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

Note. — Jangshon. — Spoken in North Cachar. Probably identical with Thado. Katlang, Khlangam, Kotang, Shikshinghum, and Shingaul are said to be different forms of Jangshon. They are probably only tribal names.

2. Sokte. — Spoken in the northernmost part of the Chin Hills. Includes the Khanhaw and Yo tribes. Probably closely akin to Thado and Siyin.

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


5. Paito. — Spoken by individuals in several Lushai villages in the Lushai Hills.

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

III. — Central Chin Dialects.

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

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

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

(a) Ngentel. — A dialect of Lushai spoken in the southern part of the hills.

3. Lai or Baungshe. — Under this name are comprised several tribes of the Chin Hills to the south of the Tashons. The chief are the Hkas, Tantlangs, Yokes, Thettas, and Kapis. The most eastern is the Khonshe of Gangaw.

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

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

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

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

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

IV. — Old Kuki Dialects.


2. Bethe. — Spoken in North Cachar and the Cachar Plains.

3. Halilam. — Spoken in Hill Tipperah and Sylhet. It is probably identical with Khelm and Sakkaib.

4. Langrong. — Spoken in Hill Tipperah, and in the Cachar Plains to the South and East of the Sadr sub-division. It is also spoken in Kamalang; Sylhet.
5. Aimol. — Spoken in the hills in and round the valley of Manipur. Also spoken in the valley at Aimol.

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

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

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

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

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

10. Mháir. — Spoken in several Lushéi villages in the Lushai Hills. Is a link between Old Kuki and Lushéi.

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

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

13. Hiroi-Langang. — Spoken to the south of Anál.

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

V. — Southern Chin Dialects.

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

2. Weaung. — Spoken on the headwaters of the Myittha River. There are said to be two dialects.

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

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

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

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

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

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

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

[For the sound of aw in ‘awful’; for which é is usually employed in this Journal. — Ed.]
Note.—The following dialects are provisionally classed under the Southern Chin subgroup on the authority of the last Burmese Census Report. We know nothing about them:—

10. Daignet.
13. Sak or That.

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

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

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

THE MAHABHARATA QUESTION.¹

BY J. KIRSTE.

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

I. — Recensions.

In an article of the Vienna Oriental Journal (Vol. XIV. p. 60) it is asked by Winternitz:—"Which Mahābhārata shall serve us as a basis for our inquiries regarding the origin of the epic?" Now, it is true that there is a great number of manuscripts which differ from each other in such a way that Pratāpa Candra Rāya held it impossible to prepare an edition satisfying both the North and the South of India (Holtzmann, Das Mahābhārata, Vol. III. p. 83); but on the other hand it must not be forgotten that the two principal editions, that of Calcutta, 1834–39, and that of Bombay, 1862, 1863, go back to a common and well fixed recension notwithstanding their being published in widely distant places and at different times (Holtzmann, l. c., p. 9). Moreover, the Madras edition, 1855–60, which is printed in Telugu characters, is nearly identical with the Calcutta one — as has been pointed out by Ludwig (J. R. A. S., 1898, p. 380) — although it is based on manuscripts independent from those utilised for the two others. Hence it follows that this 'Vulgata' or Northern Recension, as it is called, represents an uniform tradition, which extends all over India, and the wording of which is, moreover, warranted by several commentaries, a point not to be neglected in Indian works. Should we not be authorised, then, to make this text the basis of our disquisitions? For that purpose it would be highly advisable to prepare a critical edition of this recension together with the commentaries.

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

² Generis des Mahābhārata, Berlin, 1899.
³ According to Pratāpa Candra Rāya South-Indian manuscripts have also been collated for the Calcutta edition (Holtzmann, l. c., p. 9).
the case with regard to the adhyāyas given by the pārvasaṅgraha and the nāgari-revision examined, by Burnell (Aindrā school, p. 77). Respecting the number of chapters, the Vulgata stands between the pārvasaṅgraha and the last mentioned revision, as will be seen by the following synopsis:

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The most interesting item of this table is furnished by the comparison of the figures relating to the XIVth book. Here the Vulgata is short of 11 chapters with respect to the pārvasaṅgraha, whereas a South-Indian manuscript gives 116 chapters to the same book, a circumstance mentioned by Pandit V. S. Islāmpurkar in his edition of the Pārdhara Smṛti (Vol. I., Part I., Pref. p. 8; cf. Barth, Journ. d. Sa., 1897, p. 19). There are found in this work a number of quotations drawn from the Mahābhārata which the learned editor was unable to trace in the printed editions, and for that reason he feels compelled to agree with Burnell, in whose opinion the Northern revision, which alone has been published, is the shorter one (ibidem, Part II., pp. 5, 9).

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

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

* In a South-Indian manuscript, examined by Winternitz (f. c.), the same book numbers only 76 chapters.
If the episode of Sūrya, Rāhu and Aruṇa is missing there and in Kaśmīrā's Bhāratamaṇḍarī, which professes to be an abstract of the great poem, are we authorised in looking at this passage as an interpolation? Yet that has been supposed by Winternitz (Ind. Ant., 1898, p. 128). Moreover, it appears to me that his conclusion is not quite correct from a formal standpoint. His words are:—"If the story could be proved to occur in all MSS. representing the Northern recension, we should be justified in concluding that the branching off of the Southern recension took place after the time of Kaśmīra."

Now, if the Southern recension represents the original form, must we not suppose the Northern recension to have branched off? In a similar way the legend of Gaṅgā has been stated by Winternitz to be a later insertion (ib. p. 80; J. R. A. S., 1898, p. 632), but he has been resisted by Bühler, and I cannot but agree with the latter, insomuch as such an hypothesis is in formal contradiction to the fact, ascertained beyond a doubt by Bühler, of the epic having been settled in its main features many centuries before Kaśmīra's time. All conclusions of this kind are necessarily premature, for we do not know, if there ever existed an uniform Southern recension;—may I am afraid that it may turn out to be true with respect to Southern MSS., what has been said by Kosegarten6 with respect to the MSS. of the Pañcatantra: quot codices, tot textus.

II. — Uniformity.

Next to the dissertation regarding the recensions comes the question, in what way the Mahābhārata, or to speak more correctly, the satasāhaśri suhkitī, has originated. Dahmann has tried to prove its uniformity, and his view has met with the approval of scholars like Barth (l.c., pp. 8, 52) and Jacobi (Gött. Gel. A., 1886, p. 67). Therefore I surmise we may accept it, but with the restriction, as has been pointed out by Jacobi (l.c., p. 74), that we can only speak of uniformity of the diṣṭeṣuṣaśī, whereas Holtzmann, and in some measure also Dahmann, hold it possible that a single man created the whole epic by the power of his imagination. By the poem itself (l.c., 40: 50, XVIII. 5, 48) we are informed that Vyāsa — perhaps this name represents a committee of redaction — finished it in three years, and this statement as well as the fact that there are contradictions and repetitions in the poem agrees very well with the hypothesis of a diṣṭeṣuṣaśī executed by several men who stored up in a gigantic cyclopædia all the materials which suited their purpose. Are there not repetitions and contradictions too in the Skāmaṇe, notwithstanding its being composed by a single man? (Nöldeke, Das śrāva. Nationalموس در, pp. 168, 170). Therefore I am unable to agree with Winternitz, who styles the epic suhkitī a carelessly made compilation (Vienna Oriental Journal, XIV., p. 67).

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

From this state of things Winternitz has drawn the conclusion (l.c., p. 722) that the Brāhmaṇas, for the sake of personal advantages, threw the old tradition into the form in which we now find the narrative in our MSS. But it is exceedingly improbable that Indian scholars should have been able to falsify popular songs, which moreover were, supposing this theory to be true, in accordance with the law-books. In my opinion the diṣṭeṣuṣaśī altered nothing, save that they turned the Prākrit wording into Sanskrit (Barth, l.c., p. 48). It is the European standpoint which induces so many scholars to look upon the epic element as the older and the didactic as the younger one. But in the Indian rādas too the didactic portions overgrow the narrative, and it is well known that Firdausi, in his Shāhname,...

6 See his edition, Bonn, 1846, p. vi. 6 See Ludwig, Das Mahābhārata; als Epos, etc. Prag, 1896, p. 25.
7 When Vuk Karadžič collected the popular songs of the Servians, he published very often different recensions of the same song side by side. See, e.g., my translation of Omar and Mayza in the Magazin f. d. lit. d. Ju. u. Ausl. 1888, No. 19.
has made use of many a 'antīdāra' (Nōkleke, l. c., p. 180), so that we are justified in calling his 'epos' either a kādyā or a smṛī, unless we prefer to give it both titles, inasmuch as the first term refers more to the form and the second more to the contents. What then of Bāṇa's and Suṣeṇḍra's calling the Mahābhārata a kādyā (Cartellieri, Vienna Or. Journ., XIII., pp. 57 sqq.)? Does it follow from that statement, as Winternitz argues, that the Mahābhārata was the great national poem of India before the didactic elements were added to it? I think we must be careful in applying our precise European definitions to literary works of India; thus the Vīṇādharmottara-Puṇḍa is styled by Alberuni Viṣṇudharmottara (Bühler, Ind. Ant., 1890, p. 382) and in the Pāṇḍara-Sūtra it is quoted simply as a Dharma (ed. Islāmpūrkar, Vol. I., part ii., pref. p. 7); and the Mahābhārata itself is often called the fith Veda, a name which points to the fact that some people looked upon it as a sectarian book.

III. — Thē Pāṇḍava-saga.

There has been much discussion about the curious fact that the five brothers, who occupy such a prominent position in the epic, are, in opposition to every Indian law, represented as married to one woman. Dahliman tried at first to explain this polyandry as a mere invention by the author, for the sake of illustrating the doctrine of the undivided family. As no one was willing to follow him in this explanation, he combined it, in his second work, with another proposed long ago by Lassen, viz., the five brothers represent as many members of a political federation. Unfortunately there is not a single historical fact in support of such a view, and Dahliman himself makes use of the same argument (Genesis d. Mbbhr., pp. 177 sqq.) to refute the hypothesis, according to which the polyandric marriage of Draupadi was a real historical event. As in the last case ethnological coincidences prove nothing, so in the first the lack of historical evidence is not made up by the 'Five Tribes' of the Veda. Now, if, on the one hand, the story of Draupadi has not been invented by the author, and, on the other, if it is not a historical event, we are compelled to acknowledge in it a poetic license. Polyandry was, it is true, against Indian custom, but it existed among many of their neighbours, and therefore was familiar to the Indians. This is also the way in which Jacobi looks upon the 'vexed question' (C. G. A., 1890, pp. 884 sqq.), and in adopting this standpoint we escape the necessity of supposing with Holtmann (D. Mbbhr., I., pp. 30 sq.) and Winternitz (J. K. A. S., 1897, p. 752; W. Z. K. M., XIV., p. 68) that the Brahmans invented legends to justify a real polyandric marriage. What authorises us, e. g., to take the Puṇḍarikāsūkhāna for a younger rationalistic supplement? I cannot but agree with Barth (J. d. Sag., 1897, p. 45) that we go astray, at least in the present state of the Mahābhārata question, if we try to find out chronological stratifications in the published text. The satādhasiri suhītā bears a striking likeness to a mosaic work composed of innumerable little stones. If we wish to get an idea of its technique, we must above all examine, how many kinds of stones of the same size or the same colour have been made use of; but during this inquiry the age or provenance of the stones will be of little, if any, value to us.

But let us return to our subject.

It is a most characteristic feature of the Indian mind to represent one personage under different aspects (avatāra, jītvaka), and the five brothers might very well turn out to be personifications of as many qualities of a single hero:—his righteousness is personified by Yudhīṣṭhīra; his strength by Bhīma, his skill by Arjuna, his beauty and vanity by Nakula and Sahadeva. Moreover, the story of Indra's téjas, which quits him, — as it is told in the Mārahāya Pūṇḍa, —reminds one of the Iranian legend of the hearens, the majesty, which quits Yima in consequence of his sin. Further, it is very curious that instead of āîtī the vedic word nāśatyā12 is here used,

8 On the other hand, Lillie in his work Lādhaṃa in Christendom (London, 1887) suggests that "in reality the five sons (i.e., the Pāṇḍavas) were one man.
10 I expressed this conviction some time ago. See my article on the Khodāi-sūtra, W. Z. K. M., 1895, p. 225.
11 In the Veda nāśatyā seems to be a single person, out of which the 'twin brothers' may very easily evolve. Could āîtī not signify a centaur?
which corresponds to the avestic *nānākathyā*, the demon of vanity, and that, precisely in virtue of this fault, Nakula and Sahadeva do not reach the *śvarga*. Is there not a common origin? The principal hero, who gains the bride and whom Draupadi prefers above all—a preference for which she is punished in the end—is Arjuna; and for this reason, his son is the true heir. Finally I may mention that in the *Majmūʿat-Tawārikh* the five brothers are begotten long after Pāṇḍu’s death by “inhabitants of the atmosphere” (*sākhaṇḍa i kārd*), which points to their being individuals without fixed lineage. In fact the “god” *Dharma* is but an imaginary personality.

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

IV.—Date.

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

First, Bühl in has shown that the *śatādhāri sanshād* existed co. 500 A. D., but that, its compilation in all probability was to be pushed back by four to five centuries and perhaps even further (Indian Studies, 1892, p. 27). Jacobi holds now the same view (G. G. A., 1899, p. 832). Then, Weber has long ago (I. St., XIII, p. 357) alleged a passage of Dio Chrysostomus, in which this author mentions the Indian Homer, and this quotation goes back to the second century B. C. To the same epoch point two facts brought to light by Kielhorn (J. R. A. S., 1898, pp. 18 sq.) and d’Oldenburg (P. H. R., 1898, p. 343). The first is that the epic Sanskrit, as well as the Pāli of the *Jātaka* have much in common with the language used by Patanjali in his *Mahābhārata*, a work composed in all probability in the second century B. C.; the second is that the *buddaharipūkhyāna* of the XIIIth book, ch. 93 and 94, occurs in the Pāli and the Sanskrit *Jātaka*-collection with many coincidences of detail, and is represented on the Stūpa of Bharhut, which has been constructed co. 150 B. C. Finally it may be worth recording that Aśvaghoṣa mentions in the *Buddhacarita* several epic personages, that in the *Lalitavistara* the Pāṇḍava are spoken of as belonging to one family, and that in the inscription of Puhmaṇi, which dates before 150 A. D., *Kṛṣṇa*, Arjuna, Nabhga, and Janamejaya are alluded to (Lévi, Rev. Cr., 1898, Vol. I., p. 281). Although Aśvaghoṣa lived in the first century A. D., he drew of course from older sources, and the same may be supposed of the authors of the *Lalitavistara* and the inscription.

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

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

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13 Professor Hörsle has kindly drawn my attention to this point.
14 This was also the opinion of Cunningham (Obitum Tapa, p. 187).
15 And in the Pāṇḍavī, but it is doubtful, whether this work is of the same author.
LETTERS FROM PORTUGUESE CAPTIVES IN CANTON,
WRITTEN IN 1534 AND 1536.

BY DONALD FERGUSON.

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

[f. 104] D Copy of a letter that came from China; which letter was written by Christovão Vieyra and Vasco Calvo, captives there, who were of the company of the ambassadors that Fernão Peres took in the year 1520.®

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

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

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

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

® The Uha da Veneiha or Tamão. (See Introduction.)

® In the original, after the word falleces, the copist has made nonsense of what follows by leaving out some words. I have made the best sense I could of the jumble.

® Franks. (See Hobson-Jobson, s. v. 'Firinges.')

® Barros says (Dec. III., VI. 1.) — "This seal, which that emperor gives to all the kings and princes that make themselves his vasals, is of his device, and with it they sign themselves in all letters and writings, in demonstration of their being his subjects." (Cf. i. 110.)
the son of God, in order to yield obedience to him." According to custom, for this letter we were received on land. This is the substance of the letter that they wrote, without giving an explanation of it to Fernão Pêrez, nor his being at any time aware of it: only the interpreters said that the letter had been well done according to custom and as they had comprehended the substance of it.

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

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

The king arrived at a town that is two leagues from the city of Pim [sic] in January of the year 1621. He remained to pass judgment on a relative of his who had risen against him, and commanded him to be burnt after being hanged. There he took up the business of our answer; because there had been brought to him three letters against the Portuguese,—one from two mandarins in Piquim, another from the mandarins of Cantão, and another from the Malays, the substances of which were as follows, viz.:

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

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

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23 Barros describes this ceremony more fully (Dec. III., VI. i.).
24 C.J. Barros, Dec. III., VI. i.
25 The Prince of Ning. (See Introduction.)
26 On this see footnote in Introduction.
The Malays said, that the ambassador of the king of Portugal who was in the country of China had not come in truth, that he had come falsely to the land of China in order to deceive, and that we went to spy out the lands, and that soon we should come upon them; and that we had set up a stone on the land, and had a house we should soon have the country for our own; that thus we had done in Malaca and in other parts; that we were robbers.

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

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

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

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

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58 This apparently refers to the stone erected by Jorge Alvarens in 1514, as mentioned in the Introduction.
59 See f. 121.
60 The original has "alzago (f) dos mercadores." I am not certain of my reading of the first word; but in any case it is evidently a copyist's error. Sr. Lopes suggests almas "(a)ramazas, armazens"); and this I have adopted. The word may, however, represent almeNHas (aleijadas), which would have much the same meaning.
61 Read pochaci.
62 I cannot explain this word. Chin. par too means "to look to and take care of" (Mox., Chin.-Eng. Dict., p. 635).
63 See Introd.
64 See Introd.
65 Apparently an error for Cochim.
66 Read pochshi.
they took us to the house of the anchuqui. There they knocked off our fetters and put on us other stronger chains, on our legs riveted fetters and chains on our necks; and from there they sent us to this prison. At the entrance to the prison Antonio d'Almeida died from the heavy fetters that we bore, our arms swollen; and our legs cut by the tight chains. This, with a decision that two days afterwards they would kill us. Before it was night they put others more on Thome Pires and conducted him alone barefoot and without a cap amid the hootings of boys to the prison of the Canchehufo in order to see the goods that they had taken from us which had to be described; and the mandarins who were present wrote down ten and stole three hundred. The pochîy and anchuqui proceeded to say to a mandarin named Cunhi that, since the Portuguese had entered the Island and because he was of opinion regarding us that we had come to spy out the country and that we were robbers, we should at once die. The Cunhi replied:—"You want to put an end to all these, who are on an embassy; it may be true or false. Order their [f. 107] fetters to be struck off immediately. I shall write to the king; and it shall be done according to his wish." On the following day they struck off our fetters, which if we had borne a day longer we should all have died; and they brought Thome Pires back once more to this prison.

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

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

Bertholameu Soares who was in Patane, Lopo de Goes in Syon, Vicente Alvarez a servant of Simão d'Andrade, and the Father Merculhão who was in Syon, came in the year 1531; and Diogo Calvo being in the port of trade the fleet of the Chinese attacked them, because

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46 Read anchuqui. 47 Kwangchau-fu, the Chinese name of Canton. 48 The orig. adds: "asi laços," which I cannot explain. 49 Chinese shawqa, handkerchief. 50 Read Naquin.
54 I have made the best sense I could of the original of the foregoing passage. I think all is? [for "All"] must here be a proper name, and not the Portuguese adverb of place. I am not sure if balante and baralante refer to the same person. The word balante means "bloating," and was applied by the Portuguese to an negro tribe in West Africa.
55 Siam.
56 Barros, in quoting from this passage (Dec. III., VI. ii.), calls this man Vasco Alvarez.
the junks kept coming, today one, tomorrow another, from Syon, and they were captured by them through their deceit when fighting. They were carried to Nanto, and their slaves and many goods all stolen and themselves wounded. The Father Mergulhão died fighting. They were taken to the prisons at Cântão in irons and fetters: here they were strangled, after carrying boards, [stating] that they should die as sea robbers. They accused them of wishing to rise with their chains on, this not being so, all the time that Martim Affonso came; and through not seeing the other Portuguese whom they brought from the ships, they all died.\footnote{The meaning of the original is somewhat obscure.}

The five junks that remained in the port of trade in the year 1521, four of the king of Malaca's and one of the king of Patane's, viz., one of Francisco Rodrigues's, another of Jorge Alvarez's, and two others; and as soon as Diogo Calvo left they were all plundered by the people of the fleet, while they were in full view of Diogo Calvo.\footnote{A mistake for pio. See Introd.} The greater part was taken by the anchianço and the ampoohi\footnote{Changkwantung?} and captains and pro\footnote{An error for 1522.} of Nanto and part of the fleet, and the king had a great part; and from here they withdrew and stole much, and it was seized by the king as the property of robbers. The junks were divided: \footnote{See Introd. and cf. infra, f. 128.} those of Francisco Rodrigues and Jorge Alvarez were given to the capas,\footnote{An error for 1522.} and in them those of the king of Patane went to the Malays and another to the Siamese; of the other I know nothing. All was considered as the property of robbers. From the great amount of goods that the mandarins had from these junks, they ordered that not a Portuguese should escape, so that no one should give an account of these goods that had been plundered.

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

A Siamese named Chicoantö,\footnote{An error for 1522.} a brother of his and three other Siamese were beheaded in the square and their bodies trounced, because they said that they had brought Portuguese on shore by false stories which they had reported to them. As soon as the mandarins had the greater part of the goods in their hands and the lesser for the king they were not wanting in eagerness \footnote{Unless this be an error for capas, eunuchas, I cannot explain it.} to kill them. The mandarins said that these might escape who were well-known persons, that these Siamese would write letters against the mandarins regarding the goods that they had taken from them, and that it would fare ill with the mandarins; that it would be better to cut off the whole matter, that nothing should be known of such a thing. They ordered that no stranger should be received in China; and by this affair of these goods and that of the five junks the mandarins were very rich. These who stole have not been in Cântão for a long time; they were sent to other provinces according to their customs; now most have gone from the kingdom.

In the year 1521\footnote{See Introd. and cf. supra, f. 128.} Martim Affonso de Melo came on a visit with five ships and a junk from Malaca. The people that remained here are as follows, viz., from the ship of Diogo de Mello: those who died in the ships: Manoel Chamorro, João Queresma, Vasco Gil, Rodrigo Alvarez, João Vaz, Lopo Gonçalves, João Soares, Pero Bouno, Alvão Perdigão, Manoel Alvarez, João Pinto, João...
Carrasco, Bastião Gonçalves, men of arms, a cleric, João de Peral master, Bras Gonçalves master’s mate, Francisco Pires a sailor, Alvaro Aanes gunner, Affonso Aanes bombardier, João Afonso sawyer. These sixty-six died in the ship. Diogo de Melo captain, Duarte Lopez, Diogo Carreiro: these being wounded and having been collected in the junkas, while going forward, because they cried out swinging to their wounds and fetters, they cut their heads off in the same junkas, Duarte Pestana the barber, Benadilo a sailor, Domingos Gil a grummet, Roque a grummet, Pero do Torel a grummet, João Gonçalves bombardier, Joana a slave: these nine were taken to the prison of the tochaço. Pero Aanes pilot, Burdolmea Fernandez mason, João de Matos, Antonio Medina, Joame a Moluccan, these grummetes, Domingos Fernandez, Jorge Diaz, Fernão Liarão, men of arms: these were brought to this prison of the anchapel, where I now am.

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

On the day of St. Nicholas in the year 1532 they put boards on them with the sentence that they should die and be trunapted as robbers; the sentences said: "Petty sea robbers sent by the great robber falsely; they come to spy out our country; let them die trunapted as robbers." A report was sent to the king according to the information of the mandarins, and the king confirmed the sentence. On the 23rd of September 1523 these twenty-three persons were each one cut in pieces, viz., heads, legs, arms, and their private members placed in their mouths, the trunk of the body being divided into two pieces round the belly. In the streets of Cantão, outside the walls, in the suburbs, through the [f. 109v] principal streets they were put to death, at distances of one crossbow shot from another, that all might see them, both those of Cantão and those of the environs, in order to give them to understand that they thought nothing of the Portuguese, so that the people might not talk about Portuguese.

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

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

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68 Sic.
69 A ship’s apprentice or young sailor. (See J. G. N., s. v. ‘Gromete’; Smyth, Sailor’s Word-Book, s. v. ‘Gromete.’)
70 Sic: but only seven are enumerated.
71 Cf. Vasco Calero’s letter infra, f. 131.
72 Only four are named.
73 Fire only seem to be named.
74 The 6th of December.
75 Cf. Vasco Calero’s letter infra, f. 128v.
letter for our lord the king in order that Malaca might be delivered up to them, the tenor of which is this, according to the translation de verbo ad verbum of another that the mandarins wrote in Chinese, that it might be made from it, of which they wrote three of this tenor, which was to be conveyed to our lord the king, to the governor, and to the other to the captain of Malaca:—

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

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

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

17 Kwan-hea α' and Wó-hea α'?
18 Tuan Muhammed.
19 Li-pu.
20 Chinese fung, the seal; also, an act of appointment to a dependency. 21 Tuan All. 22 Tuan All Muhammed.
The mandarins ordered the ambassador from Malaca to take these letters and convey them to Malaca, and that when his country had been delivered up to him he should come back with a message. The ambassador was unwilling, saying that with those letters they would cut off his head in Malaca; that they should give him leave to buy a small junk, as he wished to send half of his people to find out about his king, because they did not know where he was, since the women that they took in the two ships said, one that he was dead, the other not; and that they might bring a letter if they could send it. The small junk left by leave with fifteen Malays and as many Chinese on the last day of May 1528. It arrived at Patane, and there took in some Malays and a Bengali eunuch, and returned with a message from the king of Malaca, and reached Cantão on the fifth day of September. The Chinese who went in the junk all remained in Patane, as they did not wish to return to China. The letter of the ambassador said in substance as follows:—

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

On receipt of this letter the mandarins entered Cantão, and there proceeded to dispatch them once more, saying that both the ambassadors, viz., Tűão Mafamet and Cojacão,90 and their company were to go to Bintão, the junk being already ready; and that if they did not wish to go they would not give them provisions. They replied that they could not go, that they might kill them and do what they pleased; that the Firingis had taken everything there; that they could go to no place where they would not seize them. The interpreter also said to the tutuão who came from Patane, that he had had news that in the present year there were to come one hundred Portuguese sail; for which speech they gave him twenty lashes for daring to speak of such a thing. The ambassador left in the year 1524. I hear say to some merchants here, that in order to avoid the coast of Patane they made the islands of Borne in bad weather, and that the junk was wrecked and they were captivated. I do not know if this was true.

In the ship of Diogo Calvo there came a Christian Chinese, with his wife, named Pedro: this man when he saw the rout returned to Fojm,81 of which he was a native. There he lay hidden; and he took the opportunity, when he had got security from the mandarins, to say that he would tell them the force that the Portuguese had in Malaca and in Cochin; that he knew it all; that he knew how to make gunpowder, bombards and galleys. He said that in Malaca there were three hundred Portuguese men, that in Cochin there were none; and he commenced in Cantão to build two galleys. He made two; and when quite finished they were shown to the great mandarins. They found that they were very lop-sided, [l. 111v] that they were useless, that they had caused a great waste of wood. They ordered that no more should be made, discontinued the work of the galleys, and set to making golias82 at Nanto. They found that he knew something of gunpowder and bombards, and sent him to the king. He gave the latter information regarding Malaca, and was made a noble, with a picul of rice as maintenance. They say that he made bombards in Pequim because the king there makes war for war's sake. This may be so, as they told me thus of this Pedro's making bombards in Pequim. On account of this information the Chinese hold the Portuguese in little esteem, as they say that they do not know how to fight on land, — that they are like fishes, which when you take them out of the water or the sea straightway die. This information well suited the wish of the king and the grandees, who had heard otherwise, for which reason they took council regarding Tome Pires, as to how they might entrap him in order to bring him to Cantão.

90 Khonja Khun?
81 From the statement supra (l. 119v) regarding the situation of this place, it is evident that Pohlim on the east coast of Lintin Bay is meant.
82 Golias or golio, translated "shallop" in the Hak. Soc. ed. of the Comment. of díko, III. p. 19. See Hobson-Jobson, p. 276, s. v. 'Galleah.'
The people that remained in the company of Tome Pires were: — Duarte Fernandez a servant of Dom Felipe, Francisco de Budoya a servant of the lady commander, and Christovão d’Almeida a servant of Christovão de Tavora, Pedro de Freitas and Jorge Alvarez, Christovão Vieira and twelve servant lads, with five juristas. Of all this company there are left only I Christovão, a Persian from Ormuz, and a lad of mine from Goa. Those of us who remain alive at present are: — Vasco Calvo, a lad of his whom they call Gonzalo, and, as I have said, we three who are left of the company of Thome Pires. These by saying that they belonged to the embassy escaped, and they put them with us here in this prison. We came in thirteen persons; and, as I have said, there have died Duarte Fernandez (when we went to Pequim he died in the hills, being already sick), Francisco de Bedoia (when we came from Pequim he died on the road), also three or four lads in this prison by reason of the heavy fetters as I have said above, Christovão d’Almeida, also Jorge Alvarez, both Portuguese (the scrivener of the prison being doubled with wine killed him with lashes, and he died in six days). The interpreters in Pequim were taken prisoners and killed, and their servants [f. 112] given as slaves to the mandarins for belonging to traitors. The head juribasso died of sickness, the other four were beheaded in Pequim for having gone out of the country and brought Portuguese to China. Ferro de Freitas in this prison and Tome Pires died here of sickness in the year 1524 in May. So that of all this company at present there are only two here, as I have said above.

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

The country of China is divided into fifteen provinces. Those that adjoin the sea are Quanťão, Fœquim, Chequeam, Namgyu, Xantão, and Pequim; these, although they border on the sea, also extend inland all round. Quancy, Honío, Cuycheou, He[f. 112r]cheou, Cheamgy, and Sangy confine, with Pequim, upon these provinces that are in the midst: — Quanqy, Vinão, Honío. Of these fifteen Naquim and Pequim are the chief of the whole.

Interpreters. (See Hobson-Jobson, s. v., Yule’s earliest instance is dated 1893.)
Bedoia? (Spelt Budoya above.)
I cannot explain this word: it may represent some Chinese name.
Cf. Gaspar da Crus in Purchas, Ppl. III. p. 185. — “The Chinese have no certain Letters in their Writing, for all that they write is by Characters. Their lines are not over thwart as in the Writing of all other Nations, but are written up and down.”

The fifteen provinces enumerated are the following: — Kwangtung, Fukien, Chekiang, Nanling, Shantung, Peking, Kianghsia, Yamaño, Kweichou, Szechwan, Shenha, Shenhsu, Kianghsu, Honan, and Honan. (In the Kianghsia reigns, 1668-1722, the country was divided into eighteen provinces, some of the old ones being divided, and names being altered in a few cases.) Compare with this list those given by Gonzales de Mendoza in his Hist. de la China, bk. I. chaps. vii. and viii., some of the names in which are scarcely identifiable. (The editor of the Hak. Soc. ed. does not seem to have noticed that the name “Saxil,” which occurs at the end of the first list in the English translation, is an interpolation, to supply the accidental omission of “Cheou” in the original.) Fr. Gaspar da Crus, in the fifth chapter of his Tractado de China (1689-70), enumerates only thirteen provinces, but gives the names fairly accurately. The list given by Barros (Dec. III., II. vii.), though the earliest published, is the most correct.
country. Over all Pequim is the capital where the king by law resides. Nanquim lies in 28 or 29 degrees, Pequim in 38 to 39. From Cantão to Foca the coast runs along north-east and southwest a little more or less. From Focaum to Pequim the coast runs straight north and south. The coast winds about, which they say is a very safe one, and having many cities and towns near the sea on rivers. All these fifteen provinces are under one king. The advantage of this country lies in its rivers all of which descend to the sea. No one sails the sea from north to south; it is prohibited by the king, in order that the country may not become known. Where we went we saw all rivers. They have boats and ships broad below without number, there are so many. I am certain that I must have seen thirty thousand including great and small. They require little water. Certainly there are rivers for galleys suitable for every kind of rowing foist for war. Close to the sea the country has no wood, nor at thirty leagues from the sea: I mean that on the coast from north to south the land is all low, all provisions are carried, and on the rivers the wood comes down in rafts from inland, and it is towed from more than one hundred leagues round Pequim because the province in which the king resides has no wood nor stone nor bricks: all is carried from Nanquim in large boats. If Nanquim did not supply it with its provisions, or other provinces, Pequim would not be able to sustain itself, because there are people without number and the land does not produce rice, because it is cold and has few food-products. The king resides in this province, which is situated at the extremity of his country, because he is at war with some peoples called Tazas, and if the king did not remain there they would invade the country, because this same Pequim belonged to these Tazas, with other provinces.

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

93 This statement is incorrect. (See Williams's Middle Kingdom, p. 69.)
94 Barros, in quoting this statement from Christovão Vieira's letter, says (Dec. III., VI. i.) that the emperor resided in Peking "because of his being on the frontier of the Tartars, whom they call Titas or Tances (as we have already said [in Dec. III., II. viii.]), with whom he is continually at war." (See also Gazetie Pereira in Purchas, Flig. pp. 203, 207; Mendosa, Hak. Soc. ed. pp. 53, 54, 55, 56.)
96 Moling, the "Plum Pass," by which nearly all intercourse between the northern and southern provinces was carried on. The name is applied locally to the Yuming range. (See Mid. King. I. pp. 57, 59, 113, 176.)
97 See for Caucium.
98 This is the famous monastery at Cintra in Portugal, immortalised by Byron in Childe Harold, canto L, verses xix.-xx., under the title of ' 'Our Lady's House of Woe,'" the poet being under the mistaken impression that it derived its name from pena, punishment, whereas it is from penas, rock, cliff. (In his note on the name, and the one correcting the error, Byron has jumbled up Spanish and Portuguese in a ridiculous way.) The spelling penas in the text is an antiquated form of Spanish peñas. — I owe the reference to Childe Harold to Sr. David Lopes of Lisbon, to whom I am indebted for such much help. It is a remarkable coincidence that, according to Sir John Barrow (Travels to China, p. 597), Lord Macartney should, when crossing the Molius Pass, have been reminded, like Christovão Vieira, of the Cintra rocks.
comes from Cantão thither is in the middle portion of the road always towed with hooks, sometimes through only a span of water. There is another similar one from the range to other provinces.

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

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

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

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99 The city on the Kwangtung side of the pass is Nanhsung; that on the Kiangsi side is Namangan. (See Mid. King. I, pp. 118, 159, 174.)
100 According to Williams (Mid. King. I, p. 150) the road between Nanhsung and Namangan is twenty-four miles in length.
3 Cf. Sarow, op. cit. p. 542.
2 The orig. has "sem retaças de pedra," which is unintelligible. Sir Lopes suggests "arca de pedra," which I have adopted, though I am not quite satisfied with it.
3 An error: there is no riverless province.
4 It must be observed that the Portuguese Cantão represents both the province of Kwangtung and the city of Kwangchau-fu.
4 I think this should be Tanoko, and that the place referred to is Tungkwan on the Tungkiang or East River. (See infer, ff. 119v, 121v.)
others. However the port of the whole of the country of China is Cantão; for whom has but little trade, and strangers do not go there. Trade cannot be carried on in any other province except in Cantão, because it is thereby more suited than others for trade with strangers.

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

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

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

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

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⁶ Chin. chão, now = a market town.
⁷ Cf. the letter of Diogo Caelo in the Introduction.
⁹ Cf. Mendes, L. III. chap. v.
being spikes and hooks; pieces of wood, head-pieces or helmets of tin of Flanders foil for the sake of the heat. Before the Portuguese came they had no bombardis, only some made after the manner of the pots of Monte Môr, a vain affair. None of the people may carry arms except they do it under pain of death. The men of arms may not carry them at home when they have done their duty; the mandarins give them to them so long as they serve under them: when this is finished they are collected at the house of the mandarin. They have wooden cross-bows.

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

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

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11 There are two small towns of this name in Portugal, — Monte Môr o Novo and Monte Môr o Velho. To the former, doubtless, are to be credited the pots so contemptuously referred to by the writer, since the country around Evora is famed for its pottery. (I am indebted for this information to Sr. David Lopes.)
13 This is the well-known ley chá, or beheading punishment. See Mid. King. I., pp. 512, 514.
14 That is, the hangman.
15 Wells Williams says (Mid. King. I., p. 514) — "It is not uncommon for him [the executioner] to cut out the gall-bladder of notorious robbers and sell it, to be eaten as a specific for courage."
16 Cf. Gaspar da Cruz in Purchas, IV., III, p. 189; Mendoza, I., III, Chap. x; Mid. King. I., p. 507.
18 The origin has parox, which is unintelligible, unless it be a copyist's error for parç, or parçadas.
19 Chin. king fô or king fo = plowed land.
20 An alqueire, as a dry measure = 18 litres.
are obliged to supply all furniture of colored tables, chairs, beds, ewers and other trifles for the houses of the mandarins. [f. 116] Those who have not lands are obliged each one to give certain persons; and, if he have no person, money; and, if he have no person or money, he in person has to serve and eat at his own cost and fee the person he serves. Besides these duties they are liable for the following.

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

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

22 The orig. has jude, which may possibly be an error for ja bl.
24 The orig. has "como outro relâmpago," the last word being apparently an error for relâmpago, an ancient form of relâmpago.
25 The orig. has "dois tres e me," which would mean "two, three and a half." As this is not intelligible, I suggest that the "s" is an interpolation, and that "me" should be "me," for mazes, mases, or masas. (Cf. Mendosa, Hak. Soc. ed. I, p. 83; and Gaspar da Cruz in Purchas, Pilg. III. pp. 175, 178.)
26 The orig. has lutes, an evident error for lute.
29 If the orig. is correct, the only sense I can make of this is, that the earth was dug out to form ditches and used for filling in the walls. (Cf. Gaspar da Cruz in Purchas, Pilg. III. p. 171.)
30 The words "s mo, s mo" in the orig. may be an interpolation of the copyist's.
twelve persons; at night all watch vigilantly, as they are afraid of the natives. All the houses are protected by timber on wooden props; the walls of a few are of mats, but in most cases of canes and mud with clay with a facing of lime, and generally floored with small planks. Thus they are all a very flimsy affair; and for the most part the whole family lives within one door, and all have one surname. Each family has a family name by which they are known: in addition to this they have their names, Mirandaes or any other cognomen. Besides this patronymic (?) they have their own names. The oldest person of this family has the names, in order to give an account of how many there are; and no person can go twenty miles out of the village, where he dwells without a letter from the mandarins: if he is found without it he is imprisoned as a robber; because all the roads are full of spies. For this letter they give something: the letter declares what person he is and his age and all for which he is given leave.

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

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

27 The writer here several times uses the word parenderia, for parentela. (For a similar use of the word see D. Lopes's Testos em Afiamis Portugueses, p. 135, l. 11.)
28 I cannot explain the use of this name in this connection. Perhaps the copyist has blundered.
29 The orig. has "abobin", which I cannot explain, unless it be connected with "wot", grandfather.
30 Kwangchan-fuh = "the city district of Canton, with the surrounding country; also the magistrate who presides over it." (Mor., Chin.-Eng. Dict. p. 508.)
31 See Introd.
32 Orq. "que tem oreiba." I cannot explain this, and suspect some error of the copyist's. Perhaps we should read "que são velhos" = "who are old."
33 I cannot explain this word, which appears to be a copyist's blunder. Sr. Lopes suggests *trações* = "forms."
35 I am not certain if this is the exact meaning of postica here. (Of. Jalg., Gloss. Naut., s. ov. "Posticola," "Postis," etc.)
into each one be put a deck and its knees; they become galleys and foists and brigantinas; and at first they would do instead of those of Cōhi. There are also oars and rowers without number. Of these boats the best and newest should be taken, and all the rest burned. At leisure royal galleys can be built, and all the other rowing craft. These draw less water than ours, and can thus serve as well as ours in these rivers. For the sea I do not know how safe they would be; so that it would be needful to make a beginning with these, because they are very necessary, until others were made, for, if the affair proceeds as projected, there can be made here in a month ten or twelve rowing boats, because workmen and wood are in plenty, and especially when they see good payment. These boats are of much importance, because all the strength is in the rivers.

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

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

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

43 Here, again, I am doubtful as to this being the correct rendering of lames.
44 This is incorrect. Iron is abundant in various provinces of China. (See Mid. King. I. pp. 96-96.; and cf. Gaspar da Cruz in Purschas, Poly. III. p. 173.)
45 That would be in 1518. I have no confirmatory account of the events described by the writer.
46 Doubtless Pàlin, on the east coast of Lintín Bay. (See supra, f. 111.)
47 Anungboy near the Bocca Tigris. (See infra, f. 129.)
and Cantão: these all had junks. All the junks of Cantão were of these robbers of whom I have spoken. By the capture in the year 1521 of the junks that remained at the island they became rich, and by the booty of Syão and Patane; and through the conquest of the two ships in the year 1522 they became so arrogant that it seemed to them that now no one could come whom they could not defeat. Wherefore in the year 1523 they prepared a fleet of one hundred junks watching for Portuguese: half of them lay in front of Nanto, and the other half at sea among the islands watching. At the end of August a hurricane burst upon them which lasted a day and a night, which dashed in pieces all the principal ones that were at sea so that not one escaped. The other half that was before Nanto put into the river and took refuge in Anyameha, which is a safe port; if all had been at sea all would have perished. There are no other junks, nor had they any other force than there was in these men, of whom there is not one, and the rest have gone because they did not pay them. In the year 1524 they equipped a fleet of salt junks which they took by force; and until the year 1528 they prepared fleets. The junks went on decreasing until they left off doing this, and of the junks that escaped to Anyameha there is not one, — all were defeated by robbers who after these appeared on the sea, who now live on land with the security that they have given them: they must have some seven [f. 119] creight junks. Now there are no others except it be those of these men. If they go without victuals they do not equip fleets, nor have they junks of which they would wish to form them. There is now no other strength than that which lies in the walls of Cantão.

In this fleet that the Chinese prepared to watch for ours there was not one man of arms of the soldiers of China: all were people from those villages and junks taken by force and weak and low people and the majority children. Nevertheless every one of them is better than four men of arms: it is a mere mockery to talk of men of arms of this country of China. In this fleet that they sent to Nanto are some captains, it appearing to them that they could capture Portuguese as in the year 1532. If this gentry had a taste of the Portuguese sword they would soon fraternize with the Portuguese, because the most are people of floating possessions, and with little or no root in the soil. This people of Cantão is very weak in comparison with the people of the interior, who are strong. In this Cantão, — I mean in the district of Cantão and throughout the province, — because it is a region distant from the rivers, they quickly rise. They attack villages, and kill much people: this happens every day in many places, and they cannot do them any harm, and they send for men to the province of Cancy which lies to the west of Cantão. They call these Langás or Languês; these are of a somewhat better bearing; nevertheless the whole is a trumpery affair. The Chinese say that if the Portuguese should land they would summon many of these men; and they cannot come except by river, so that if a hundred came it would profit nothing, because when the river was freed from their craft and our vessels were clear and began to proceed under bombards there is nothing that would appear within ten leagues. These Chinese of Cantão when they go to fight with people who have risen never [f. 119r] kill like robbers. They surprise these abodes of robbers and kill an immense number therein, and bring their heads and many others as prisoners: they say that they are robbers, and there is no more need of proof. They kill them all in a cruel manner. This they do every day. The people is so docile and fearful that they dare not speak. It is like this throughout the whole country of China, and it is much worse than I have said; wherefore all the people long for a revolt and for the coming of the Portuguese. So much for Cantão.

47 That is, the Island of Trade. (See Introd.) 48 Cf. Fa. Bocel in Hak. Soc. Mendoza, Introd., p. lxxx. 49 Orig. bona boys. The writer is probably making a punning allusion to the large floating (literally) population of China. 50 The writer seems to refer to some of the Laos (Shên) tribes inhabiting Kwang-hai, and to have attached to them the name of the Dragon River, Lung-kiang.
The island of Aýnão has one city and fourteen towns. It lies within sight of the country of China. It has a good port, but has no timber, and for this reason has no boats. When any people of Luchim rise in junks and go to these parts to commit robberies they ask for help from Cantão: they are a very weak lot. On the land of China facing Aýnão as far as Cantão along the sea there are four cities and many towns along the whole sea-shore and on rivers. Into several ships can enter and into all large rowing boats can enter. Navigation is carried on at all seasons. Along this coast there are many fertile islands that form a shelter from every wind. This is the capital of the province; and it must contain two-thirds of the province. If Cantão be entered by the Tomq all this will be surrendered when the capital has surrendered and been captured. This Aýnão has many jades; and it has coconuts and areca, which all the rest of the country of China has not. In Cantão there is a trade in this areca and coconuts, as also in seed-pearl in great plenty, which all the rest of the country of China has not. As I have said, it has jades which the Chinese call horses: of these they bring numbers to this province, and many can be had hence for a small price.

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

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

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31 Kiungchau-fu. (See Vasco Calvo’s letter in/fra, f. 128.)
32 Williams (Mid. King. I. p. 175) says there are thirteen district towns in Hainan.
33 Hoihan.
34 This is an error: the interior is well wooded.
35 A copyist’s error, I think, for Cuchim or Cuchim — Cochinchina. See Vasco Calvo’s letter in/fra, f. 128.
36 By this contradiction is apparently meant Tungkwan on the Tungkiang or East River, to the entrance to which is the First Bar. (See supra, f. 118 v, and in/fra, f. 121 v.)
37 Orig. semiegros. (Of f. 104 v supra.) All the horses of China, including those of Hainan, are very small.
38 Mid. King. I. p. 239.
39 This is correct. See Mid. King. I. p. 175.
40 A mistake, which is repeated by Vasco Calvo in/fra, f. 131 v.
41 Sedan-chair. See Hoohan-Johnson, s. v. “Andor.”
42 Or whip.
43 Wuchau-fu in Kwangchú, at the junction of the Kwai-kiang and Lung-kiang.
44 Shauking-fu, regarding which see Mid. King. I. p. 172.
a league up this river northwards. In fine, no one could come who would not be seized, and especially as all navigate in the day and not at night, because the rivers in places are shallow and in places are stony; and if they came they would all lie at our mercy, even though they brought more Lanciaus than I have said.

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

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

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

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

Going from Nanto to Cantão there lies in the middle of the river almost adjoining the bar of Tào32 a large town also33 on an island that is called Aynacha. It has cut stone in the houses, streets and churches, and in the jetty, of which could be made a [f. 123v] fortress like that of Goa. It has a port safe from all the winds, all the bottom of mud, a very safe port; the main force of the junks was here. This fortress lies above Cantão. Nanto dominates this town of which I speak and another that is called Xuntaol.34 From here one could stop provisions and place Cantão in extremity, and it would capitulate in any way that the captain pleased. I repeat, that to capture Cantão en bloc with a force of two or three thousand men is better:

32 Cf. Gaspar da Cruz in Purchas, Fili, p. 197; Mendoza (Hak. Soc. ed.), pp. 46, 94.
33 I cannot explain this word.
34 Tungkwan. (See supra, f. 113v, 119v.)
35 The orig. has "on frey" ("or three"), which is nonsense. I think we should read "ou trez." 36 Shuntak.
37 The orig. has "de pecu," which I have ventured to render as above, though I am very doubtful as to the meaning.
I say two or three thousand, not because with less the object would not be attained, only that it is a big affair, and there are the charges of places, for which Portuguese are needful. Six thousand would not suffice to conquer with less than I have said and attain the end; because the Chinese would at once rise against the city with the help of the Portuguese.

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

Cantão has within it a flat mount close to the wall on the north side on which stands a house that has five stories. Within the slopes of this mount are six or seven churches which have enough cut stone to build in ten days a town with walls and houses; and the churches are without number; stays, beams, doors. From here one could dominate the city. Another might be built on the edge of the water in the middle of the town where the mandarins disembark, which could be erected in five days, because there is cut stone [f. 123v] in the streets and courts of justice sufficient to build a large walled city with towers. Another in the church that stands on the river. Just as there are stone and timber and lime in abundance, so there are workmen for this and servants. Nowhere in the whole world are there so many, and they are good servants: for a small wage for food a hundred thousand will come. And out of their paroes can be made galleys, foists, brigantines; of some can be made galliasses with few ribs, because the rivers do not require the strength that the sea does. So that all these things require more time; and if written orders should be sent to engage in the work the country is prepared for everything. God grant that these Chinese may be fools enough to lose the country; because up to the present they have had no dominion, but little by little they have gone on taking the land from their neighbours; and for this reason the kingdom is great, because the Chinese are full of much cowardice, and hence they come to be presumptuous, arrogant, cruel; and because up to the present, being a cowardly people, they have managed without arms and without any practice of war, and have always gone on getting the land from their neighbours, and not by force but by stratagems and deceptions; and they imagine that no one can do them harm. They call every foreigner a savage; and their country they call the kingdom of God. Whoever shall come now, let it be a captain with a fleet of ten to fifteen sail. The first thing will be to destroy the fleet if they should have one, which I believe they have not; let it be by fire and blood and cruel fear for this day, without sparing the life of a single person, every junk being burnt, and no one being taken prisoner, in order not to waste the provisions, because at all times a hundred Chinese will be found for one Portugese. And this done, Nanto must be cleared, and at once they will have a fortress and provisions if they wish, because it will at

74 This is the still extant five-storied tower on Kwangning for the northern gate of Canton. It is referred to by Gaspar da Cunha. (See Purchas, Poly. III. p. 172.)
77 See Vasco Cabro's letter infra, f. 127.
once be in their power; and then with the whole fleet attack Aynâcha, which lies at the bar of Tâcoam, as I have already said above having a good port. Here the ships, which cannot enter the river, will be anchored, and whatever craft they may have will be burnt; and after it has been taken if it seem good the town can be burnt, in order to terrify the Chinese. Before this has been done let a letter be sent by a Caffre black boy; and let it be sent in this manner:

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

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

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

Done in the year 1534.

(To be continued.)

THE SPRING-MYTH OF THE KESAR-SAGA.

BY REV. A. H. FRANCKE.

(Continued from p. 341.)

Additions to the Saga from other versions.

Preliminary Note.

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

List of Additions.

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

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

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

3. Second version of the story of the birth: — Mother Gogsalhamo heard within her a voice,
which said: "I must be born in the lofty sky; please go to the lofty sky!" So she went, and gave
birth to [the] sun and moon. Then it said: "Sun and moon I am not; I must be born on the lofty
mountain; please go on to the lofty mountain!" So she went, and gave birth to the white ice-lion.
Then it said: "The white ice-lion I am not; I must be born on the lofty rock; please go on to the
lofty rock." So she went, and gave birth to the wild bird-king. In this way the narrative progresses,
and Gogsalhamo gives birth to the horse rKyangbyung-khadkar in the midst of the steppe; in
the midst of the sea to the little fish Gold-eye; in the midst of the meadow to the yak sAron byung
rogpo; in the midst of the forest to the rat Kruphusse, in the midst of the field to the little bare
bird; also, in Stangsha to a golden frog; in Barbeaes to a white frog; and in Yogklu to a blue
frog. After all that to her child also.
4. Third version of the story of the birth:—Over the whole earth it was dark; but at Gogzalhamo's house appeared a bright light. The child teased the mother in the same way as Dongrub did the giant in III. 34-45. Finally it came out between the ribs, without causing the mother any pain. The child was very beautiful, and had golden hair and wings; yet the mother could see nothing of its beauty. At its birth the fire blazed up of itself; grand dishes were cooked in the oven; sweet fragrance filled the room, and jewels came raining in. The child grew in a day as much as others in a month.

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

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

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

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

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

If Bwa khyung dkrung nyima troubles thee,
Call Byamo dkarmo to thy help;

If aDre lha btsan bog troubles thee,
Call Daemo 'aBarma 'aBum skyid to thy help.

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

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

General Notes.

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

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

Sources of Information.

(1) The Kesar Saga. It is related in four parts: —

(a) Prelude to the Kesar Saga, which tells the creation of the world and of the birth of the 18 agus.

(b) First half of the Kesar Saga (Spring Myth), which tells of Kesar's birth in gLing, his wooing and marriage to 'aBruguma.

(c) Second half of the Kesar Saga (Winter Myth), which tells of Kesar's journey to the north, the killing of the giant-devil, marriage of the devil's wife to Kesar and of 'aBruguma's deliverance out of the hands of the king of Hor, who had abducted her.

(d) Kesar's Journey to China, which is a different version of the Winter Myth, and tells of Kesar's marriage to the King of China's daughter.

(2) The Ladakhi Marriage Ritual. This was published ante, Vol. XXX, 1901, pp. 131 ff.

(3) Songs of the Nyopa on their way to the bride's house.

(4) The drinking song, which is of a similar character to the marriage ritual.

(5) The gLing-glu. This has entirely the character of a hymnal of the gLin-chos. It is sung at the time of the Kesar Festival each spring. So far, the gLing-glu of only two villages has been collected, i.e., of Phyang and Khalatse. It will, perhaps, be easy to collect a large number of these songs, which appear to be of the greatest value for a proper understanding of the character of Kesar.

The Cosmology of the gLin-chos.

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

1. sTang-lha, Heaven (lit. 'the upper gods' or 'gods above'; no etymology is wanted, because the word is colloquial Ladakhi). Of this realm we hear in Spring Myth No. II; Winter Myth No. V. 8-13; gLing-glu of Phyang No. V.; gLing-glu of Khalatse No. XXI, No. XXVII.

2. From all these sources the following information can be drawn: A king reigns in sTang-lha,
called dBangpo-rgya-bshin (according to Dr. Lanfer rGya-byin, compare under ‘Names’). He is also called sKyar-rdzong-snyanpo and ‘aBum-khrir-rgyalpo. The name of his wife is bKur-dman-rgyalmo, Ane-bkur-dman-mo or ‘aBum-khrir-rgyalmo. Both are called almighty: compare gLing-glu of Phyang No. V.

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

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

The king and the queen often change their shape. The king becomes a white bird (Spring Myth No. I. 3); the queen takes the shape of a woman (Spring Myth No. IV. 8), of a Dzo (Winter Myth No. I. 58).

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

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

3. Yog-klu, the Underworld (lit., the Nágas below). Of this realm we hear in Winter Myth No. V. 14-17; gLing-glu of Khatasle No. XXVII. 18, 4. Like sTang-lha Yog-klu also seems to be a kingdom. There is a king, called lCgo (Marriage Ritual No. I. B 3; Spring Myth No. VII. 24, 25); there are his servants and subjects, famous for their large number of children. The Klamo or Nágint are famous for their beauty; Kesar is warned not to fall in love with them.

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

The Colours of the three Realms.

They are mentioned in Spring Myth No. IV. 20, 23, 26; No. VII. 22, 30; No. IX. 1; Winter Myth No. II. 21, 22, 28. The colour of sTang-lha is white; it is perhaps the colour of the light; Bar-btsan is red; perhaps on account of the reddish colour of the ground; Yog-klu is blue: this may be due to the deep-blue colour of many West-Tibetan lakes. It may be in connection with this system of colours, that at the present day often three nchod-rten are erected, which are painted blue, white and red. Also most of the lhatho show the white colour. In how far this system of colours may have influenced the pantheon of Lamaism, with its blue, white, red, green and golden-faced occupants, cannot yet be shown.
The King of Hor, called Gur-dhar is referred to in the prophecy (Spring Myth No. IX. 1-8), when 'aBruguma takes a blue ribbon and sits down on a blue carpet. This fact seems to suggest that he may be connected with Yog-klu in some way or other.

The Devil bDud.

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

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

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

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

The Agus.

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

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

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

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

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

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

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

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

1. Spring Myth No. II. 1-28. The father asks his sons, who would like to go to the country of men, and Dongrub decides to go.* Now this story ought there to come to an end. However, the same tale continues (compare Additions No. 11; Spring Myth No. II. 36-42; gLing-glu of Phyang of VII.) that he shall go who looses in the contest.

2. The full stories of Kesar's birth on the earth (Additions No. 2, 3, 4) were told in the following way: The first MS. relates the birth-story (Additions No. 2), and then, without any break or preceding notice, continues with Additions No. 3. The second MS. at first tells Additions No. 4, and then continues with Additions No. 3; thus the child is born twice in the same tale.

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

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

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

**The Lokapalas.**

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

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>English</th>
<th>Sanskrit (Dhyani-buddha)</th>
<th>Region</th>
</tr>
</thead>
<tbody>
<tr>
<td>Donyod-grubpa</td>
<td>Fulfiller of the aim, he has</td>
<td>Amoghasiddha</td>
<td>North.</td>
</tr>
<tr>
<td>rDo-rje-sems-dpa'</td>
<td>Thunderbolt, courageous soul</td>
<td>Vajrasattva</td>
<td>East.</td>
</tr>
<tr>
<td>Rinchen-byungldan</td>
<td>Great price, possessing creatures.</td>
<td>Ratnasambhava</td>
<td>South.</td>
</tr>
<tr>
<td>sNyangba-wth'a-gas</td>
<td>Eternal light</td>
<td>Amitabha</td>
<td>West.</td>
</tr>
</tbody>
</table>

This list shows that the Tibetan and Indian names correspond to a great degree. We shall, perhaps, be obliged to accept the theory of a mutual influence between North India and Ladakh in pre-Buddhist times. Dr. Lauer for instance identifies dBangpo-rgyu-bshin with Indra. Also the name of the glacier, Sengo-dkarmo-yu-ral-can, the white lioness with the turquoise locks (sengo = siriha) may be mentioned.

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

**The Tree of the World.**

We hear of it in Marriage Ritual No. V. VIII, gling-glu of Khalatse No. I. Its roots grow in Yog-klu, its top touches Stang-lla; it has six branches.
Animism in the gLung-Chos.

Here I should like to mention the following personifications: skyser, the wind; shang-char-zilbu, the rain; sengs-dkar-mo-yum, the glacier; bya-khyung-dkhrung-nyima, the sun; byamo-dkar-mo, the moon. With yanra, living in rocks and trees, I have met only in the wedding songs of Tuyangrig.

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

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

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

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

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

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

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12 In one of my former papers on the Kesar Saga (Globus, Vol. LXXVI. No. 19) I made a mistake in saying that the Ladakhi versions of the Kesar Saga were entirely different from the Mongolian epic. This mistake was caused by a misunderstanding. As I had no means of comparing my Ladakhi MSS. with the Mongolian epic, I asked a friend to look up the latter in the Strassburg University Library. He apparently got hold of the wrong book; for what he told me of woodmen and other mythological beings could not well be reconciled with what I knew from the Ladakhi version. Dr. lanfer, starting from my mistake, proved in a long demonstration of about 10 pages, that the subject in both is the same.
fact, that in Ladakh this material has taken the shape of a religion, which exercises its influence up to the present day. I do not see why I should not write down the outlines of a religion, whose influence cannot be denied by all who have lived in Ladakh for some time.

General Position of the gl Ling-chos.

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

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

(To be continued.)

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

BY R. C. TEMPLE.

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

1792. — No. XIV.

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

Captain Kyd, 28th Novr.

Edward Hay, Esqr., Secretary to Government,

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

Fort William,
28th Novr. 1792.

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

Ordered That a Treasury Order be issued in favor of Captain Lindsay for this Sum.
1793. — No. I.
Fort William, 21st January, 1793.

Read a Letter from the Chief Engineer.

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

I have the honor to be etc.

Fort William,
19th January, 1793.

(Signed) M. Wood,
Chief Engineer.

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

1793. — No. II.
Fort William, 28th January, 1793.

Capt. Blair.

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


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

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

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

Port Cornwallis,
January, 1793.

I am with great Respect &ca

(Signed) Archibald Blair.

1793. — No. III.
Fort William, 1st February, 1793.

Captain Blair,

31st Dec.

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

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

My Lord, — Agreeable to your Lordships orders of November 12th, 1792 I quitted Calcutta in the Union the 4th accompanied by the Honble Company's Ships Juno Cornwallis and Seahorse; having on board 380 Settlers, a great variety of Stores, and Provision for six months. Nothing remarkable occurred until the 24th when we were overtaken by a violent gale from the Eastward off Cape Negrais, Attended with cloudy weather and almost incessant rain

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

I arrived at this place with the Union, the 36th of November and found in the harbour, the H. C. Snow Ranger, and Dispatch Schooner. Lieutenant Wales with the Crew of the Ranger and a few Labourers, had cleared a considerable space of ground, sufficient to erect Huts on for the Major part of the Settlers and store houses for the Provisions and Stores he had also made a convenient ships Watering Place. For these services I distributed amongst the Crew of the Ranger 360 rupees, as a gratuity, agreeable to the promise in Lieutenant Wales’s Instructions.

On the 1st of December H. M. Ship Minerva arrived when I delivered your Lordship’s Dispatches to the Honble. Commodore Cornwallis. At this period about 180 Settlers were on shore, lodged in two private Tents and a large Hut. The evening was gloomy and there was a swell in the harbour without any apparent cause. About seven in the evening a vessel in this opening of the harbour fired a gun and hoisted a light, which was answered by a gun and blue light from the Union; this Vessel I have judged since to have been the Juno, which has not yet made her appearance. In the morning of the 2nd the wind was strong from North East, increasing and with it a very considerable swell. At Two it blew excessively hard, when the Ranger was driven through a very high Surf, which broke entirely over her in 4½ fathoms. At Three, the Union, after parting one cable, followed the Ranger; and by the extreme violence of the wind and sea, with two anchors in the ground and drawing 14 feet was driven up the bank into 6½ or 7½ feet water. It affords me great satisfaction to inform your Lordship, that the Banks which terminate the interior part of this admirable harbour are of so soft a texture, that the Vessels have received no damage in their bottoms notwithstanding the excessive and United force of the wind and sea. The loss in the Union is a fourth Rudder, two anchors and one cable, the Ranger one anchor, the Leebord which was also driven on the bank a boat. H. M. ship Minerva one anchor, and the Dispatch which drove on a sand bank a trivial loss of copper. The wind made great devastation amongst the trees having torn many very large ones up with the roots, and the branches from others which were in more sheltered situations. This Hurricane and its consequences prove that the largest ships may run into this harbour as a place of safety even in the distressed condition of having neither anchors or cables.

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

The Ranger from having very bad winds and contrary currents, did not arrive until the 27th she brought 41 and the Leeboard 24 very fine Turtle; and the Viper was immediately dispatched for Old Harbour with 34 for the Commodore.
The Stores for the Settlement being discharged from the Schooner her masts ballast and Stores being also taken out, she shall be sunk in a day or two hence, in such a depth as to be entirely under water at full tide; five or six days in that situation will effectually destroy the white Ants and all other Vermin. Being not yet prepared to receive the Provision and Ammunition on shore, I am under the necessity of detaining the Cornwallis; but I expect to have the Storehouse finished a fortnight hence when no time shall be lost in dispatching both Vessels to Calcutta.

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

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

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

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

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

I am with great respect My Lord
Your Lordships most obedient humble Servant

Port Cornwallis.

December 31st 1792.

(Signed) Archibald Blair.

Enclosed in ditto.

To Archibald Blair, &c. &c.

Sir, the constant Mutinous disposition of some of the Europeans belonging to the Honourable Company's Snow Cornwallis, has given me a great Deal of Vexation for this some time past. But they are now come to such a length that I feel myself under the necessity of applying to you for assistance, to keep them to their Duty.
Robert Denham has this Day behaved so ill that I request of you to order him to be taken out of the vessel as an example to the rest. His crime has been creating Riots and Disturbances on board absolutely refusing to obey my orders or acknowledging my right to Command him using very impertinent and threatening language to me on the quarter deck and beating one of the people before my face and in direct opposition to my orders. It is the man who during the passage behaved very ill to one of the passenger girls, and who I had not complained of him promised better behaviour.

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

I am Sir
Your most obedient humble servant

(Signed) C. Crawley.

Ordered that a copy of the last paragraph of Captain Blair's letter dated the 31st ultimo, relative to Robert Denham, of the Snow Cornwallis, be sent with a copy of Captain Crawley's letter to the Master Attendant, and that the latter be instructed to cause a particular and strict enquiry to be made into the conduct of that Seaman reporting the result to the Board, and the punishment he thinks due to his conduct, as it shall appear at that examination.

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

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

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

Read again the Governor General's minute containing propositions agreed to by the Board, and recorded on the proceedings of the 5th of November.

Agreed that the appointment of Captain Alexander Kyd, of the Corps of Engineers to the temporary command at the Andamans be published in general orders.

Agreed that the Chief Engineer be desired to nominate a Subaltern officer of the Corps of Engineers to accompany Captain Kyd, on duty, to the new station.

Agreed that the Commander in Chief be requested to order a detachment of Sepoys to be commanded by a careful and intelligent officer of infantry who shall assist Captain Kyd in making his various arrangements and take charge of the settlement in the event of his temporary absence from it.

The detachment is to consist for the present of one Sirdar, one Jimmadar, four Havildars, four Naicks and eighty Sepoys for the protection of the establishment at the Andamans.

The Commander in Chief recommends that Lieutenant Edmund Wells may be nominated to the office of Commissary of Stores and Provisions on that establishment.

Agreed and ordered accordingly, and that his allowance be fixed at seca rupees 250 per mensem.

Ordered that the Cornwallis Pilot Schooner be discharged from the Pilot Service and appointed to the Andaman Station and that directions be sent to the Master Attendant to deliver her over, with her stores, to the charge of Lieutenant Wales of the Bombay Marine who now commands the Ranger.
Agreed that the Command of the Ranger shall devolve on Lieutenant Thomas, of the Bombay Marine, he being the present Senior Officer of that Vessel, and Ordered that the necessary Instructions be sent accordingly to Lieutenants Wals and Thomas by the Secretary to the Government. Ordered that the people belonging to the Pilot Service be removed from the Cornwall Schooner, and that Lieutenant Wales be Directed to provide a proper Officer and a Crew for that Vessel, to have her fitted out for Sea with all Expedition and Compleated with Six Months provisions and Stores.

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

1792. — No. IV.

Fort William 11th February 1793.

Capt. Kyd 9th Feb.

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

To Edward Hay Esqr. Secretary to the Government.

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

I have the honor to be &ca

Fort William 9th February 1793. (Signed) A. Kyd.

1792. — No. V.

Fort William 18th February 1793.

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

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

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

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

Staff Effective 1 Drill Havildar NE Staff with an Allowance of 5 Rupees per month.
non Effective 1 Sircar
1 Native Doctor 1 Effective Staff.
That an allowance of Satat Rupees 30 per Mensen be made to the Commanding Officer of the Detachment for Iron, Steel, Charcoal &c.

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

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

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

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

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

Establishment of Artificers &c.

<table>
<thead>
<tr>
<th>Europeans</th>
<th></th>
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<tbody>
<tr>
<td>1 Head Carpenter</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>100 rupees</td>
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<tr>
<td>3 Carpenters</td>
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<td>...</td>
<td>...</td>
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<td>...</td>
<td>60</td>
<td></td>
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<tr>
<td>1 Cooper</td>
<td>...</td>
<td>...</td>
<td>...</td>
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</tr>
<tr>
<td>4 Overseers of Works</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>@ 35 Rs.</td>
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<td>1 Sail Maker</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>40</td>
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<table>
<thead>
<tr>
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<th></th>
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<tr>
<td>1 Head Carpenter</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>20</td>
<td></td>
</tr>
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<td>...</td>
<td>...</td>
<td>@ 14</td>
<td>280</td>
</tr>
<tr>
<td>12 Sawyers</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>@ 10</td>
<td>120</td>
</tr>
<tr>
<td>1 Turner</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>1 Head Smith</td>
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<td>...</td>
<td>...</td>
<td>20</td>
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<td>...</td>
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<td>...</td>
<td>@ 10</td>
<td>120</td>
</tr>
<tr>
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<td>...</td>
<td>...</td>
<td>20</td>
<td></td>
</tr>
<tr>
<td>1 Tinman</td>
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<td>...</td>
<td>...</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>2 Sicklears</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>20</td>
<td></td>
</tr>
<tr>
<td>1 Metry Painter</td>
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<td>...</td>
<td>...</td>
<td>14</td>
<td></td>
</tr>
<tr>
<td>2 Painters</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>20</td>
<td></td>
</tr>
<tr>
<td>1 Metry Stone Cutter</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>20</td>
<td></td>
</tr>
<tr>
<td>6 Stone Cutters</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>@ 10</td>
<td>60</td>
</tr>
<tr>
<td>1 Head Bricklayer</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>20</td>
<td></td>
</tr>
<tr>
<td>15 Bricklayers</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>@ 10</td>
<td>150</td>
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### THE ANDAMANS IN THE XVIIIth CENTURY

<table>
<thead>
<tr>
<th>Position</th>
<th>No.</th>
<th>Rate</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Mistry Brick Maker</td>
<td>1</td>
<td></td>
<td>12 rupees</td>
</tr>
<tr>
<td>10 Workmen</td>
<td>10</td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>6 Potters or Filemakers</td>
<td>6</td>
<td>@ 8</td>
<td>48</td>
</tr>
<tr>
<td>4 Grammies</td>
<td>4</td>
<td>@ 6</td>
<td>24</td>
</tr>
<tr>
<td>10 Gardners</td>
<td>10</td>
<td>@ 7</td>
<td>70</td>
</tr>
<tr>
<td>8 Washermen</td>
<td>8</td>
<td>@ 8</td>
<td>64</td>
</tr>
<tr>
<td>10 Fishermen</td>
<td>10</td>
<td>@ 10</td>
<td>100</td>
</tr>
<tr>
<td>4 Taylors</td>
<td>4</td>
<td>@ 12</td>
<td>48</td>
</tr>
<tr>
<td>3 Barbers</td>
<td>3</td>
<td>@ 7</td>
<td>21</td>
</tr>
<tr>
<td>1 Shoe Maker</td>
<td>1</td>
<td>@ 7</td>
<td>12</td>
</tr>
<tr>
<td>2 Chucklers</td>
<td>2</td>
<td>@ 8</td>
<td>12</td>
</tr>
<tr>
<td>1 Baker</td>
<td>1</td>
<td></td>
<td>12</td>
</tr>
<tr>
<td>3 Assistants</td>
<td>3</td>
<td>@ 8</td>
<td>24</td>
</tr>
<tr>
<td>5 Hand Bhusstees</td>
<td>5</td>
<td>@ 9.8</td>
<td>47.8</td>
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**Lascars.**

<table>
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<tbody>
<tr>
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<td></td>
<td>16</td>
</tr>
<tr>
<td>2 1st Tindalls</td>
<td>2</td>
<td>@ 11.8</td>
<td>23</td>
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<tr>
<td>2 Second Do</td>
<td>2</td>
<td>@ 9.8</td>
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<tr>
<td>49 Lascars</td>
<td>49</td>
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**Bildars.**

<table>
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</thead>
<tbody>
<tr>
<td>8 Sudars</td>
<td>8</td>
<td>@ 12</td>
<td>96</td>
</tr>
<tr>
<td>170 Bildars</td>
<td>170</td>
<td>@ 6</td>
<td>1020</td>
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</tbody>
</table>

**Total:** 1968.8

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

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

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

Engineer Stokoe the Pay and full Batta of his Rank, Allowance as above mentioned Sicca Rupees 240 per Mensem.
Mr. Wood Surgeon fixed Allowance on 300 per Mensem.

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

For 1 European Writer ... ... Sicas Rupees 150
1 Native Do. ... ... ... ... 30
2 Sircars @ 20 each ... ... ... ... 40

Allowance for Stationary ... ... ... ... 30

250

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

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

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

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

Resolved that, as Specie for some time to come can be of little use to Individuals at Port Cornwallis the Superintendent be authorized to grant Bills of Exchange, drawn at par upon the Bengal Government at 30 days sight, for any portion of the pay or Allowances of Individuals, which they may wish to pay into his Treasury, and to remit to Bengal by that means. The Superintendent will be debited for the Amount of Such Remittances on the General Books of this Presidency.
Resolved that the Commissary of Stores and Provisions at the Andamans be directed to Indent upon the Arsenal at Fort William, for the Military Stores Required for the Use of that Settlement; the Indents to be Countersigned by the Superintendent and submitted to the Military Boards in Bengal for their Sanction.

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

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

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

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

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

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

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

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

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

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

Resolved that, from these Materials and Such other as the Accountant General may find it necessary to call for, he be directed to state Yearly as soon as possible after the close of the Annual Books, the whole Expenses of the Establishment at Port Cornwallis under the District
Heads of Military and Marine, in order that Government and the Honble. Court of Directors may be kept constantly informed of the Charges of that Establishment, and of the Increase and Decrease therein.

Resolved that Lieutenant R. H. Colebrooke, Assistant to the Surveyor General, be directed to take charge of that Office, and authorized to draw the Establishment Annexed to it from the present date.

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

Ordered that another Copy be sent to Captain Kyd, with extracts from the Board’s proceedings on the 9th of November 1792, and 1st Instant relative to his Appointment to the temporary Command at the Andamans.

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

1788. — No. V.
Fort William 18th February, 1788.

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

Agreed that the following Commission be granted to Captain Kyd. — The Right Honorable Charles Earl Cornwallis Knight of the Most Noble Order of the Garter, Governor General and Commander in Chief Peter Spoke William Cowper, and Thomas Graham Esquires Counsellors of the Presidency of Fort William in Bengal and its Dependencies To all to whom these Presents shall come and Greeting Know ye that we reposing especial Trust and Confidence in the Fidelity Prudence, and Circumpection of Captain Alexander Kyd, in the Military Service of the United Company of Merchants of England Trading to the East Indies, have Nominated made Constituted, and appointed, and by these Presents do nominate make, constitute, and appoint the said Captain Alexander Kyd, to be Superintendent and Commandant of the Military Force Garrison, and Settlement now formed on the Island called the Great Andaman and Situated in the Bay of Bengal, likewise these Islands and Dependencies known by the Names of the little Andamans, The Cocos, The Preparies, Narcondam, and the Baron Island, also to superintend and Command all other Islands and Places Contiguous thereto, and lying within the Parallels of 10 and 15 Degrees of North Latitude and 92 and 93 Degrees of Longitude East from Greenwich, and all Harbours Towns Garrisons, Forts, Fortifications or other Military Works or Posts that now are or may be hereafter erected upon said Islands, to hold them, in the Name and for the Use of the United Company of Merchants of England trading to the East Indies, and to keep and Maintain the same against all Enemies or Intruders whomsoever, He is Nominated, made, constituted, and appointed, by these Presents, to Control and Command all Officers and Soldiers, belonging to the Military and Marine Establishments of the said United Company, all Europeans and Native Artificers, Laboueurs and Servants of every Discription in the Pay or Employ of the said Company, and all Settlers, and Persons who now are, or hereafter may be, permitted to reside at, or be in any Manner attached or belonging to the Settlement and Dependencies aforesaid and they and each of all and every such Discription or Dispositions of Persons are and is hereby required and directed to obey all legal Orders issued by the said Captain Alexander Kyd, And, in general, he is to do and Perform all and every such Acts and things
as appertain to the Duties of his Office and Station as Commandant, and Superintendent of the said Settlement and Islands, in Conformity to the Instructions that have been or may be given by the Governor General in Council of Fort William aforesaid Given under Our Hands and the Seal of the said United East India Company in Fort William this Eighteenth day of February in the thirty third Year of the Reign of our Sovereign Lord George the third, by the Grace of God of Great Britain, France and Ireland King Defender of the Faith and so forth, and in the Year of our Lord One thousand Seven hundred and Ninety three.

Cornwallis.
Signed
Peter Spence.
William Cowper.
Thos. Graham.

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

(To be continued.)

KAPING — KEPING — KUFONG.

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

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

1669-79. — "They [at Janselone] have nee Sort of coyned monies here, save what is made of tinne w^1 is melted into Small lumps, and passe very currant provided they be of their just weight, allowed by Statute: and are as followeth: One Small lump or Putta valueth here 3d Eng^2. One great Putta is 2^1/2 Small ones Val: 7/4 penny Eng^2, w^3 is theire Currant moneys and noe Other, but if we bringe Silver or Gold massy or Coyned, the rich men will truke w^4 us for tinne and give Some advance 9 or 10 p^5 Cent upon y^6 moneys. When we shall have a considerable quantitie of these Small pieces of tinne togetheuer, wee weigh w^7 Scales or Styrdyard 52 pound w^8 and 1/3, and melt it in a Steele panne for y^9 Purpose, and rumme it into a mold of wood or clay: and that is an Exact Cupine: 8 of w^10 are one baharre weight (of Janselone) or 420: English pound weight. In any considerable quantitie of goods Sold togetheuer wee agree for soe many Baharre or soe many Cupines, when a Small parell, then for soe many Viss: or soe many great or Small puttas: 4 great puttas make a Visco 10 Small ones is a Visco."


This statement affords a table of weights for Junkeelson in 1669-79, taking the viss (viso) at its most persistent value of 3 lb., as follows:

| 2 1/2 puttas small make 1 putta large |
| 4 puttas large 1 viss |
| 15 viss 1 cupine |
| 8 cupines 1 baharre of 420 lbs. |

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

### Jonckeylone

| 3 1/2 Punchorfas 1 Foot | 3 Pingas 1 Puta |
| 4 Poots 1 Vis | 4 Putas 1 Viss |
| 10 Viss 1 Capin | 10 Viss 1 Capin |
| 8 Capins 1 Bahar | 8 Capin 1 Bahar |

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

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

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

In 1835 Kelly's Cambist, Vol. I. pp. 108 f., 121, copies this information, but makes the bahar of Junkeelson 485 lbs. and that of Tocopa 476 lbs.

So far then we have the history of the putta and cupine of T. B.'s account of Junkeelson.
The Malay terms are patah, a fragment, and kaping. But his statement that the patah of tin was worth 3d. sterling was probably not meant to apply to wholesale purchases, as that would make the tin to be worth 60 Spanish dollars the bahar, which we find from fol. 134 he did not pay for it: — "What else we bringe hither are Ryllas of 8: 45 we also trucke for time, att ye' rate of 28 dollars p, baharre ready money and 40 upon trucke for our Goods." Taking the Spanish dollar (Royal of 8) at 5s., T. B. paid in cash at the rate of 14d. for the patah, and of 2d. in goods, for wholesale purchases, one presumes. But Milburn says, loc. cit., that the tin in his day sold at Junkesyon at "from 12 to 16 Spanish dollars per pecul." Now 3 pecul make 1 bahar: therefore at 36 dollars the bahar the price was 24d. the patah, and at 48 dollars it was 3d. the patah, which supports T. B. in his statement.

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

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

| 12 small piece make 1 large one or kebean | 44 do. | 88 do. |
| 40 kebean | 1 Madras Ruppe | 1 Spanish dollar |

This works out the value of the kebean of tin to be 47 to the penny. Kebean no doubt represents some form of keping or kaping, but here refers to the kupong as distinct from the keping. Thus from the following extract from Kelly's Cambist, Vol. II. p. 348: —

Fort Malborough in Sumatra.
Gold and silver weights.

| 30 Coondees [kandar] | make 1 Keaping |
| 8 Keplings | 1 Ringit [Sp. dollar] |

Moco Moco and Ft. Marlborough.

| 4 Koopangs or Soocoo | make 1 Mas [mace] |
| 4 Mas | 1 Panch |

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

Under date 1829, Mandeloslo, Travels, E. T., p. 107 f., has rather a difficult reference to Malay weights in somewhat similar terms: — "A drug they call Sarcoyboura [edible birds' nests, sarung-burung]. These are only Swallow-nests, which they find on the Rocks by the Sea-side, and are of such esteem in China, that they sell them for three or four Crowns the pound. There are two sorts of them, the white which are in much request and are sold for six, seven or eight Campans the China Catti; but the grey are not so dear and are not worth three or four Campans the Catti, which amounts to above eight and a half Sols, or a Mamde of Cambaya.

The Portuguese heretofore bought these [at Patani] fifteen or sixteen horned Beasts in a year, and carried them to Malacca, paying a Campan a head for the export."

Now, taking the lb. Av. to be three quarters of a China catty, then at 3 Crowns the lb., the catty would be worth £1: at 4 Crowns the lb. it would be worth 26s. 8d. Then it follows from the statements that the campan was worth from 3s. 4d. to 4s. 9d. at the rate of 6 to the catty, or 2s. 6d to 3s. 7d. at the rate of 8 to the catty. This rate is something like the probable fact, as at the present day in the Andamanas clean white edible birds' nests are bought up for the Chinese at Rangoon for their weight in silver: i.e., at Re. 1 per folt, or say at 22 the lb. Av. and £2 6s. 8d. the catty. Whereas the next statement that Mandeloslo makes, viz., that 3 to 4 campans are equal to 11 suls or momide is impossible, because the momide varies from 3d. to 4d., which was no doubt the value of 11 suls also. This makes the campan about a penny or less.

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

R. C. Temple.

* Semm to represent the word picnic and no doubt represents the patah; it may also be a misprint for "piece."

* Suku = quarter.

* For an examination of Malay bullion weight see ante, Vol. XXVIII. pp. 87 ff.
LETTERS FROM PORTUGUESE CAPTIVES IN CANTON,
WRITTEN IN 1534 AND 1536.

BY DONALD FERGUSON.

(Concluded from p. 53.)

[f. 124] Copy of another letter that the same Christovão Vieira wrote from China. Sir, looking constantly at your letter, I am much relieved of my infirmity. With the strength that your honor gives me I am moved to take the opportunity to write, Sir, in brief: the reading will not take long, repeating, Sir, in this city, in which, Sir, I say, were you but in India, so that the governor would send Eitor da Sylvain with the fleet that goes each year to the Strait, conveying therein three thousand men and carrying Malabars in order with them to terrify the people when they see these Malabars. With the help of the Portuguese they would go on until they conquered half the country of China, if there were there enough people to maintain so great a city and so many towns, so weak a people are they, and they have no kind of defence.

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

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

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

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

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

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

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

The name of the remessa, doubtless, the site of which is now occupied by a Roman Catholic cathedral. (See M. King, 1. p. 168.)

A remessa (augm. of remessa, javelin = 1½) primus or span.
because all is ground flat as the palm of one's hand, with artillery at one end and at the other. The which breastwork must be in the manner of the bridge giving passage to a rivulet that runs between the wall and the suburb; and in order to enter the city there is a very fine stone bridge; and the breastwork would have to be joined to this bridge. This breastwork would go towards this gate and lead from the bridge, and would have to be the means of access to the fortress itself, where the governor must reside.

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

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

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

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117 The peak of Yuenhau, near the five-storied tower referred to above. 118 Kwangchau-fu. (See note supra.)
119 These names evidently represent Nanhai and Pwan-yi, the two districts in which Canton is situated.
120 The orig. has "allier," which, Sr. Lopes suggests, is a contraction for allmucorier. 
the whole population of the city would die of famine. Then, Sir, it would be necessary to open up this store of rice and sell this rice to the people that are in the city, and, even if it should be worth a good deal, somewhat cheap, on account of the people's not being able now to buy it anywhere; because of all the population the most, Sir, that live in this city are all craftsmen and merchants and people who all live to carry on trade. For the people, Sir, who are rich and have lands live in the villages where they have their lands, and lands here are worth their weight in money. This is the reason why the people would die of hunger if rice did not come from without for sale; because this city could not sustain itself for three days without the people's dying, because the population is large.

Let them observe well.

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

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

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

81 The contraction for in the orig. I think, stand for fanás. It occurs again near the end of the letter.
82 The orig. has "como palhao," lit., "like straws." In Portuguese "dos bens das palhas" means "in the twinkling of an eye; in a trice;" and that seems to be the writer's meaning here.
83 A coin worth of a real.
85 If a Chinese word is really intended to be represented here, the last syllable, as I have said in Introd., must stand for kung, "a watch of the night."

February, 1902. ] LETTERS FROM PORTUGUESE CAPTIVES IN CANTON. 55
If it should happen, Sir, that they should place there some boats and should [f. 126v] shoot from them, let them go out and capture them, for any force would be able to capture them. When they saw that they came out for that purpose they would not wait, because their arms would not allow them to await the attack of the Portuguese. The swords are after the fashion of ours, some three spans in length, of plain iron, without any point. For armour they wear quilted kéjos and a helmet on their head made of tin. They shoot arrows, and that not very well. This is their manner of warfare; and these, Sir, are those who are pressed for this. For the common people do not know how to do this; they simply shut the doors, and do not trouble any further, and bury what silver they have, for they have no household articles, only an old table and a chair: everything else of silver they bury.

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

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

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

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96 The orig. has "fu," which I take to stand for fíhos.
97 The orig. has "fou," which should represent feitos; but the sense is not very clear.
98 "Oe. Ric. Buc's opinion of the Chinese, as quoted in Intro. to Hak. Soc. ed. of Mendoza, p. lxxxii. Cento says (X. X. xiv.): "... the greater part of the heathens of India fight as much with their tongues as with their hands." (See also quotations in Hoben-Johnson, e. w. 'Cucaia, Cucaia.')
99 This must, I think, refer to the rock on which, in later times, was erected the Hai Chu (Sea Pearl) Fort of Dutch Folly. It is referred to above by Christóvão Vieira (f. 122v). See also Gaspar da Cruz in Porchas, Pape, III. p. 196.
100 See sketch of fort in Nieshoff.
1 Canton city was bombarded by the British from Dutch Folly Fort in 1856-57.
should be available, and go up the river, at the same time taking a quantity of artillery, and go burning as many paros and junks and other things as they find in the way of towns and villages, causing great destruction and leaving nothing in existence, in order to put terror into the people; so that, even if the great mandarins came from above with some men, they would find no boat, nor would they find any food for the people [T. 127v] to eat. How much more do I believe that no one would or could descend; because if the robbers are left they would be bound to rise throughout the country, and to go plundering and killing everybody when they knew that this city was taken. They might also come to take refuge here; and the country would be put in such a turmoil that there would be a general alarm, so that the people would be certain at once to rise throughout the province, and there is not a mandarin that they would not kill. Wherefore let war be waged cruelly wherever they are able. Since the king of China is bound to lose these three provinces, it will be necessary to make an agreement with his captains. It will be impossible to obtain sustenance, or to maintain the country, or to carry on the government, or to pay taxes to the king; because it will not be possible to sow or to carry on trade: therefore, an agreement having been made, it will turn out greatly to the profit of our lord the king that the king of China should give him a ship laden with silver every year, in order that the whole fifteen provinces may not be imbued, or lest he be removed; and so trade will be carried on as before.

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

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

3 Chinchau-fó.
4 Changchau (Chincheo or Chincheow). See Introct.
Also, Sir, on that coast of that Cüljay⁴ where you now are⁵ there are three cities, which are called by the names of, the one Louchou, the other Lenchau, and the other Quancheou;⁶ they are there situated further in, because the arm of the sea that runs between the islands of Aynão [f. 128v] washes these cities, and around are many towns and villages; and they are large cities with many revenues, and they also have some seed-pearl. The which perforce would have to submit to the power of our lord the king, and mandarins of the king cannot be allowed, only if it should be that an agreement be made as to what his captains should do, by which perforce they should give three thirds of the revenue to our lord the king and one third to the king of China, in order that these cities and towns, all of which will be easy of capture, should not be burnt or destroyed. This could be done by five or six hundred men, with thirty or forty sail, all foists, with artillery for waging war.

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

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

At first, Sir, let fire and sword be carried amongst them vigorously, for so the enemy will require from the first; and as soon as the captain-major shall come to enter the river let this place that is called Nanto be destroyed, where are stationed captains of war with some two thousand men of those that have been banished. Because of its being the frontier, and because foreigners come there for trade, there are stationed there junks: let all be taken and burnt, and that place be all consumed by fire, so that the people who are there may have no chance. And so coming up along the coast there is a village of people which the boats must be ordered to burn, and the good parau⁹ must be captured, and if there should be junks let them be burnt, not burning the parau which will be useful for going up the rivers. And so coming further forward where there is an island that is called Aynâchā,⁹ they will get fishermen

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⁴ I cannot identify this place, which, judging from the towns mentioned below, should be in the Gulf of Tong-keng near Hainan. The copyist may have blundered over the name.
⁵ See introd.
⁶ These three names are easily identifiable as those of Lenchau and Lienchau in south Kwangtung and Kiang-chau in Hainan. (Cf. Cristovão Vieira’s letter supra, f. 118v.)
⁷ The Li-mu-ling ridge. (See Mt. Kesk. I. p. 175.)
⁸ The wild mountaineers of Hainan are even now only semi-subject to Chinese authority.
⁹ Anungboy. (See supra, f. 118v.)
who know the entrance to the bar; the which island is populated and has on it many junks. The boats [f. 129v] and foists must go and burn the junks if they have not fled, and there are also many parasos: they must not destroy these parasos, which at first will be very necessary, as every one of these parasos can carry three beroes and five or six Portuguese men, not counting rowers. All this, Sir, should be destroyed, in order that all may be made clear, so that the ships that remain at the bar may find all safe, and the boats will be able to come and go every time that shall be needful. Without fear of any harm's being done to them from any direction they will be able to come and go. Noting, Sir, that all has been well considered and no mistake can be made in anything: as in these terms and by Christovão Vieyra has been set forth, let everything, Sir, be well looked at, not departing from what is said here. Let all be destroyed, and let not these enemies remain to cause trouble.

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

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

16 A short cannon. 18 Cf. the Chinese saying quoted by Gaspar da Cruz (Purchas, Pilg. III. p. 173). 18 The Liukin islanders. (Further on be repeats the information here given, in almost identical words.)
wood of Syam there will be formed here another C. da India, because this country has great want of this wood of Sya, which at present is worth much here. Other articles of merchandise can be dispensed with, but not this wood.

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

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

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

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

The servant of your honor,

VASCO CALVO.

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

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

13 The India House in Lisbon.
14 The wood is referred to is that known under the names of kalamukas, agar, eagle-wood, ligna-losas, etc. (See Yule's Retrospect of China, 1st ed., Calambac and Eagle-wood.) The Chinese used the wood for incense in their temples. (See Mem. of H. Soc., I. p. 58, who copies verbally from Gaspar da Cruz.) In the translation of the latter in Fouches, however, at p. 186, the word quilla of the original has been wrongly rendered "civet."
15 See Intro., regarding this man.
16 D. Estevão da Gama, who, as mentioned in the Introduction, succeeded to the captaincy of Malacca on the death of his brother Paulo in 1534. He left Malacca for India at the beginning of 1539, and became governor of India in 1540. The writer's reference to letters sent by Jorge Alvarens is puzzling; apparently he was ignorant of the fact that this man had died at Tamão in 1532.
17 This apparently represents "nsyach" (en); since it was in the prison of this official that the writers of these letters were confined. (See Christovão Vieira's statement supra, f. 108r.)
18 The year is not given; but it was probably 1536, as the letter was finished in November 1536.
the houses adorned with woodwork. The province of Poquem is smaller, and has two cities less. It will have under its rule a circuit of one hundred and sixty leagues. It is a very fine thing, and the cities and towns are also situated after the manner of this Cantão.

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

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

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

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

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

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

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

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19 Galetto Pereira says (Hakluyt, II, II, p. 89) that there were eight cities in Fúquin and seven in Kwangtung; whereas Gaspar da Cruz (cap. 5) attributes to the former ten and to the latter eleven cities; while Mendosa (Hak. Soc. ed. p. 23) makes the numbers thirty-three and thirty-seven.
20 What happened to this book, it is impossible to say.
21 The orig. has "cita," which I take to be a copyist's error for "estão."
22 This seems to have disappeared with the original letters.
23 See footnotes supra.
24 The island of Hainan seems to be meant.
25 Chin. chau = department or district. (Cf. Barros, Dec. III, II, vii.) The three chaus in question have already been mentioned by name.
26 Cf. Christovão Vieira's letter supra.
With which, Sir, I leave this subject of this Aynão, [f. 132v] and return to this city of Cantão, which is the capital of this province: that is to say, here reside the chief mandarins, all the acts of justice are dispatched here, and the revenues. Consequently it is a fine and populous city, and is a thing very suitable for the force of our lord the king to perform bold deeds therein. It is of the fashion of the city of Lisbon; and a galleon that entered this city would make it surrender, because it would place the city under its power, and not a man would appear when the artillery fired: not a man would appear, neither any that governed the people nor any of lower rank in the city.

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

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

Above this city where two rivers are formed must be built a fortress made with high walls with much artillery and with two hundred [f. 138] men and boats; so that if any people should say that they would get to them by the river²⁷ they may have no way by which they can come to this city. For, Sir, it is more difficult to sustain Goa than it would be to sustain this province; and besides our lord the king’s having great riches all the rest of the people will be rich, because the country affords room for all, by reason of the many offices that there have to be in the country.

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

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

Wherefore, Sir, there will be created in this city another Casa da India, nothing being brought from Portugal, but there being taken hence a shipload of silver and gold for the purchase in India of cargoes for the ships for Portugal and for expenditure in India. There would go hence copper,
saltpetre, lead, alum, tow, cables, all iron work, nails, pitch; all these things are in such abundance, that it is astonishing. Here could be built every fleet that would be required in India, galleys, galleons, ships. There is much wood, carpenters of the country as plentiful as vermin, and also smiths, masons, tilers, and other workmen in amazing numbers: not a Portuguese need put his hand to stone or wood in the building of fortresses.

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

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

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

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

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

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26 The orig. reads apparently "conda," which seems to be an error for banda.
27 Here again the orig. has "yea" for pat.
28 Cf. footnote supra. Mendosa (Hak. Soc. ed. p. 23) credits Fokien with 88 cities and 89 towns.
29 Gaspar da Cruz (chap. 5) credits Chohkhang with fourteen cities; while according to Mendosa (Hak. Soc. ed. p. 24) this province contained 35 cities and 96 towns.
30 I am not sure that I have correctly rendered the original, which is somewhat obscure.
who should never have come [f. 134v] on any account. By reason of which, Sir, each ship fired on its own account, when such a large number of junks came in disarray and proceeded to attack the ship of Diogo de Mello without his firing on them a single bombard shot or a man's drawing his sword from his sheath, saying in mockery that they should arm themselves against the Rúma. Pedro Homem came to the help of Diogo de Mello, and proceeded to place himself among the junks without firing a bombard shot. The junks, Sir, were high, and they hurled showers of stones upon them, and killed Pedro Homem and Diogo de Mello in the ships, and other men; and the rest of the people they brought to this prison, afflicted as God knows. They remained thus for a year, at times beaten by this jailor who has charge of these prisons. The mandarins expected that other Portuguese would come; but when the monsoon passed they took them to be put to death, inflicting shameful punishments on them.54

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

Wherefore, Sir, if the governor should allow this province to remain thus in so great prosperity without having any determination regarding the coming hither, there might well be ordered from Malacca and from Págá five sail well armed and with merchandise to ask for us, there being made at the same time proposals after the tenor of those set forth in the letters of Christovão Vieira, and there must be written three letters to the qeny, the pachenny and the anchagy, and to the attao,55 that our lord the king has sent them for that purpose for the ambassador and people who are in the prisons, who have been twenty7 years [f. 135] in this country without either the king's or the mandarins' dispatching them; and that if they are not willing to give them up our lord the king will take another course. As soon as they arrive they must send for these mandarins that guard the port, and say that they have brought merchandise if they wish to trade in it, and will pay their dues as they did at first; and if they wish to come to this city they must destroy it entirely with artillery and set fire to them, that they may enter the houses on the river and those of wood both in the city and outside, without there being anyone to prevent it. There is no one there that will await the assault of the Firíngias.

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

If it should happen, Sir, that it seem well to send an ambassador, taking no notice of what has happened in the country, the governor should recompense him. The mandarins would receive him with a present of camlets and velvets and large sails for equipping brigantines. They have deer and rabbits according to56 what are found; including no birds in the present, because they do not care for that kind of thing;57 but large mirrors, coral, sandalwood, and other things that seem good.

Let this, Sir, be observed if his captains would in this matter do service to our lord the king, and all the time carry on trade so long as the ambassador is going and coming. These letters are written in duplicate, so that if the one set is lost the others will remain.58

54 Turks. (See Hobson-Johnson, xvi. 'Room.')
55 See Christovão Vieira's letter supra, f. 119.
56 The word is "segna," which may be an error for "seu," which I take to be a copyist's error for "seu." 57 A slight exaggeration.
58 The word is "segna," which may be an error for "segna" = "segundo." The whole paragraph, however, is very confused.
59 The Portuguese were accustomed to send falcons and other birds as presents to the Asian princes. In China, with its wealth of bird-life, such gifts would naturally be out of place.
60 If both sets reached the hands of the Portuguese authorities it is strange that neither is now forthcoming.
The custom of the country is for them to call their country, the country of God, and every other people outside the country they call savages who know neither God nor country, and that every ambassador that comes to their country comes to yield obedience to the son of God; and other absurdities, Sir, that would take a long time to read. I, Sir, as I have said, am much afflicted in body with twinges and pains; and I am not afforded the opportunity of writing with one of our pens, but with a Chinese pen, not being able to write a more detailed letter. Christóvão Vieira has written with one of our pens, because he is in good health.

Done within this city of Canton in the infernal prisons the tenth day of November in the year 1536. Commending you to our Lord to carry you from this China, as your honors wish.

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

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

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

VASCO CALVO.

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

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

J. BURMAN.

November 22nd, 1820. — On the 12th day of my departure from Calcutta, in which time I had travelled by computation above 70 kos, I arrived at Madhuvanam, a place of great sanctity in the estimation of the Jaina sect. It is said that in former times this place was called Madhura vanam, 'the elegant grove,' where various kinds of fruit and flower trees were preserved. South of Madhuvanam is a lofty hill, called Sumedhaparvattam, upon which are sculptured about twenty impressions of the feet of the Jaina Tirthakaras, or divine sages of the Jainas, who obtained Moksha or salvation upon this hill. In consequence, great numbers of Jainas used to come to this hill, from distant countries, and paid their worship at the shrines of their saints.

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

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41 Tien tsâi, "Son of Heaven," is one of the titles commonly applied to and used by the emperor of China. The term "Celestial Empire" commonly applied to China by westerners is derived from Shen chih, "heavenly dynasty." (See Mid. King. I. p. 5; Mondona, Hak. Soc. ed. p. 76.)
42 The origin has "câboe," which seems to be an error for criado.
43 The Chinese prisons are still called "hills." (See Mid. King. I. p. 514; Mor. Eng-Chin. Dict., s. v. "Prison.")
44 I am doubtful of the correctness of this rendering.
45 Between Pachtâ and Pfâganji. — T.
which he placed the twenty sculptured feet. In the centre of the hill also he built a Jinalaya, or Jain temple, with the image of Pārvatī, Tirthakara; on the north of the hill, near the foot, he erected two other Jinalayas, one dedicated to Chandrasphata, Tirthakara, and another to Pārvatī, Tirthakara; and finally he constructed a Dharmastala, or Chaul, close to the temples, for the accommodation of travellers. Crenika ruled at Bājagiri, and during his reign, the hill Sumedha, Parvata, attracted an immense number of Jain pilgrims.

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

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

In the year of the Vikrama-samti 1825 (A. D. 1789) there was a rich merchant of the Swetāmbara sect at the city of Murshidābād, and going to Mādūvānam, he perceived that the feet of the Tirthakaras or gods, upon the hill of Sumedha Parvattam were nearly obliterated: having no family, he applied his wealth to the service of religion, and he renewed the Padams or feet, in an elegant style, building over each a small mantapam or shrine, with four pillars; and a sthānaka or peak. On the centre of the hill he built a Jinalaya or Jain temple, where he placed the 24 images of the Jain Tirthakaras. The temple was surmounted by four pinacles, and enclosed by a wall; and since that period, Jagat Sēth and other Swetāmbaras of Māhāsīhābād, have contributed to maintain a Gaūda Brāhmaṇ at Mādūvānam, to perform the ceremonies of their faith; and a Nāvāt-khāna, or band of drums and trumpets, to sound twice a day at the hours of worship. In like manner the Digambara Jains, who were at Murshidābād, entered into a subscription, and erected another temple of their own, close to the temple of the Swetāmbaras, in which they placed about 100 small marble images of the Digambara gods, with the establishment of the Nāvāt and a priest of their own caste to attend and perform the proper rites; they built also a Dharmastala or Chaul, for the use of travellers. The said Digambara established another temple upon the hill of Sumedha Parvattam, in which they placed 34 marble images of the Jinas; among them, three are very large. On the north of the hill is an unfinished temple. It is said that in the year S. S. 1686 (A. D. 1762) a priest of the Jains was killed, and the image of Pārvatī, Tirthakara; but his funds failing, he determined to revisit his home, to collect a supply; he accordingly went to his country, but dying there, the work remains unfinished.

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

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1 By these, however, the writer intends evidently the Muhammedans. — T.
offerings, they tie a cloth over their mouths, so as not to allow the breath to escape; the ceremonial is the same in most respects for the Digambaras and Śvetāmbaras.

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

The Zamindār of this place lives in a mud fort at the village called Pālganj, three kos from Mādhuvanam; he is of the race of the sun and Rājput caste; his name is Suprasīṁha; one of his cousins, Muttagīn, resides at the village of Katarasi, five kos east of Mādhuvanam; another cousin named Prithviśīna, lives at the village called Jaraya; and another a female cousin called Dasāmani Rāṇi, lives at a village called Navagarh, southward of Mādhuvanam six kos; she has no husband nor children, the other three have families. Of the money received from the pilgrims, half goes to the chief at Pālganj, and the other half is divided equally amongst his three cousins.3

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

The names of the twenty Padamas or feet of the Jaina gods, which are placed on the hill of Sumedha-parvatam, are the following:—(1) Ajita Tirthakara Padam; (2) Saumīnāra; (3) Abhinandana; (4) Sūnaṭi; (5) Padmaśrāva; (6) Supārśa; (7) Chandraprabha; (8) Pushpadanta; (9) Sītalā; (10) Sreyāmśa; (11) Vimala; (12) Ananta; (13) Dharmar; (14) Sānti; (15) Kuntu; (16) Ara; (17) Mallī; (18) Muniśvarā; (19) Nemi; and (20) Pārśvanath Tirthakara Padam.

The people of the place call it Pārśvanath Khetram, and give the name Sekharajaya to the hill. At the annual meeting, the people of the Zamindārs establish Thanas, and attend armed with swords and muskets. The inhabitants of the surrounding villages bring firewood, grass, milk, rice, gum, pepper, etc., and a number of dholis to carry old people, women and children up the hill. Along with the travellers, who ascend a number of beggars, blowing their hypakas or horns, round instruments made of brass; to these mendicants the pilgrims, when they perform their worship, give alms.

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

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

3 In 1827 the division seems to have been Pālganj Sannas, Jaraya Sannas, Navagarh Sannas, and Katarasi Sannas. — Quart. Orient. Mag. Vol VIII. p. 101. See Note at the end of this paper. — J. B.
Vaidyanath is also a holy place. In the centre of the village is the temple of Vaidyanath Swami, with a Pradakshina or wall round it, in front of which is another temple of the goddess Pârâati. On the tops of these two temples are erected the Shikharas or spires on which are placed gold or gilt vases. When I arrived there was performed the ceremonial of Sivaratri, a festival of Siva, when white turbans are bound over the gold vases of the temples. During that ceremony thousands of travellers bring carboys, containing water from the Gaṅga river, procured at Gaṅgâtâ, Haridâwar, Prayâga, Uttarabhimini, and Gaṅgâsagar. With this they make the abhishekam or aspersion of the god, the Vaidyanath Lingam, and worship him with sandal and flowers, etc. Any person who brings the water from each of these five places, and presents them for three years to the god Vaidyanath Swami, will undoubtedly obtain his desires. It is said that the pilgrims bring every year one lakh of carboys and present them. North of the temple of Vaidyanath Swami is a temple called Sita Râma Swami, in which are placed five images called Bhârata, Sutrughna, Râma, Lakshmana, and Sita. On the north of this is the temple of the goddess Chandri or Kâli, where sheep and goats are offered in sacrifice. On the south side of the temple of Vaidyanath Swami, is the temple of Bhirava Lâla in which is an image: all the travellers as they pass exclaim 'Bhum Vaidyanath' or 'Bhiravavallâl.' This last resembles a Budhha image, sitting in the posture called Padmâsanam. The statue is of the height of 4 cubits, and wears a yogapatta (Yajnopavita) or cloth bound across the breast. The people say that this image is the khañcândâ or treasurer of the god Vaidyanath-Swami. On the north of the village is a large tank.

February 10th.—Arrived at Bhagalpur, having left Vaidyanath on the 7th.

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

February 15th.—From Bhagalpur I went to Champâpur, one kos, on the bank of the river Gaṅga. There are two temples of the Jainas, one of which was dedicated to Vâsûpûjya; the other temple belongs to the Svetâmbaras. It is said that, sixty years ago, the Svetâmbaras of Murhid-

* A form of Siva, one of the twelve great Lingams. See Hamilton, Vol. I, p. 190; but the best account of it is given by Col. Franksin in the appendix to the second part of his Enquiry into the Site of Pulbehera. It is to be regretted that he should have so metamorphosed names—thus 'Vaidyanath' is with him 'Bijoumaho,' etc.—T. The twelve great Lingams are Mâlîkârjuna at Srîlâm; Mâhâkala at Ujjain, Omkara on the Narmada, Amarevâra near Ujjain, Somakhâsta in Kâthâwâri; Bhumisvara on the island in Palk's Strait, Tryambaka near Nasîk, Bhumisvara probably at Draksharam, Vaidyanâtha in Bengal, Kedara on the Himâlaya, Vreśvâra at Banka, and Guatamesa unknown. —J. B.

* The terraces of Bhagalpur are delineated in Lord Valentia's Travels, and in the first part of Col. Franksin's Pulbehera.—T.


* Champâ or Champâpur is called by the author of the Dais-Kumâra the capital of Anga. It is also frequently mentioned in the Prabha-Kâthâ and Mahâdéra Charitra, works of the 12th and 13th centuries. —T.
áśā made a subscription and built the said temple, in which they placed some of their Śvetāmbara images; and also, close to the temple, they built a Dharmaśāla or charitable chaṇḍrī for the use of the travellers, since which many of the Śvetāmbaras come annually to this place to visit their gods.

February 18th. — Left Chāmpapar and proceeded to Uttarabahini where the river Gaṅgā runs from east to north. In the middle of the river is a rock, on which is a temple of Isvar. At the festivals of Siva, many travellers come to this shore, fill their carbys with the water of the river, and carry them to Vaidyanāth.

19th. — I set out from Uttarabahini, and arrived at Mongir. Ten kos east of this is a small hill, at the bottom of which are five Kuṣṭi (or pools) called Rāmakund, Lakshmanakund, Bhāratkund, Sātrugnākund, and Sitākund. These Kuṣṭi are enclosed with masonry: the length and breadth of each is 12 feet. The old people of the place say, that in ancient times, when Bāma, Lakshmana, Bhārata, Sātrugna, and Sitā the consort of Rāma were travelling to the forests, they arrived here, and formed the five wells for their ablutions, whence the Kuṣṭi go by their names. Amongst these five kuṇḍa, the water of Sitākund is very hot: if any person touch the water, his hands will be scalded. The Rāmakund water is very cold. The water of the three other Kuṣṭi, or of Lakshmana, Bhārata, and Sātrugna, is of moderate temperature. The pilgrims, who go to Vaidyanāth, come to this place to bathe, and give alms to the Pandas, or proprietors. There are sixty of these Pandas. Early in the morning, these people issue forth on all sides and look out for all travellers and pilgrims, whom they conduct to the Kuṣṭi and receive money for their trouble.

February 28th. — From Mongir I proceeded by Suraj Garh, Bulgudar Shiśkhapur, Kakandi, and Jamuna, to the city of Bihar. On approaching the city, I found some stone Baudhā images at all the neighbouring villages, but the people of this place call them by the names of Mahādeva and others, being ignorant of what they are. There are about twenty houses of Śvetāmbaras in this city, and two Jain temples, one of the Digambaras, and the other of the Śvetāmbara sect. In the temple of the Digambaras there are placed seven copper images and one of stone; and in the temple of the Śvetāmbaras are five stone images and fifty of copper and brass. Bihar is chiefly inhabited by Musalmans; and there are forty Dargahs, and twelve Masjīds. The Nawāb, whose name is Miya, lives here; he has a Jāfīr and about five thousand Rupees a year; and has one naubatkhāna before his palace, four elephants, twelve horses, and one hundred servants. It is said, that in former times this city was called Viśakhapūr. When the Jain king, Siddharti Rāja ruled Kāhotrikund, there was another king, called Viśākh Rāja, of the race of Ugravamis, who arrived at this place, and established a city, which he called by his name Viśakhapūr: he resided here, and ruled the vicinity. At that time, Srenika Mahārāja reigned at his capital of Rajajī; and these three kings were all related by marriage and were all on friendly terms. After the death of Viśākh Rāja, his son, named Pārṣwa-sena, quitted dominion, and adopted the Dīkṣa, or profession of an ascetic. At the same period, Vārdhamāna Swami, the son of Siddhārtha Rāja, adopted also a holy life, and performed his devotion on the banks of the river called Surjaka-Nādi, south of the hill of Sumedha-Parvata. After twelve years of austerity he became a Mahājānī or wise man; and the Devendra [Indra], the lord of the deities, appeared to him, and worshipped him.

When Pārṣwa-sena, who had been performing his penances at Viśakhapūr, was informed of Vārdhamāna Swami's having obtained the divine rank of Tīrtha-kara, he was highly mortified and enraged; but being helpless, he restricted the object of his devotions to the rank of Gaṇapāda, the second rank under the Tīrtha-kara. In this the deities were not disposed to place him, as he was a man of great ignorance. Devendra, therefore, assumed the shape of an old Brahman, and wrote

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8 This is better known as the Pātra's rock of Sūltānagān or Jangira. The temple on the summit is dedicated to Śiva, and a sort of college of Dasāmī Gomins is attached to it. They have been there for thirteen successions of Pontiffs or Mahāsīlas ... a number of figures and sculptures have been cut on the granite blocks, which form this rocky elevation. They are chiefly Śivas, though some are Vaiṣṇavas, and a few Jain. — T.

9 The hot water of Siṣṭakund, on one occasion, raised the mercury to 130°, whilst the temperature of the air was 70°.
a difficult verse on a palm leaf, which he took in his hand, and traversed the earth, intending to confer the dignity of Gaṇādhara on any one, who should expound the stanzas. At that time there was a Saiva Brahmān named Gautama at the village of Gautamapura, who taught the śāstras to about 500 disciples. Devendra showed him the verse, and he was equally unable with the rest to explain its sense; but this he would not admit, and contended himself with saying, that he would not expound the stanzas to the person who brought it but would readily do it to his master. Devendra challenged him to visit his master, who was, he said, but a little way remote.

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

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

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

Southeast of Pāvapuri, five kos, is the village Gohun, which, it is said, was in former times called Gautamapura, from Gautama being born there.

7th. — From Pāvapuri I went to Rajagiri, six kos, west of which is a small fort, built by the Moguls, but now in ruins. Southward of that is a lofty mound, where stood, it is said, an old fort built by Śrenika Mahārāja; the length and breadth of the mound are one mile, and the ruins and ditch may be still distinctly traced. North from hence about a mile are twelve Kunda or water pools, amidst which runs a river called the Sanawati. Five pools are on the east side of the river, and seven on the west: amongst them is a pool called Brahmakund, the water of which is very hot; and
southwest of that, is another pool, the length of which, from south to north, is thirty feet, and the breadth ten feet, enclosed and banked with stones. On the western bank of this are constructed five conduits, which bring the water from the adjoining hill into the reservoir: the water that descends is so hot that the hand cannot be immersed in it. Another hill, called Vaibhāra, proceeds from that already noticed, running two miles west; on the range are two Jain temples. It is said, that in former times Gautama Swāmi obtained the rank of Gopadihāra upon the said Vaibhāra-parvat, in consequence of which the temple and image of him were here erected. To the west is the hill called Vipulagiri; it is two miles in length from east to west. After travelling amongst these hills some way, I came to an open place, strewn with the ruins of a city for about four miles, from south to north, and two miles from east to west; on the four cardinal points of this ruined city are four hills. On the east is the hill of Udayāchala, where formerly stood twenty-four temples of the Jainas Tirthakaras: of these the temple of Pārvavarth is the only one remaining. It contains a large image still worshipped. The hill on the south of the city is called Mānikiyagiri, upon which is situated a Jain temple. On the west of the open place is the hill Suvarnagiri, on which is another Jain temple; and on the north side is the hill Vipulagiri. It was amidst these four hills that Srenika Mahārāja founded his capital, giving it the name of Rājārtha, or Giripūra, subsequently modified as Rājagiri. The temples of the Jainas which are on the above hill were erected in his reign; and the wall of the city may be traced amidst the ruins. Among these hills, at some distance at the foot of the hill of Suvarnagiri, is a mound of singular appearance. It is said, that in the government of Srenika Mahārāja, his kharandchi or treasurer, named Sāgaradatta, had a son named Salabhadra, who was the incarnation of a celestial spirit. The father, therefore, built a lofty house at this place, consisting of seven stories and ornamented with the most costly materials, in the upper floor of which his son was reared. Salabhadra never left this place during his life, and was here attended by the spirits of heaven. A temple is now built on the ruins of the palace, in which stands the image of the boy Salabhadra. It is said that there is a book called the Salabhadra Charitra, in which his life is recorded. On the declivity of the hill Suvarnagiri is an excavated temple, cut in the hill, with agate: the length of it is forty feet, the breadth fifteen feet; and inside of it are placed a Jainas image and a stone couch. The people say that in the time of Srenika Mahārāja, the royal treasure was left in this cave. At present it is occupied by a Bairagi. Between the hills Udayāchala and Mānikiyagiri is a pool of water cut in the rock, the length of which is four fathoms, and breadth two. It is about six feet deep and is called Bānātirtha. When Rāma was travelling in the forests, his wife Sītā suffered here much from thirst; in consequence of which Rāma took his bādha or arrow, and rest open the hill, from which the water immediately flowed, and has ever since continued to exude.

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

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

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

After some time, the Baudhas overran Magadha-desa, and destroyed all the temples of the Jainas.

Lately, or about thirty years ago, some Jain travellers from Dehli arrived at Rājagiri; and perceiving the ruins of the Jainas temples, they were induced to repair some of them; since that, the
Svetāmbara residing at Paṭṣaṇa (Paina) have made a subscription, and repaired many of the ruined temples at Rajagiri and Pāvāpuri. At present there are sixty houses of Brāhmaṇs at Rajagiri, who perform the worship of all the Jaina temples and receive presents from the Jaina travellers who come to this place. Those Brāhmaṇs are not originally of this country. They say, that about 300 years ago, when a prince named Chattra Śīna reigned at Rajagiri, no Brāhmaṇs were to be found here. The prince sent, therefore, to the Marāṭha country, and, having invited about 120 families of the Brāhmaṇs to his capital, granted them lands and establishments. Since that period, their descendants have resided here, and have performed the daily worship of all the temples.

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

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

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

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

West of the temple of Gadadhara is a ruined maṇḍapam, in which is an image of Bhairo. North of that is a marble image of the Raṇī Ahalyābai, in the shape of an old woman holding a japa-mālā, or string of beads in her right hand. On the left side of the image is the image of the goddess Lakṣmi. Close to this is another temple with the image of the goddess Kāli.

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

South of the Gadadhara temple, are placed three images called Mādhusudana, Ganapati, and Sūrya-Nārāyaṇa. These are in three rooms separately: east of which is the convent of the followers of Sankarachārya, a renowned priest of the Hindus in former times.

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

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

Eastward of Gayâ is the river Phâlgu. It is said that when the five Pandavas were travelling to the woods, they arrived at this holy place to visit the feet of Vishnu, when the third person of them, named Phâlguâ (Arjuna) gave his name to the river.

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

West of Gayâ two kos, is a hill called Râma Sila upon which is a mañâtapam, in which are the feet of Brahma, and close to it two images. East of the mañâtapam are placed five images at the foot of a Râvai tree, where the pilgrims offer cakes.

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

North-east of Râma Sila is a hill called Preta Sila, on which is placed a Lingam; in front of the Lingam are some broken images, where the travellers perform their funeral ceremonies, and give the Pinda. At the bottom of the hill is a pool of water, the banks of which are built with stone and chunam, and surrounded by a wall; it is skirted by a flowergarden. Some time ago, a person named Lâla, who was the Diwâr of the Nawâb of Lakhnau, arrived at this place, and constructed this tank, where travellers usually bathe. South of this hill is another square tank called Uttaeamana Kundâ, or Paôchû Tirtha; the breadth of the square is fifty feet; stairs lead down to it; and on its bank is built a temple of Mahâdeva. In front is a pavilion, in which are placed the following images of stone: — (1st) Sîtâ-devî, (2nd) Sûryottarini, (3rd) Asâdevî, (4th) Chitrak Mayî, (5th) Gauri-Saôkar, (6th) Durgâ, (7th) Vighneshwara, (8th) Pârvatî, (9th) Kuvara.

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

East of Gayâ, at some distance, is a hill called Sîtâ Kundâ: on the descent of the hills is a mañâtapam, with images of Râmachandra, Sîtâ, and the Lingam. All the pilgrims perform their funeral ceremonies, and offer the Pinda before this Lingam. On the wall of that mañâtapam are carved nine images, one of Yama, and eight of the goddess Gauri or Pârvati. Fronting the image of Râmachandra is the place of Brahma-stân, where are the feet of Brahma. About two kos from the hill Sîtâ Kundâ, on the river Phâlgu, is situated a temple, in which is placed the idol of the goddess Saraswati, where the pilgrims offer Pindas. South-west of the temple of Saraswati is a ruined city of the Baudhâs, with the remains of an ancient fort. It is said, that in former times, when the Baudhâs had possession of the country, they destroyed the old city of Gayâ, and established another city called Baudhâ Gayâ, of which these are the vestiges: they erected here a large Baudhalayam or temple of Buddha, with nine storeys, making the height of the temple 108 feet. The gate of the lower storey was five yards high, and eight yards broad, so that a man could pass, riding on an elephant. Much of this temple is still standing. Inside is a seat of two yards broad, upon which rises a smaller one, and upon that site a Buddha image of the natural stature. The people say, that there was another stone image of Buddha, which has been carried away by the Bairagi of this place, who keep it in their convent. On the second storey of the temple are three round platforms, upon one of which grows a large Asvatha tree: at its foot are four images of
stone called Brahms, Ramachandra, Gaurisankar, and Ganesa, Travellers offer Pindas here; and on every Saturday the women of the Gayâwalas come to this place, performing the worship of the said tree, and of the images. The inner wall of the temple is painted with many pictures. In former times there were placed 108 small images of stone, and 108 vases, on the nine upper storeys of this temple; and a lâkh of small, but elegant images and vases were ranged about the temple: these have all disappeared, some being destroyed by time, some removed by the Bairâgis, and some carried off by English gentlemen.

In front of the ruined Baudhâ temple is a stone pavilion, in which is a round seat of stone, four feet in breadth, on which are situated two stone Padas, or feet of Buddha. These feet are sculptured with representations of the shell, discus, mace, lotus, flag, elephant, hook, vase, and Swastika (a particular diagram). The length of the feet is three spans, and the breadth one span. South of the building are three small temples. The first is occupied by a Bairagi, who did penance here in a former life: it is dedicated to Siva. The second temple contains a Kalâsa, or round vessel of stone, upon which are engraved the images of the Buddhâs: the people of this place, however, call it Mahâdeva, and on every Friday offer worship to it. In the third temple are placed five male idols of stone, and one female image. These look like Baudhâ images; but the people call them the five Pâdasas — the female, Draupadi, their wife. In the vicinity of these images stood an old broken stone pillar, 1½ yard high, and 1½ cubit in circumference. North of this is another temple with a stone image, but of whom, no one knows. To the east of this is a square enclosure with one gate, and within it a stone image called Baleswari. In front of this is built another square wall, with three gates; and in the centre is a large Chakra, or round slab, the breadth of which is two yards and 1½ span thick: on this slab are carved forts, elephants, camels, horses, and many curious reliefs. The people worship the Chakra. North from this is an elevated platform, surmounted by three pavilions with pinacles: they enshrine three images, Jagannâth, Ramachandra, and Mahâdeva. It is said, that in the year Vikrama Saka 1857 (A. D. 1801) in the full moon of the month of Bhadra (August), a person named Gangawari Soth arrived at this place from the wife of Kushal Chand, treasurer to Daulat Râo Sindhyâ, and established the above three gods and placed a stone inscription there.

During the government of the Baudhâs, having destroyed old Gayâ, and broken the images of all the temples of the Hindûs, they carried the Gayâwâla Brahmanas to their new city, or Baudhâ Gayâ and put them in confinement, to compel them to transfer all the ceremonies of pilgrimage to the latter place. In this way some of the Gayâwâlas were destroyed; but some escaped to distant countries. The Baudhâs established themselves, and ruled here for about 700 years in the Vikrama Saka.

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

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

After him, the third Bairāgī of his order succeeded to the superintendence; and observing the charity of his predecessors, the neighbouring Zamindārs granted him four villages in Jāghir.11

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

Note.

From an account of a visit to Mount Parśvanāth, by an official, in the Quarterly Oriental Magazine, Vol. VIII., for Dec. 1872, pp. 97-182, and signed A. P., we glean the following additional details:—

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

The writer points out that this Zamindār belongs to the local Bhūnā tribe and had no claim to Rājput origin. The old Rāj of Kharakdihā had been of Brahman caste, and the revenues were probably collected by the more influential Bhūnās. Kāndar Khan expelled the family of Mura Nārāyanadeva of Kharakdihā, and the taxes on travellers and pilgrims were collected by Bhūnā Ghātēva. These, under the British settlement in 1788, procured their independence as separate proprietors under the perpetual settlement. Thus the ghātēfīl tax was converted into a private claim.

The Rājā shows a small stone image, found in the tank: its rude appearance and small size (not being above 9 inches high) show that it was made at Pālāganja, ... possibly by the inventor of the story. He had two other images: one inscribed with the name of Bindraband Bā of Gwāilār by whom it was given to the Rājā, and another which had recently (1824) been sent from Delhi by a Māhājan, in whose charge the old idol was broken while being carried from Pālāganja to Madhuwanam. The broken image, which is the most beautiful, measures 1 foot 5 inches high, and is cut out of a single piece of black marble, the eyelids appear closed, and it has two rows of necklaces round the neck.12

EXTRACTS FROM THE BENGAL CONSULTATIONS OF THE XVIII\textsuperscript{th} CENTURY RELATING TO THE ANDAMAN ISLANDS.

BY R. C. TEMPLE.

(Continued from p. 51.)

1793. — No. VI.

Fort William 18th February 1793.

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

Captain A. Blair On Service at the Andamans.

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

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

I am Sir,

Fort William
18th February 1793.

Your most obedient humble Servant,
(Signed) Edward Hay
Secretary to the Government.

1793. — No. VII.

Fort William 18th February 1793.

Instructions to Captain Alexander Kyd.

To Captain Alexander Kyd.

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

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

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

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

5. You will observe that the Harbour is to be equal to the Reception of Fifteen or Twenty Sail of Line of Battle Ships, and, among Other necessary Considerations, incident to the Choice of it, You will attend to the means there are of Conveniently obtaining Supplies of Wood and Water.
6. It will be also requisite that a large Spot of ground should be Chosen, in the most healthy Situation for a Hospital, and an extensive Kitchen Garden adjoining to it, provided at the times with a Measures Assortment of the Tropical Fruits (sic) and of the best kinds of Vegetables for the Sick and Convalescent and a proper place of some extent to be cleared for pasture, and Subsisting and keeping up, Constantly, a Stock of Cattle.

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

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

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

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

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

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

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

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

15. In clearing the Islands and Shores of the Underwood, luxuriant forest Timber, you will be careful to Set apart Such of the latter as may be applied to the purposes of Ship-building in
the Neighbourhood of the Port, And to preserve such of this kind of Timber, as will Answer for the Fortifications or Buildings to be erected, or for the Service of the Navy.

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

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

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

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

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

21. In the case of your occasional absence from the Andamans, or in the event of any accident depriving the Settlement of your Services, the powers and duties of the Superintendent as specified in your Commission, and these Instructions, are to devolve to Lieutenant Edmund Wells, or the next Senior officer.
22. From the period of your Arrival at the place of Your destination you will report, either directly, to ourselves or through Our Secretary, from time to time, as opportunities offer, the progress You have made in fulfilling the Duties of your Station, and You will also not omit to Mention and enumerate the Animal, Mineral and Vegetable productions of the Islands, as the Same shall fall under your Notice, or the Notice of others belonging to the Establishment.

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

Fort William
the 18th February 1793.

1793. — No. VIII.

Fort William 18th February 1793.

Capt. Kyd 19th Febry.

Read a Letter from the Superintendent at the Andamans.

To Edward Hay Esq. Secretary to the Government.

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

I have the honor to be &ca

(Signed) A. Kyd Captain Commanding Andamans.

Fort William 18th February 1793.

1793. — No. IX.

Fort William 22d February 1793.

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

General Return of the Establishment at the Andamans February 1793.

Commissioned Officers and Staff.

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

Infantry Detachment.

1 Lieutenant
1 Sergeant Major
1 Subadar
1 Jenadar
4 Havildars
4 Naigs
1 Drummer
1 Fifer
80 Sepoys
Total Native Troops 92
1 Drill Havildar or Naig
1 Sircar
1 Native Doctor
3 Hand Bheestees

**Store and Provision Department**

**Europeans.**

1 Commissary
1 Magazine Sergeant
1 Writer
1 Sircar
1 Tindal
8 Lascars
1 Head Smith
3 Smiths
1 Armourer
1 Sicklegar
1 Carpenters Mate
1 Do Workman
1 Chuckler
1 Sailmaker
1 Bheesty
1 Sweeper

**Artificers Labourers &c.**

**Europeans.**

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

**Native Carpenters.**

1 Head Carpenter
20 Carpenters
12 Sawyers
1 Turner
<table>
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<th>Category</th>
<th>Details</th>
</tr>
</thead>
<tbody>
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<td>1 Head Smith</td>
</tr>
<tr>
<td></td>
<td>12 Workmen</td>
</tr>
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<td>2 Brassmen</td>
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<td>1 Tinman</td>
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<td>2 Sicklegurs</td>
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<td>Painters</td>
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<td>2 Workmen</td>
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<td>Stone Cutters</td>
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<td>6 Workmen</td>
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<td>Bricklayers</td>
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<td>15 Workmen</td>
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<td>Brick and Tile Makers</td>
<td>1 Mistry</td>
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<td></td>
<td>10 Workmen</td>
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<td>6 Potters</td>
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<td>4 Grammies</td>
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<td>10 Gardeners</td>
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<td>8 Washermen</td>
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<td>10 Fishermen</td>
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<td>4 Taylors</td>
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<td>3 Barbers</td>
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<td>1 Shoemaker</td>
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<td>2 Chucklers</td>
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<td>Bakers</td>
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<td>3 Assistants</td>
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<td>5 Hand Bhoosties</td>
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<td>Lascars</td>
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<td>2 1st Tindal</td>
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<td>170 Bildars</td>
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<td>Marine Department</td>
<td>Cornwall Schooner</td>
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<td>Commander Lieut. Jno. Wales</td>
<td>1st Officer Cornelices Crawley</td>
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<td>2d Officer Charles Timins</td>
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Europeans.

1 Commander
1 1st Officer
1 2nd Do
1 Gunner
4 Quarter Masters
6 Native Hilsmen
1 Carpenter
1 Caulker
1 Syrang
1 1st Tindal
1 2d Do
1 Cossah 22
30 Lascars
1 Commanders Cook
2 Do Servants
2 Officers Servants

Ranger Schooner.

Commander Lieut. George Thomas
1st Officer John Roberts
2d Officer John Frazer

Establishment Similar to the Detail of the Cornwallis.

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

(Signed) A. Kyd Superintendent at the Andamans.

1793. — No. X.

Fort William 25th February, 1793.

Read a letter from Captain Kyd Superintendent at the Andamans.

Capt. Kyd 20th Febry.

To Edward Hay Esqr. Secretary to the Government.

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

Fort William
20th February 1793.  (Signed) A. Kyd, Superintendent at the Andamans.

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

22 Also spelt Cossah, Cusah.
1793. — No. XI.

Fort William 25th February 1793.

Read a Letter from Captain Kyd Surveyor General.

Edward Hay Esq. Secretary to Government.

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

I have the honor to be &c.

(Signed) A. Kyd, Surveyor General.

21st February 1793.

Marine Surveys and Plans.

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

1793. — No. XII.

Fort William 15th March 1793.

Read a Letter from Captain Blair.

To Edward Hay Esqre. Secretary to the Government.

Sir,— As His Majesty's Ship Minerva proceeds to Calcutt I embrace the opportunity informing you that the Settlers in general continue healthy, that we have made considerable progress in clearing, and that the Natives have been perfectly inoffensive.
The 24th ultimo the Viper on her return from the Cocos with Plans [?] Palms] and Nuts for the Settlement, unfortunately ran upon a coral Reef three Leagues to northward of this Port, and received considerable damage. She is now under repair and I expect will be ready for Sea again by the 20th of next Month.

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

I am &ca

(Signed) Archibald Blair.

Port Cornwallis
24th February 1793.

1793. — No. XIII.

Fort William 18th March 1793.

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

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

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

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

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

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

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

As the favorable season is so near its termination, I beg permission to suggest to you whether it be not worthy of offering to his Lordship's Consideration that instead of awaiting the uncertain return of the Vessels now belonging to the Settlement it be not more desirable immediately to dispatch one
on Freight capable of carrying the 400 Bags of Rice left by Major Kyd when he Sailed Augmented to a Thousand or thereabouts with the remaining Artificers, and these people whom I now leave they will amount to Eighty or a hundred Persons, and I am of opinion that more could not with propriety and regard to Safety be sent away in such a Vessel at the Approaching critical Season. If I mistake not, one of the expected Vessels from the Andamans (the Union) is under Engagement for a fixed period which has nearly elapsed.

1793. — No. XIV.

Fort William 15th March 1793.

Sir,—In answer to your favour of yesterday I beg leave to mention the Terms of Freight to Fort Cornwallis 12 or 1500 bags of Rice at 8 Rupees per Bag Seapoy and Artificer at 15 Rupees each or should Government take up the whole Vessel will be Nine Thousand Rupees She Carries 3,500 bags.

Calcutta
12th March 1793.

To Mr. Robert Peck Dated 12th March.

Mr. Robert Peck, Sir,

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

I am &c.
(Signed) Robt. Peck.

E. Hay
Secretary to the Government.

(A true Copy.)

Fort William 15th March 1793.

Mr Peck 18th March.

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

Calcutta
13th March 1793.

To Mr. Robert Peck 18th March.

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

I am Sir, Your Most Obedient Humble Servant

(Signed) E. Hay
Secretary to the Government.

(A true Copy.)
Fort William 15th March 1793.

The following Orders were sent yesterday to the Marine Officers.

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

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

Council Chamber I am Gentlemen Your most obedient humble servant
March 14th 1793. (Signed) E. Hay.

Fort William 15th March 1793.

Read a Letter from the Acting Marine Pay Master.

To Edward Hay Esqre Secretary to the Government.

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

I am &c

Fort William Marine Paymasters Office 15th March 1793.

To Bruce Boswell Esqre Acting Marine Paymaster.

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

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

I am &c

Marine Office 15th March 1793.

A true Copy Bruce Boswell Acting Marine Paymaster.

Fort William 15th March 1793.

Read a Letter from Captain Peck.

To Edward Hay Esqre Secretary to the Government.

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

Calcutta I am &c
15th March 1793. (Signed) Robert Peck.

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

(To be continued.)
LADAKHI SONGS.

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

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

Introductory Notes.

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

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

\[ \text{trāhīs phānum thāgypas.} \]

That of No. II. is pronounced

\[ \text{di chi ēngyi tšāng ryein.} \]

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

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

6. \[ \text{nāhūng gyāo yākhyora rādēs,} \]
7. \[ \text{Khāngthong gyānul skhyam Khora rādēs.} \]
15. \[ \text{gūla rādēsā gūnās skīg in,} \]
16. \[ \text{gāngla rādēsā gāngās skīg in.} \]

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

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

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1 Dr. Lanfer also speaks of end-rhymes as occurring in Ladakhi songs. I feel doubtful about this. As regards my practical observations the Ladakhis do not seem to be able to hear end-rhymes at all. At least in my English class, when studying English poetry, the Ladakhis could not take hold of the metre; the poetical form of the end-rhyme was entirely lost on them.
is predominant, but not of exclusive occurrence. Though No. IV, is a Dance song in particular, all the other songs, mentioned above (with the exception of No. III), may be sung at a dance. To show the exactness of the metric rule, examples may be given from the other songs also.

III. 1. sāngul nang nāmāl cō in bī,
2. jōpa gār shāgoon bī.

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

VI. 1, 2. thōse nang thānop gun,
nāmāl gān thānopōi.

VII. Khārrī yādo ngā mi ṇēśē,
yādo Thēringskyid ngā mi ṇēśē,
mīgma gāhāi nāro mēy,
dōsā inā tōngōdēi.

X. yāshūng dōgā, māne yōngla bōngba.

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

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

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

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

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

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

As regards the age of the popular poetry of Ladakh, I should not have entered into the question, had not Mr. Hanlon raised it in his paper (Transactions of the 8th International Congress of Orientalists, II., London, 1893). According to Mr. Hanlon the whole of the Ladakhi poetry is of modern origin, the oldest of the songs being about 100-200 years old. He comes to this conclusion, because several persons, mentioned in the songs, have actually lived 100-200 years ago. First of all, I think it necessary to state, that this method of fixing the age of a Ladakhi song is not at all reliable. Just as the words of the national anthem 'God save the Queen' were originally 'God save the King,' the names, which Mr. Hanlon found in the Ladakhi songs, need not be those the poet had first put in. In some of them the names of the kings and ministers have been altered continually, until at present we find in them the present ex-king and ex-minister of Ladakh! If at the present time the power of the ex-king is praised in a song, it sounds like irony, but as the Ladakhis are still very loyal to their old royal family, they would never think of composing ironical songs regarding it.

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As regards my knowledge of the Rev. Mr. Hanlon's paper, I am indebted to Prof. Dr. Lausmann of Bassano for kindly sending me a brief review and to Dr. Lander for occasional notes in his criticism.
Such songs can only be explained as having been handed down from ancient times and adapted to the present members of the once famous family.

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

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

Song No. 1. — The King's Garden at Leh.

Text.

1. bkrashis phunsumthogs pas
2. ble ldan karboi skyed thai
3. ma bshenge hundo 'agrub byung
4. thangs sras nyimai phobrang
5. gung yail nam mkhi itongenas
6. n'yi zilai ydugs dang ldan byung
7. ngo mthar dbal bhadro
8. yabthang kaba zung ldan
9. nangna sengei khris steng
10. yaya khris bstanpo ydung bgyod
11. chos skyal thse dpal yun sras
12. zhab pa bskal bgya btsaneig
13. ljonshing stargi stengna
14. 'slo chags pho moi yunugs snyan
15. 'ogna stag shar 'sadzampos
16. bkrashis skyidpal glu dbyungs.

Notes.

2. Karboe means "risen by itself," see dictionary karlangba: skyedthsal = principal garden, see also skyeddgo.
3. Thangs sras, holy sons, name of the gods (lhas).
5. Ljongning, a high point (here zenith).
13. Ljongning, the tree of paradise, any beautiful tree.

Translation.

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

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

Notes.

10. yNga khris bstanpo is the name of the first king of Ladakh.
11. The King's name means 'religious king, glory of the time.'
12. Kalpa, a fabulous period of time, at least 100,000 years. Skr.
13. The royal family is compared with this high walnut tree, under whose shelter happiness dwells; walnut trees do not grow in Leh. 9. The lion's throne points to the King's castle, which was built in the middle of the garden. This garden is at the present time the British Joint Commissioner's grounds in Leh.
Notes.

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

2. *Shaggy*, present tense of *gehegsa*.


4. *Khanpa*, the Turkic Khan; Mr. Hanlon has *mhanpo* instead. I do not believe in the originality of *mhanpo*, because the title *khan* or *khanpa* is very common among Muhammadan Purigpas.

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


15. *Oba* — *oba*, black.

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

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

19. 'adi — 'adi adi — thus.


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

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

Text.

1st party.
1. ye ser mgar mkhaspai blugs phorpai nangna.
2. ye ser nang ragan thang cig yod lei.
3. ye ser nying rgyalpoi khognor rig yin lei.
4. ragan nganpa thangla skyur.

2nd party.
5. thangla ma skyur dig re che lei.
6. nachung brgyabai yogkhora brdzas.
7. khyogthong brgyabai skyel-khorla brdzas.

Translation.

1st party.
1. In the melting pot of the clever goldsmith.
2. There is gold and brass together.
3. The gold is the life-wealth of the king.
4. The bad brass throw on the plain!

2nd party.
5. Do not throw it on the plain, it would be a great sin.
6. Fasten it to the yogkhori of hundred [poor] girls.
7. Fasten it to the girdle of hundred [poor] youths.
LADAKHI SONGS.

1st party.
8. dngul mgar mkhaspai blugs phorpai nangna
9. dngul nang ronya thang ci cig yod lei
10. dngul ning rgyalpoi khognor rig yin lei
11. ronya nganpa thangla skyur

2nd party.
12. thangla ma skyur slig re che lei
13. nachung brgyabai yogkhora brdzes
14. khyogthong brgyabai skyed-khorla brdzes
15. kunla brdzespai kun brdzes shig yin
16. yangla brdzespai yang brdzes shig yin.

Notes.
2. Nang, within the gold there is brass, they are mixed.
3. Rig = cig, indefinite article.
4. R, assumes here as sometimes in Purig the meaning of the indefinite article.

Song No. V. — The Alohi Monastery.

Text.
1. bde skyid phnn sum thsogspas
2. bsangpoi rtom 'abrel 'agrig song
3. blamai thugskyi smonlam
4. bsangpoi rtom 'abrel 'agrig song
5. skam shing lo 'adabsrgyas song
6. thugskyi rgya mthos legs byung
7. bsgrub thabs yzabmoi dgonpa
8. lalvags yongskyi chos skor
9. ka ylung sesge yzong bsgrubs
10. rimo nor 'adzin pâtra
11. zhalchad brtanpoi chos srung
12. ming grage rdo rje chenmo
13. ming grage rdo rje chenmos
14. bstanpa yul srung mzasod cig
15. yul nges yongskyi yzabmoi
16. bstanpas yul srung mzasod cig
17. byang chub shinglas rkos bsgrubs
18. sgo' bsgrigs yongskyi yzabmo

Translation.
1. Through the most perfectly happy circumstances
2. The good auspices were fulfilled.
3. Through the spiritual prayers of the Lamas
4. The good auspices were fulfilled.
5. Green leaves came out of the dry wood.
6. The spiritual ocean has been blessed.
7. The carefully built monastery is completed.
8. All Ladakhis may make the meritorious circumambulation.
9. With the chisel lion-like pillars were formed.
11. The promise-keeping protector of religion
12. Is the famous great thunderbolt.
13. Oh, famous great thunderbolt,
14. Protect the country through the teaching!
15. Through a careful teaching in all directions
16. Protect the country!
17. From the wood of the holy fig tree sculptures were cut.
18. The folding doors more carefully than any other.
19. There on the right side sits the golden (rich) minister.
20. On the left sits mother IHa-mdzes
21. On the plain ground with pious attitude.
22. Buddha, the sun of the teaching,
23. Dwells better than in any other country,
24. On the place of the thunderbolt's throne,
25. From the east came
26. The disciple of the Lamas, the two-fold way
27. Arrived from the middle of dBusgtsang,
28. The doctor Tsho-brtan [with the] two-fold way.
29. [Through] the two-fold way the salvation was fulfilled.
30. It was fulfilled to the golden Dhyani Buddha.
31. Out of (through) the great faith into religion itself
32. The holy scriptures and the commentaries have arrived.
33. With songs
34. The two endless rows of the scriptures were finished.
35. Oh, thou believing Alci, unceasingly
36. Fulfill with heart and soul the religious teachings.

Notes.
9. According to Dr. Lanfer's suggestion the word senge, lion, probably refers to sculptures, showing lions' heads. Perhaps he is right; but people understand it to mean 'strong like lions.'
10. P'aira, originally 'begging bowl' Skr., is used for any religious receptacle, here book cases; but probably, as I am told by Prof. Dr. Leumann, the Indian pattra, leaf, book, is meant.
11. 'Derje-chemo,' seems to be Phuggrder, one of the Ladakhi popular Bodhisattvas.
21. sKilhkrung, a religious posture; a man whom I asked to sit down in this position, also folded his fingers in a religious way.
22. Shagthub, the powerful shagkya, comp. determ.
25. The first edition contained a mistake: rnam was given instead of rnam.

Song No. VI. — The Joy of Youth.

Text.
1. mtho-sai naṅ mtho-npe kuz
2. bnyam po kuz mtho-lpe
3. bva' ri-gyal mneṅs klo-rigs rgyun 'adas
4. dbYar zal ybum ybum ci yas-snyang gags yas
5. dbYar zal ybum mneṅs men-tog wu med

Translation.
1. The high ones (live) in high places.
2. Into all the heights of the sky.
3. Besides the king of birds none flies.
4. During the three summer months, whatever can bloom, blooms.
5. Except in the three summer months, oh, there are no flowers.
6. Besides this one life-time I shall not belong to my mother.
7. In this one life-time, whatever can be happy, is happy.
8. Enjoy this one life-time as ever you can enjoy it.

Notes.
6. Dr. Lanfer remarks that the proper translation would be 'I, the girl, do not belong to my mother.' He is quite right.

Song No. VII. — The Beautiful Thseringskyid.

Translation.
First girl. 1. Have you not seen my companion? Have you not seen my companion Thseringskyid? Your companion I do not know.
First girl. 1. Have you not seen my companion Thseringskyid?
First girl. 2. Have you not seen my companion? Have you not seen my companion Thseringskyid? Your companion I do not know.
First girl. 2. Have you not seen my companion Thseringskyid?
First girl. 3. Have you not seen my companion? Have you not seen my companion Thseringskyid? Your companion I do not know.
First girl. 3. Have you not seen my companion Thseringskyid?

Notes.
2. After ʔun a silent nany, corresponding to the first line must be supposed.
3. Mennse, lower Ladakhi for mannus, besides; ldingspa means originally to soar; min adug; the silent 'a of 'adug is sounded as a nasal, as is often the case.
7. Skyid must here be taken for a verb corresponding to yonge.
First girl. 4. ngari yado ma mthongssa wa yado thseringskyid ma mthongssa
Second girl. khyeri yado ngas mi shes yado thseringskyid ngas mi shes mig sma kakhai naro meg dagsa 'adina solongseed.
First girl. 5. ngari yado ma mthongssa wa yado thseringskyid ma mthongssa
Second girl. khyeri yado ngas mi shes yado thseringskyid ngas mi shes sozho har nang mutig meg dagsa 'adina solongseed.
First girl. 6. ngari yado ma mthongssa wa yado thseringskyid ma mthongssa
Second girl. khyeri yado ngas mi shes yado thseringskyid ngas mi shes skyedpa rdo rje drillu meg dagsa 'adina solongseed.
First girl. 7. ngari yado ma mthongssa wa yado thseringskyid ma mthongssa
Second girl. khyeri yado ngas mi shes yado thseringskyid ngas mi shes sikimas kryang zhud sal mkhan meg dagsa 'adina solongseed.
Another 8. khyozha thsangka shipi re person.
ngazhai khangpala cila yongs.

First girl. 4. Have you not seen my companion?
Second girl. Your companion I do not know, Thseringskyid I do not know.
First girl. 5. Have you not seen my companion?
Second girl. Your companion I do not know, Thseringskyid I do not know.
First girl. 6. Have you not seen my companion?
Second girl. Your companion I do not know, Thseringskyid I do not know.
First girl. 7. Have you not seen my companion?
Second girl. Your companion I do not know, Thseringskyid I do not know.
Another 8. You all belong to the shoemaker caste.

A girl with eyebrows like the O of the (Tibetan) Alphabet
Was passing by here just now.
A girl with teeth like curdled milk and pearls
Was passing by here just now.
A girl with a waist like a monastery bell
Was passing by here just now.
A girl, who is spinning a silk thread,
Was passing by here just now.

Why did you come to my house?
Notes.

1. Ngaru and khyeru are Lower Ladakhi abbreviations of ngarangnu and khyedrangu; sgbongu = sgo, body; meg — ma ig = masigqig; solorsug = sorg u = sorgtse god, is inserted only for creating one more syllable.

4. Migma = smaima, eye-brow.

5. Hor is either pearls or rosary as in Lower Ladakhi = white as if never used.

6. r-Dorje-drillu, a bell dedicated to the Bodhisattva Phyangdar.

7. Sikims = silk from Sikim. rkyangkhud = rkyangkud.

8. Shdpi the shoe-maker caste of Purig.

Since the first publication of this song I have discovered four more verses with the following new lines:

(a) oseko cho skyi poti meg dagsa 'adina solongqesed.

(b) khurthsog padmai mentog meg, etc.

(c) sanakhun zangskyi puri meg, etc.

(d) leemo dargyi mdudma meg, etc.

Notes.

(e) khurthsog = khurthos.

Notes.

The whole is not to be taken seriously, the girls are teasing each other; all the same, the description of the girl who had passed by, is in accordance with the Ladakhi ideal of beauty. Dr. Lanfer is of opinion that the companion Tseringskyid, who is asked for, was a boy. But Tseringskyid is a name for girls.

2. Or 'hair like a willow.'

3. On the fifteenth of the Tibetan month there ought to be full-moon.

8. This verse is either part of a different song, or it may be taken to express: — "Now we have had enough of this nonsense, go away!"

(a) A girl with a chin like a pile of religious books was passing by here just now.

(b) A girl with cheeks, red like a lotus-flower, etc.

(c) A girl with nostrils like a copper tube, etc.

(d) A girl with a tongue like a silken knot, etc.

Notes.

(a) refers to a double-chin. It looks like the folds of many books.

Song No. VIII. — Secret Love.

Text.

The girl says: 1. spangla spang gongma spang

2. gongma spangia mentog yassed

3. wa yadopa

4. yugacan yassed wa yadopa

5. mentog sdus shig yadopa

6. yugacan sdus shig jamad-sag

7. lag naang adina mentog ldup chen

8. snea naang eduste men og yilda tog wa

9. snea naang eduste men og yilda bor.

Notes.

6. Jamad-sag is said to mean 'together;' 'gather together,' see No. X., note.

7. !Dudpa, Lower Ladakhi for ruffled, faded.

Translation.

The girl says: 1. On the meadow, on the upper meadow.

2. On the upper meadow there is a flower in bloom.

3. Hals, my boy!

4. A flower of very fine shape is in bloom there, my boy!

5. Gather the flower, my boy.

6. Gather the well-shaped flower!

7. If you gather it with your hand, it will fade.

8. Gather it with your soul and keep it (fasten it) in your mind!

9. Gather it with your soul and keep it in your mind!

Notes.
Song IX. — The A B Co Song. (Acrostic.)

Text.

1. kha dag semskyi yas lugs
2. kha litar drimed chos sku
3. gana bitas kyang mdzes byung
4. ngyi rang sems 'adika
5. caco cholya bsgyur kyang
6. cha lugs yid dang mthunapar
7. ja chang mehod pa mehgigin
8. nyara sems la mdzo dang
9. talai thungkyi 'od gzer
10. mthunmar sems 'aphogna
11. dalta yidkisa rtsogna
12. na nga 'achiba mi 'adug
13. dpabo shagkya chenpo
14. pharol nyon mongs kagon
15. ba glang bzhindu ma nyai
16. ma yengs draapa skyyong zhig
17. rtsa phran ba sphi buga
18. mthsan bdan blama mi dkyil 'akhor
19. mdzabo rang sems 'adika
20. wai la ngangla zhog dang
21. shva btor rtenpei blamas
22. zangmd mchod pa 'abulna
23. 'ala thsorba 'a du shes
24. ya mthsan semskyi ldanmo
25. rva Rabjui sems bryug
26. le 'ur thublai dpabo
27. bshad agrol dus snyoms mdzo dang
28. sa lam myurdug sgrub cig
29. datrigpa rang 'agrol
30. ama rdo rje phagmo
31. yum chen kyed dang sgsags
32. 'adu 'abral medpar zhog cig.

Translation.

1. The disposition of the teacher’s soul
2. Is pure like snow, his transient body
3. Is beautiful, wherever you look at it.
4. This my own soul,
5. Though it agrees with religion as regards speech,
6. May my behaviour also agree with my mind!
7. When bringing the offerings of tea and beer,
8. Give that I may take care of my soul!
9. When the clear light of the Dalai Lama’s spirit
10. Finally touches the soul,
11. All that at present I perceive in my soul,
12. Illness, old age, death, become nothing.
13. The great and powerful Shakya
14. Is the hinderer of misery in the other world.
15. Do not sleep, like an ox,
16. Unchangingly, watch your soul!
17. The fine arteries have pores.
18. Excellent is the sphere of the Lama.
19. Friend! Also your own soul
20. Keep in clearness!
21. When the Lama, to whom I stick, as to my cap,
22. Brings a spotless offering,
23. Oh to have this sight (perception)
24. Is a wonderful spectacle for the soul,
25. Oh mankind, with hearts like the wind!
26. Oh, thou hero, who subdues even a passing storm
27. Teach and at the same time explain (thy teaching)!
28. Fulfil quickly the path of perfection,
29. The Self-salvation of sPyanras zgigs!
30. Oh, mother rDorje Phagmo
31. Oh, great mother, thou and I,
32. May we without any separation always remain united!

Notes.

23. 'Ada is an exclamation.
29. Hala-rig is a name of sPyanras zgigs.
25, 26. Dr. Lanfer translates as follows:—

'The soul of the speedily conquering hero is in almost intoxicated condition.' But as this translation necessitates several alterations of the text and is not in agreement with the people's conception of it, I cannot accept it.

9. This verse proves, that the name of Dalai Lama is not perfectly unknown to Ladakhis.
17, 18. The translation of these lines is by Dr. Lanfer.
29. The Bodhisattvas name means 'Sees with a clear eye.'
30. The mother's name means 'saw thunderbolt.'
Song No. X — The Bride’s Farewell.

Text.
1. ḡu ḡungbo ḍlagse ṁāne egangla bingba
2. ḡrung ḍkarpo ḍlagse ṁāne egangla bingba
3. skyespaiph ma ḍsamse loggin loggin bltaspin
4. mnayampai jamad kun ḍsamse phyi mig logste bltaspin.

Translation.
1. The little turquoises being fastened, we arrived (came out) on the hill with the māni.
2. The bright turquoises being fastened, we arrived on the hill with the māni.
3. I thought of father and mother, to whom I was born, and I looked back again and again.
4. I thought of the friends, with whom I was together, and I looked back.

Notes.
The bride generally receives many of the turquoises, which her mother had worn, on the wedding day.
1. ḡu ḡung = ḡu ḡung, little turquoises.
I am inclined to believe that Jāschke’s name of the forget-me-not ought to be spelled ḡu ḡung metog, not ḡu ḡung metog.

Song No. XI — The Three Seasons.

Text.
1. chagcased wa chagcased yeer mdog rig chagased lei
2. ston ni ston zla yeumo yeer mdog rig chags
3. chagcased wa chagcased ḡu yeer mdog rig chagased lei
4. dbyar ni dbyar zla yeumo ḡu yeer mdog rigid chags
5. chagcased wa chagcased dungs mdog rig chagased lei
6. dguñ ni dguñ zla yeumo dungs mdog rigid chags
7. dungs mdog chags na yul chung pacarii bsod bde.

Translation.
1. There grows, oh there grows, there grows a golden shade.
2. In autumn, in the three months of autumn, there grows a golden shade.
3. There grows, oh there grows, there grows a turquoise shade.
4. During summer, during the three months of summer, there grows a turquoise shade.
5. There grows, oh there grows, there grows a pearl-white shade.
6. During winter, during the three months of winter, there grows a pearl-white shade.
7. If it grows pearl-white, it is for the welfare of the little village of Pacari.

Notes.
1. Chagcased, present tense of chagces.
3. If the green colour of vegetation in summer is compared with that of a turquoise, it looks rather, as if the Ladakhis could not see any difference between green and blue. The idea is, that if in winter much snow has fallen, the water for irrigating the fields will not run short.

According to Dr. Lanfer’s suggestion the idea of three seasons only, instead of four, may have been imported from India.
Song No. XII.—The Brahman Beggar.

Text.
1. sharri khacon yzhungna tanashayod lei
   ci molled bramzele
2. sala mentog yang 'adzin tanashayod lei
   gang molled bramzele
3. sharri khacon yzhungna bras dkar'ollo yod lei
   ci molled bramzele.

Translation.
1. In the middle of the town of Kashmir there is a festival.
   What do you say [to that], oh Brahman?
2. On the ground there is the festival of the yang'adzin flower!
   What do you say [to that], oh Brahman?
3. In the town of Kashmir there is milk-white rice!
   What do you say [to that], oh Brahman?

Notes.
1, 3. Sharri = shakr, town, Hindust; tanashä, Hindustani for show, festival.
2. Yang'adzin, a certain flower of Kashmir; which, people cannot tell.
3. 'ollos, milk-white, compare 'Olyong in "The Golden Boy."

Song No. XIII.—The Iber.

Text.
1. atabai skyin sabai nangna
2. skyin chen brgya dang stong bedassed
3. lha klu kun ma 'athada su 'athad 'adug
4. yzhi bdag kun ma 'athadas su 'athad 'adug
5. ruba khyerrri chongla 'adug
6. spukha khyerrri yserla 'adug.
7. atabai dan sabai nangna
8. danmo brgya dang stong bedassed
9. lha klu menne su 'athad 'adug
10. yzhi bdag menne su 'athad 'adug
11. ruba khyerrri chongla 'adug
12. spukha khyerrri yserla 'adug.

Translation.
1. In my father's place of (hunting) the ibex
2. There gather hundreds and thousands of large ibex.
3. If the lhas and kluas do not enjoy (this spectacle) who would enjoy it?
4. If the deities do not enjoy it, who would enjoy it!
5. The horns are thy carnelian ornament.
6. The colour of the hair is thy gold.
7. In my father's place of (hunting) the female ibex
8. There gather hundreds and thousands of female ibex.
9. Besides the lhas and kluas, who enjoys [this spectacle]?
10. Besides the deities who enjoys [this spectacle]?
11. The horns are thy carnelian ornament.
12. The colour of the hair is thy gold.

Notes.
1. Ata, father, in Lower Ladakh, Purig and Baltistan. 4. yshibdag = owner of the ground, local deities. 5. Chong, beads, made of carnelian stone. Khyerrri = khyedrangg'i, thine. 9, 10. Menne = mannas, besides.
3. Lha, a god, klu, a water-spirit, pre-Buddhist godling. The meaning is that man hardly ever visits those regions and therefore cannot enjoy the spectacle. 5, 6, 11, 12 are addressed to the ibex. 11. Also the female ibex has small horns.
Song No. XIV.—The Girl of Sheh

Text.

1. rgyabri shel dkar mchod rten
2. mduunn yu mthoe anggo
3. mth'a na metog 'abar byung
4. phayul skyid mnyam chags
5. mth'a na yeer chen 'abar byung
6. shel mkhar 'oma akhyil byung
7. yasteng rtsesna bshugska
8. rtsbea rtses lha sayanpo
9. btses rgyaru gar skyodna
10. lhayis sku srung mdzod dang
11. ni dbang sde skyong maam rgyalla
12. thseyi dngos grub stao dang
13. nomos mospai blama
14. lha khang lha bris 'adra
15. bzangmos mospai blama
16. lha khang lha-bris 'adra
17. dam thsi g-yangmau ngang dang
18. dkon mochgla mehdpa 'abul
19. dam thsi g-yangmau ngang dang
20. gnyan slonqla bkhyin 'song.

Notes.
This song was composed after the fashion of the court-songs, but the metre is not always strictly observed. 14. Lhadra, the written god, a picture of a god. 11. The name of the prince means 'power of man, protector of the nation, ng of all.'

Translation.

1. On the hill in the back there is the mChod rten of white crystal.
2. In the front there is the lake, blue like a turquoise.
3. On the shore flowers are in bloom.
4. They grow in my fatherland together with its fortune.
5. On the shore large yellow flowers are in bloom.
6. In the Castle of Sheh the milk flows.
7. On the high summit there lives the well speaking tha of the summit.
8. Wherever our gracious prince goes, Oh tha, protect his life!
9. To Midbang sdeskyong rnamgyal.
10. Give blessing during his lifetime!
11. The Lama, who is loved by the girl.
12. Is like a picture of the gods in the temple.
13. The Lama, who is loved by bZangmo.
15. With pure and holy words.
16. Bring offerings to God!
17. With pure and holy words.
18. Give alms to the poor!

Notes.
1. mChod rten, a Ladakhi stupa. 2. There used to be a lake in front of the Castle of Sheh. 6. Milk, a sign of abundance. 7, 8. Originally the thas were supposed to live above the clouds and to descend only occasionally on certain hills, where little white altars were erected. Later on hill tops were believed to be the dwelling places of certain thas. 13, 15. The girl who loves the Lama, is the poet of the song; bZangmo, the girl's name, means 'the good one.'

Song No. XV.—Harvest Festival at Skyurbuchan.

Text.

All. 1. zhang nang skarma 'dzongs yod
mentog ltaam rol
2. skarma rgyal stod sharbari shag yod
mentog ltaam rol
3. yar ngeu bao nga gangbai shag
mentog ltaam rol

First party. 4. mentog ltaam gaugnae shags
mentog ltaam rol.

Translation.

All. 1. This is the day of the constellation of the stars:
The flower show, hurra!
2. It is the day of the finest of the lunar mansions:
The flower show, hurra!
3. It is the 15th, when the first half of the month is full:
The flower show, hurra!

First party. 4. From where do you bring these showy flowers?
The flower show, hurra!
5. mentog lhanmo sharnas shags
   mentog lhanmo lei.

I. 6. sharri skadecha cinda 'adug
    mentog lhanmo lei.

II. 7. rgyalpoi dbu rmg og mthoepo 'adug
    mentog lhanmo lei.

I. 8. mentog lhanmo gangnas yongs
    mentog lhanmo lei.

II. 9. mentog lhanmo lhonas yongs
    mentog lhanmo lei.

I. 10. lhoyi skadecha cinda 'adug
     mentog lhanmo lei.

II. 11. lhona 'abra sna 'adzommo 'adug, etc.

I. 12. mentog lhanmo gangnas yongs, etc.

II. 13. mentog lhanmo byangnas yongs, etc.

I. 14. byanggi skadecha cinda 'adug, etc.

II. 15. byangna thsyab bal 'adzommo 'adug, etc.

I. 16. mentog lhanmo gangnas yongs, etc.

II. 17. mentog lhanmo nubnas yongs, etc.

I. 18. nubkyi skadecha cinda 'adug, etc.

II. 19. nubna thos sna 'adzommo 'adug, etc.

All. 20. azhangpai ma zhiingla lo lagassed, etc.

21. azhangpai ma zhiingla ljang
    'akhprungassed, etc.

22. brgya bang gangsta stong
    bang gang, etc.

23. mentogpa ng yogas sa litan-
    mopa ng yogas, etc.

5. These showy flowers we bring
   from the East!
   The flower show, hurra!

I. 6. What news do you bring from
     the East?
     The flower show, hurra!

II. 7. The king's helmet is very
     high!
     The flower show, hurra!

I. 8. From where do you bring
     these showy flowers?
     The flower show, hurra!

II. 9. These showy flowers we bring
     from the South!
     The flower show, hurra!

I. 10. What news do you bring from
      the South?
      The flower show, hurra!

II. 11. In the South there is abundance
        of all kinds of grain, etc.

I. 12. From where do you bring
      these showy flowers? etc.

II. 13. These showy flowers we bring
        from the North! etc.

I. 14. What news do you bring
      from the North? etc.

II. 15. In the north there is abundance
        of salt and wool! etc.

I. 16. From where do you bring
      these showy flowers? etc.

II. 17. These showy flowers we bring
        from the West! etc.

I. 18. What news do you bring
      from the West? etc.

II. 19. In the West they dye with
        all kind of colours! etc.

All. 20. From our uncle's mother's
       fields there will be a good
       harvest! etc.

21. In our uncle's mother's fields
    the first green appears, etc.

22. The barns for 100 and 1,000
    bushels will be filled, etc.

23. Hasten, you flower boys, hasten,
    you dancers, etc.
24. Hasten, you drummers hasten, you clarinet players, etc.
25. On the top of the high ice-hill, etc.
26. There sits the ice-lion with the turquoise mane, etc.
27. Look at the joy of the lion’s good child, etc.
28. On the top of the high rock, etc.
29. There sits the big ibex, the old ox, etc.
30. Look at the joy of all the young deer, etc.
31. There high up on the castle, etc.
32. All the king’s family is sitting on thrones, etc.
33. Look at the joy of all the other famous men, etc.
34. Inside the four-cornered mother’s room, etc.
35. Inside the four-cornered room of happiness, etc.
36. Father and mother live in comfort, etc.
37. Look at the joy of all the assembled friends, etc.
38. Look at all our flowers, etc.
39. Look at the flowers of all the children!
The flower show, hurra!

Notes.

4. Originally: from where does the flower show come? 6. Chana ought to be spelled according to the views of Ladakhi ci mda; a parallel is minda nyis, mi mda nyis, about two men; thus a word mda [or perhaps ‘ada] ‘about’ seems to exist. 15. ’adsommo = ’adsompo, gathered, abundantly. 20. Pa used as emphatic article; lo tags sed, it is a good year, the adjective used as a verb. 23. Mgyporga, quick, is also used as a verb. 26. Raica, having locks of hair. 34. Makhang, mother’s room, is a certain part of the house near the fireside. 39. Phrugspa, the children as a body of dancers;
Song No. XVI. — A Dance.

Text.
1. sgobongs nomoi yserla bhangs mkhan yod lei
2. skralo nomoi yrubai rgyal bhang yod lei
3. yasla 'akhor 'ang amai bomo
4. yonla 'akhor 'ang bkakal bhang rolma
5. rgyab de la chog 'ang lei
6. rgyab ri bzangpola ltsa rgyab dela chog
7. mdun de la bsus ang lei
8. mdun la bsuste yar khodas la sdbus cas.

Translation.
1. The body of the girl is as if it was built of gold:
2. The hair of the girl is like a turquoise willow.
3. Now turn to the right, mother's daughter!
4. Now turn to the left, Skalsang Rolma!
5. Then break off backwards!
6. In the direction of the good hill in the back break off backwards!
7. Now again advance, meeting [your companion]!
8. Advancing again give honour to God on high!

Notes.
1. Sgobongs = sgopo, body. It is remarkable, that the genitive nomoi is placed after the word it is related to; lei to be pronounced like Dutch rij. 4. Rolma = srgolma, see Ladakhi Grammar, Laws of Sound 3; the name means good kalpa, deliverer.' 5. Chog, imperative tense of gospa, a sudden move backwards in a dance. 8. Khodas = Khuda, God, Hindustani; sdbus cas = sijda, prayer, Hindustani.

Song No. XVII. — Tobacco from Kashmir.

Text.
1. khaculli damagpo hazarri damag
2. aypilima skang dogs 'ang med
3. buthsa ngarang khaculli cha zana
4. akompala skom chu rig yin
5. ali buthsa dbus ytsangla cha zana
6. ngalbari ngal 'athso rig yin
7. khaculli damagpo culibai menlog
8. aypilima skang dogs 'ang med
9. buthsa ngarang dbus ytsangla chana
10. suna sun rogs yin lei.

Translation.
1. Tobacco from Kashmir is the tobacco of the lords.
2. There is no fear of its being filled into a general [pipe].
3. When I, a boy, shall go to Kashmir,
4. Then it will be water for the thirst.
5. When Ali, the boy, will go to Central Tibet,
6. It will be like rest to the weary.
7. Tobacco from Kashmir is like apricot blossom.
8. There is no fear of its being filled into a general [pipe].
9. When I, a boy, will go to Central Tibet,
10. It will be my comforter, when I am homesick.
Notes.
1. Damag = thamachqa, tobacco; hazar = khazar, Hindustan. 2. Spytim = spytim. compare First Series VII., solongased = sengased.
6. Nyelhiri, in some villages, for instance Phyang, the genitive of the participle ends in pani instead of mahani.
10. The verb sunch is used in Ladakhi mostly for 'being homesick.'

Song No. XVIII. — Good Wishes to the Bridegroom.

Text.
1. zhag bzangpolu biaaste
2. amai buzhungugi bagston btablename lei
3. akar bzangpolu biaaste
4. dugaous grub betan adzini bagston btablename lei
5. amala bu xhig skyena
6. ngari bren ches og shig skyes shig
7. stangscen rig skyena lei
8. dugaous grub betan adzini thosog shig skyes shig.

Notes.
2. For buzhang = buchung see Lad. Grammar, laws of sound 6; the boy is not a very little one, the diminutive is only a sign of affection.

Song No. XIX. — Good Wishes to the Bride.

Text.
1. dman mthsar mo nyanang bitams tsana
2. stang lha yulla cang shig broundzaed lei
3. bns mthsar mo nyanang bitams tsana
4. yorg klu yulla dung çig rang plus
5. dman mthsar mo nyidkyi pangla dpalle nang eras shig skyes lei
6. dman mthsar mo nyidkyi pangla dpalle nang eras shig skyes lei
7. phod re rigo longna 'ang lei
8. yseri nang golus sal 'ang lei
9. ma phodpa rigo longna 'ang lei
10. nbsomo nang ru you kun sal 'ang lei.

Translation.
1. Looking out for a good day,
2. We shall celebrate the wedding of mother's little son.
3. Looking out for a good star,
4. We shall celebrate the wedding of dNgosgrub bstan'adhzin.
5. If a boy should be born to the mother.
6. A boy like our great minister be born!
7. If a clever boy shouly be born,
8. A boy like dNgosgrub-bstan'adhzin be born!

Notes.
1 and 3 refer to a good constellation of the stars. 6. The minister is the bridegroom himself.

Translation.
1. When you, beautiful girl, were born.
2. How many [drums] did they not beat then in heaven.
3. When you, beautiful girl, were born,
4. They blew on a shell in the underworld.
5. Oh beautiful woman, from your womb may be born a son like dPalle.
6. Oh, beautiful woman, from your womb may be born a son like dPalle.
7. If you should be able to do so,
8. Kindly give me a golden coat.
9. If you should not be able to do so,
10. Give me the crooked horns of a female Dzo.
Notes.

2. Šoḍ = ste yod.  4. Kluyul, the realm, not only of the watersnakes, but of the whole lower world.

5. Nang is said to stand for danga, which in certain cases may be translated by ‘like.’

7. Phodre = phodres = phodces, parallel to rig = cig. Here the nang seems to have been added only for the sake of the metre.

Song No. XX. — Preparations for a Dance.

Text.

1. γyogsmabai nachung kun rtseslakhhaspa

2. rtseslak bzhanges 'angNachung thsangka

3. sgobongs bdebmoy 'abog chung zhig gon

4. sha mdog bdebmoy shesglo ṣum skus

5. 'abog chungbo gonts itjamula yong

6. shesglo ṣum bekuste itjamula shogs 'ang.

Notes.

4. Shesglo, a herb, the yellow juice of which is smeared over the face

(To be continued.)

Notes.

5, 6. dPalle is one of the most famous heroes of the Kesar Mythas. 10. Although horns are often offered to the lhas, it is difficult to see what the musician and singer wishes to do with them; people take this line for a joke.

A COMPLETE VERBAL CROSS-INDEX TO YULE'S HOBSON-JOBSON OR GLOSSARY OF ANGLO-INDIAN WORDS.

BY CHARLES PARTRIDGE, M. A.

(Continued from Vol. XXX., p. 551.)

Carabansara; ann. 1404: s. v. Caravansary, 772, ii.
Carabeli; ann. 1598: s. v. Carambola, 128, i.
Carabu; ann. 638: s. v. Caravel, 124, ii.
Carnac; ann. 1818: s. v. Shoe goose, 629, ii.
Cracatis; ann. 1548: s. v. Carrack, 127, i.
Carraca; ann. 1566-68: s. v. Carrack, 127, i, twice.
Carack; ann. 1684: s. v. Carrack, 127, ii.
Caraco; s. v. 132, ii, s. v. Carrack, 127, i, s. v.
Karkol, 363, ii; ann. 1613: s. v. Orakay, 492, i; ann. 1711: s. v. 123, ii.
Caracoli; ann. 1516: s. v. Porcelain, 549, i.
Caracolle; s. v. Caracoa, 122, ii; ann. 1606: s. v. Caracoa, 122, ii.

Caracora; ann. 1606: s. v. Caracora, 122, ii.
Caraffe; s. v. 122, ii, s. v. Carboy, 125, i.
Carso; ann. 1560: s. v. Shroff, 630, i.
Carajan; s. v. Carrens, 773, i.
Cara; ann. 1611: s. v. Langasqueue, 384, i.
Caramania; ann. 1727: s. v. Sophy, 649, i.
Carambolage; s. v. Carambola, 128, i.
Carame; s. v. Cerame, 138, i; ann. 1651: s. v. Cerame, 138, i.
Caranchies; ann. 1828: s. v. Cranchee, 211, i.
Caranja; ann. 1536: s. v. Salsette (a), 594, ii; ann. 1644: s. v. Panwell, 511, i.
INDEX TO YULE'S HOBSON-JOBSON.

Carans; ann. 1610: s. v. Cranny, 212, i.
Carax denter; ann. 1876: s. v. Caivally, 774, ii.
Caranval; ann. 1653: s. v. Cranny, 786, i.
Caraque; ann. 1620: s. v. Carrack, 127, ii.
Cams.; s. v. 123, i (twice) and ii (13 times), s. v. Kohinor, 375, i, s. v. Mace (b), 404, ii, s. v. Mangelin, 422, ii; ann. 1598: s. v. 124, i; ann. 1843: s. v. Outcry, 494, ii; ann. 1516: s. v. Magelin, 423, i; ann. 1654: s. v. Batta (b), 50, ii; ann. 1676: s. v. Kohinor, 375, i twice, s. v. Mangelin, 422, i, 3 times, s. v. Rutte, 587, ii; ann. 1693: s. v. Matt, 430, ii.
Carana; ann. 1556: s. v. Nanking, 472, ii.
Caranan; ann. 1658: s. v. Khan (b), 812, ii.
Caravan; s. v. 124, i, s. v. Caravanseray, 124, i, s. v. Caffia, 109, i, s. v. Panthay, 510, ii, twice; ann. 1516: s. v. Vanjars, 88, i; ann. 1554: s. v. Rajaoot, 472, i; ann. 1627: s. v. 124, i; ann. 1664: s. v. Cathay, 774, ii; ann. 1665: s. v. Mamiran, 419, ii; ann. 1674: s. v. 124, i; ann. 1676: s. v. Nuggurcote, 425, i; ann. 1705-7: s. v. Pindarry, 539, i; ann. 1774: s. v. Purwanna, 564, i.
Caravana; ann. 1270: s. v. Carvan, 124, i.
Caravance; ann. 1630: s. v. Calavance, 110, ii; ann. 1638: s. v. Vanjars, 88, ii.
Caravane; ann. 1615: s. v. Serai, 614, ii; ann. 1674: s. v. Caravan, 124, i; ann. 1762: s. v. Chouse, 779, i; ann. 1845: s. v. Bish, 73, i.
Caravansis; ann. 1330: s. v. Caravan, 124, i.
Caravansara; ann. 1615: s. v. Serai, 614, ii.
Caravan Sarai; ann. 1685: s. v. Munziil, 488, ii.
Caravanserai; s. v. Khan (b), 366, i; ann. 1619: s. v. Caravanseray, 124, ii, twice.
Caravanseray; s. v. 124, i, 772, ii; ann. 1727: s. v. Biloocch, 71, i, s. v. Dawk, 282, ii, s. v. Mosque, 452, ii.
Caravassar; ann. 1564: s. v. Caravanseray, 124, ii.
Caravassarias; ann. 1584: s. v. Serai (a), 850, ii.
Caravel; s. v. 124, ii, 3 times; ann. 1492: s. v. 125, i; ann. 1502: s. v. Dubul, 224, ii, s. v. Nacoda, 469, i; ann. 1518: s. v. Gallevat (d), 277, i; ann. 1536: s. v. Pandarini, 509, i; ann. 1552: s. v. Gallevat (d), 277, i; ann. 1554: s. v. Grab, 800, i; ann. 1656: s. v. Donoy, 250, i; ann. 1673: s. v. Fool's Rock, 272, i.
Caravellae; ann. 1549: s. v. Caravel, 125, ii; ann. 1550: s. v. Caravel, 124, ii.
Caravelle; ann. 1506: s. v. Caravel, 125, i.
Cararner; ann. 1799: s. v. Carens, 773, i.
Carbashara; ann. 1554: s. v. Caravanseray, 124, i and ii, twice.
Carbey; s. v. 126, i, twice, 772, ii, s. v. Caraffe, 122, ii, s. v. Demijohn, 288, i, ann. 1813: s. v. 125, i.
Carca; s. v. 125, i, 772, ii.
Caracouli; ann. 1578 and 1672: s. v. Corcopali, 196, ii.
Carchemish; B. C. 667: s. v. Maund, 431, ii.
Carcoffo; s. v. Artichoke, 27, i.
Caroonna; s. v. Carcona, 125, ii.
Carcoot; s. v. 125, ii; ann. 1826: s. v. 126, ii.
Cardamom; s. v. Baya, 56, i, s. v. Cacouli, 106, ii, 107, i, s. v. Huwa, 327, i; ann. 943: s. v. Gubbi, 214, ii; ann. 1100: s. v. Mace (a), 404, i; ann. 1510: s. v. Sibothu, 606, i, s. v. Zedoary, 747, ii; ann. 1563: s. v. Cacouli, 107, i, twice; ann. 1590: s. v. Dompoke, 254, ii; ann. 1710: s. v. Calay, 111, ii; ann. 1625: s. v. Curry, 218, ii.
Cardamomi; ann. 540: s. v. Zedoary, 747, ii.
Carcooled; ann. 1498: s. v. Anchediva, 20, ii.
Caren; s. v. 772, ii.
Carsey; ann. 1495: s. v. Kerchoumure, 365, ii.
Caurom; s. v. Caraway, 127, ii.
Çァーガ; ann. 1505: s. v. Veranda, 797, i, and ii.
Çァーガ; ann. 1505: s. v. Veranda, 797, ii.
Cargados; ann. 1769: s. v. Seychelles, 617, ii.
Car; ann. 1880: s. v. Curry, 219, i.
Carian; ann. 1819: s. v. Caraus, 773, iii.
Carianer; ann. 1799: s. v. Carens, 773, i.
Carianner; ann. 1759: s. v. Talapoin, 678, ii, s. v. Carens, 773, i, twice.
Carib; s. v. Cayman, 136, i, s. v. Papaya, 511, ii.
Carical; s. v. 125, ii.
Carica papaya; s. v. Papaya, 511, ii.
Cariccare; s. v. Carrack, 127, i.
Carich; ann. 1568: s. v. Carrack (n. p.), 196, ii.
Carick; ann. 1618: s. v. Langos, 384, ii.
Carickes; ann. 1620: s. v. Carrack, 127, ii.
Carinka; ann. 1589: s. v. Carrack, 127, i.
Caril; s. v. Curry, 218, i; ann. 1560, 1563, 1606 and 1608-10: s. v. Curry, 218, ii; ann. 1610: s. v. Plaintain, 54, i; ann. 1823: s. v. Curry, 218, ii; ann. 1681: s. v. Curry, 219, i.
Carimon; ann. 1727: s. v. Governor's Straits, 299, i.
Caria; ann. 1681: s. v. Curry, 219, i.
Cariall; s. v. Kerseymore, 365, i.
Carissa carandas; s. v. Caromanda, 217, ii.
Cariste; s. v. Kerseymore, 365, i.
Carmans; ann. 1600: s. v. Sophy, 638, ii.
Carmansis; ann. 1600: s. v. Ormus, 493, i; ann. 1678: s. v. Hing, 318, ii.
Carmians shawool; s. v. Shawl, 624, i.
Carmian shell; s. v. Shawl, 624, i.
Carnac; ann. 1672 and 1884: s. v. Cornac, 198, i.
Carrack; ann. 1737: s. v. Cornac, 198, i.
Carnak; ann. 1736: s. v. Cornac, 198, i.
Camall; ann. 1644: s. v. Panwell, 511, i.
Carnataea; ann. 1732: s. v. Naik (c), 470, ii.
Carnatensis; ann. 1737: s. v. Badega, 34, ii.
Carnatic; s. v. 125, ii, 126, i, twice, 778, i, s. v.
Carrana, 117, ii, twice, s. v. Mahbar Bies, 413, ii, s. v. Payen-ganht, 522, ii, s. v.
Roupee, 668, i, s. v. Triplicane, 716, i; ann. 1743: s. v. Nabob (a), 468, i; ann. 1760: s. v. 126, i, 4 times; ann. 1784: s. v. Payen-ganht, 522, ii; ann. 1789: s. v. Circars, 171, i; ann. 1790: s. v. Punjah, 562, ii; ann. 1792: s. v. 126, ii; ann. 1793: s. v. Gram, 301, i, s. v. Telooogo, 695, ii; ann. 1799: s. v. Tank, 685, i; ann. 1809: s. v. Nabob (a), 468, i; ann. 1826: s. v. 126, ii; ann. 1886: s. v. Circars, 171, i.
Carnatica; ann. 1655: s. v. Carnatic, 126, i; ann. 1760: s. v. Shroff, 630, i; ann. 1753: s. v. Sonbha, 649, ii.
Carnatic Fashion; s. v. 126, ii.
Carnatic fashion; s. v. Benighted, The, 65, i.
Carnelian; ann. 1854 and 1849: s. v. Baba-gueroe, 92, i.
Carnes; ann. 1518: s. v. Arrack, 26, i.
Carnicbar; ann. 1727: s. v. Sombrero, Channel of the, 637, i.
Carnoply; s. v. Factory, 264, i.
Carocannam; ann. 1420: s. v. Caravan, 124, i.
Carob-honey; ann. 1343: s. v. Sugar, 655, ii.
Carob-tree; s. v. Sugar, 654, ii.
Carob tree; s. v. Carat, 128, i.
Carvolary; ann. 1603: s. v. Caragnacore, 211, ii.
Carovans; ann. 1384: s. v. Caravan, 124, i.
Carpella; ann. 1572: s. v. Jass, 345, ii, 346, i.
Carpeis; s. v. Piece-goods, 535, i.
Carpintero; s. v. Toccan, 714, i.
Carpoaissami; ann. 540: s. v. Camphor, 116, ii.
Carquois; s. v. Scymitar, 608, ii.
Carrafoam; ann. 1554: s. v. Battia (b), 55, ii.
Carrafas; s. v. Caracca, 129, ii, s. v. Carrack.
Carrack (n. p.); s. v. 126, ii.
Carrack (n.); s. v. 120, ii (3 times), s. v. 773, ii; ann. 1409: s. v. 773, ii; ann. 1828: s. v. 127, i; ann. 1552: s. v. Gallevat (d), 277, i; ann. 1854: s. v. Grab, 300, i; ann. 1618, 1615, 1635 and 1660: s. v. 127, ii.
Carrack [= Carat]; ann. 1573: s. v. Carat, 124, ii.
Carranis; ann. 1781: s. v. Cranny, 212, i.
Carravan; ann. 1761: s. v. Overland, 495, ii.
Carravanraw; ann. 1627: s. v. Carravaneray, 124, ii.
Carravay; s. v. 127, ii.
Carre; s. v. Kerseymore, 365, i.
Carrees; ann. 1661: s. v. Curry, 218, ii.
Carreta; s. v. footnot, 3 times.
Carrics; s. v. Carrack, 127, i.
Carricaro; s. v. Carrack, 127, i, twice.
Carrick (n. p.); ann. 1727: s. v. Carrack, 126, ii.
Carrick (n.); ann. 1596: s. v. Carrack, 127, i.
Carradories; s. v. Piece-goods, 536, i.
Carriel; ann. 1596: s. v. Curry, 218, ii.
Carrocos; ann. 1680: s. v. Carrack, 127, ii.
Carronade; s. v. Bombay Marine, 78, ii.
Carrube; ann. 1843: s. v. Sugar, 655, ii.
Carrutum; s. v. Farabyke, 512, i.
Cassay; ann. 1626: s. v. Kerseymore, 365, ii.
Carthaginian; B. C. 1590; s. v. Indian (Mahout), 333, ii, twice.
Carthame; ann. 1810; s. v. Safflower, 589, i.
Carthamus; s. v. Safflower, 589, i.
Carthamus tinctorius; s. v. Safflower, 588, ii; ann. 1813: s. v. Safflower, 589, i.
Cartmeal; s. v. 127, ii.
Cartooce; s. v. 128, i.
Carnellas; ann. 1624: s. v. Caravel, 125, i.
Carum carui; s. v. Carraway, 127, ii.
Carum copticum; s. v. Omum Water, 486, ii.
Carvamena; ann. 1650: s. v. Banyan-Tree, 50, ii.
Carvatschong; s. v. Compound (a), 186, ii.
Carvel; s. v. Gallevat, 275, i; ann. 1615 and 1883: s. v. Caravel, 125, i.
Carvil; s. v. Carraway, 127, ii.
Carvil; ann. 1673: s. v. Knot's Rack, 272, i, twice.
Carvy; s. v. Carraway, 127, ii.

(To be continued.)
NOTES ON MALAGASY CURRENCY BEFORE THE FRENCH OCCUPATION.

BY R. C. TEMPLE.

From the Notes of the Rev. C. P. Cory.

All payments were made in nankin-bota, "broken money," made up of chips of the five-franc piece. Every chip had to have some recognizable portion of the five-franc piece on it to pass as currency. With that proviso a chip of any size would be accepted, however small. The chips were weighed out by the purchaser.

The currency of the country was in fact such chips of silver by weight. But, as an exception, the full five-franc piece would be accepted in payment, and dollars of sorts were also passed. The number of the only coins thus in circulation being naturally limited, as there was no native mint, the Native Government put a fictitious value on the whole coin, which was 1/12th or 81/2% in excess of the value of the pieces of the coin cut up and passed by weight; i.e., the five-franc piece untouched was worth 81/2% more than its weight when cut up. This was done in order to prevent the reckless cutting up of the coin. The Malagasy unit of currency was a red seed called voamena: 24 voamena went to the five-franc piece; the excess value of the whole coin over its parts by weight was made to be 2 voamena.

For the purposes of its currency the Native Government issued standard weights, and any tampering with these weights was a grave offence. A man using a false weight in any of the large markets would in all probability have been immediately stoned to death without trial.

<table>
<thead>
<tr>
<th>Scale of Weights.</th>
</tr>
</thead>
<tbody>
<tr>
<td>10 variraiventy</td>
</tr>
<tr>
<td>3 eranambaty</td>
</tr>
<tr>
<td>3 voamena</td>
</tr>
<tr>
<td>2 sikajy</td>
</tr>
<tr>
<td>2 kirobo</td>
</tr>
<tr>
<td>2 loso</td>
</tr>
<tr>
<td>720 variraiventy</td>
</tr>
</tbody>
</table>

In the above scale, up to the voamena, the units are native Malagasy seeds: beyond that they represent parts of the dollar. Thus: ariary is the Spanish dollar or real, through the Arabic ar-ridail, while the farantsa merely represents the name "French" and is used for the five-franc piece. The term ariary is used usually, but not always, for the dollar made up of 1/12th parts, i.e., for the dollar of account. Luso (pron. lūsh) is for the Arabic word nusf, half, through Swahili nusui: kirobo (pron. kirūbo) is the Arabic rub‘, a quarter, with the common Malagasy and Swahili prefix ki: sikajy (pron. sikadja) is the Turkish sikhis, eight (sikhinji, an eighth) through Arabic and Swahili. There are other and false derivations current for kirobo and sikajy: viz., that kirobo represents the Arabic coin bharūbah, and that sikajy represent the Italian scudo or crown. But these identifications do not fit in, because the kirobo obviously weighed 90 grs., whereas the bharūbah was only 3 grs. The kirobo corresponds in reality to the Arabic great copper fah, which was 90 grs. Again, the sikajy at 45 grs. is only an eighth of the Italian scudo of 360 grs. Whereas the Spanish dollar and its parts came naturally to Malagasy from the slave-dealing Arabs, who had their head-quarters on the Swahili Coast.

1 Lately the Government had begun to coin five-franc pieces on its own account.
2 It was effected by adding to the standard weights made for weighing the parts, not by adding a value to the uncut coin.
Out of this scale we get one or two very interesting facts. The dollar and five-franc piece were to the Malagasy obviously convertible terms for the same money unit. The weight of this money, as a theoretically standard coin, may be taken as 366 grs. Troy. Now the ariary or faranantea weighed 720 variraientsy or rice-seeds; therefore the lower unit of the Malagasy ponderary system was practically half a grain Troy. It was so in daily practise; thus, when a grain of quinine was required as medicine, it was weighed out by 2 variraientsy.

Specimens of the standard loso, kirobo, sikajy and voamena, small cubes of good steel accurately made and stamped thus ☺, have been weighed and were found to weigh as follows:—

<table>
<thead>
<tr>
<th>Weight</th>
<th>Troy</th>
</tr>
</thead>
<tbody>
<tr>
<td>double voamena</td>
<td>34 grs.</td>
</tr>
<tr>
<td>sikajy</td>
<td>52</td>
</tr>
<tr>
<td>kirobo</td>
<td>103</td>
</tr>
<tr>
<td>loso</td>
<td>210</td>
</tr>
</tbody>
</table>

Taking these weights first as proportional parts, it will be found that they do not exactly (though they very nearly do) work out correctly. Beginning at the bottom of the scale we find

1 voamena should be 17 grs. and actually is 17 grs.
1 sikajy      51   52
1 kirobo      102  103
1 loso        204  210

By reversing the process we find

1 loso should be 210 grs. and actually is 210 grs.
1 kirobo      105  103
1 sikajy      52½  52
1 voamena     17½  17

By the theory of the scales already explained they should run thus:—

<table>
<thead>
<tr>
<th>Weight</th>
<th>Troy</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 voamena</td>
<td>15 grs.</td>
</tr>
<tr>
<td>1 sikajy</td>
<td>45</td>
</tr>
<tr>
<td>1 kirobo</td>
<td>90</td>
</tr>
<tr>
<td>1 loso</td>
<td>180</td>
</tr>
</tbody>
</table>

But the actual specimens of the standard weights we have been examining are intended to mark the difference between the weight in silver of the five-franc piece cut up and the five-franc piece uncut, for the reasons above explained. That is, they are enhanced weights: the enhancement being two voamena in the five-franc piece. Now, if we are to accept the enhancement as being intended to be 1/12th or 8½%, then the enhanced voamena would weigh 15 grs., plus 1½, i.e., 16½ grs.: or in other words something less than the standard voamena seems to have been intended to weigh. At any rate we get thus a clear reason why the standard voamena is what we find it to be.

And this leads us to some interesting facts. The actual five-franc piece which the Malagasy cut up (or made at their mint) must have weighed 366 grs. as nearly as may be, and when cut up its weight value was enhanced by two voamena, i.e., to 32½, 34 or 35 grs. So that the weight of the cut up piece was made to be 39½ to 401 grs. The Spanish dollar of commerce weighs 401 grs., and we thus see why it was that ariary was the term usually employed for the cut up dollar, while faranantea stood for the uncut piece. And we further see the reason for the particular enhancement ordered by the Native Government. It
simply made the cut up dollar equal in weight to the big Spanish dollar and left the small uncut French dollar as it was, helped in this aim by the fact of the actual difference being about two of their standard seeds when proportionately enhanced. The people naturally muddled the two denominations in speech and practice.

The seed weights theoretically work out thus: the variraivento or rice seed equals $\frac{1}{2}$ gr. Troy; the eranambatry or seed of the Cajanus Indicus (pigeon-pea, Congo-pea, cadjan-pea, no-eye — the universal dól of India) equals 5 grs.: the voamena, the red-seed of the (?) equals 15 grs. There is nothing Indian or Far-Eastern about this seed-unit system, but taking the old rupee or tôlê (the representative of the rupees as a weight) at half the theoretical dollar or 150 grs. Troy we get a suggestive scale:

\[
\begin{align*}
8 & \text{ Indian ratis}^3 \text{ make } 1 \text{ voamena} \\
12 & \text{ voamena} \text{ do. } 1 \text{ rupee} \\
96 & \text{ ratis} \text{ do. } 1 \text{ rupee}
\end{align*}
\]

which is the fact in the modern popular Indian scale. Again taking the old rati as 1,875 grs. (its standard) and equal $\frac{1}{4}$th voamena, we get the voamena as equal to 15 grs., which is its Troy weight. However, this analogy, unless a trade with India of sufficient volume can be established for long years back, will not bear further following up.

Like all peoples of their class of civilisation the Malagasy divided their currency into very small portions, the mental operations of which are most clearly brought out by the following tabulations.

The eranambatry, the dól seed or pea, consisted of 10 rice seeds (pavvy). Each of these seeds had its separate name, consisting of the word pawy, rice, plus the numeral, plus venty, lamp or piece: thus:

\[
\begin{align*}
\text{var-irai-venty} & \cdots \text{ rice 1 piece} \\
\text{var-ron-venty} & \cdots \text{ rice 2 pieces} \\
\text{var-telo-venty} & \cdots \text{ rice 3 do.} \\
\text{var-eva-benty} & \cdots \text{ rice 4 do.} \\
\text{var-dimi-venty} & \cdots \text{ rice 5 do.} \\
\text{var-evim-benty} & \cdots \text{ rice 6 do.} \\
\text{var-sto-venty} & \cdots \text{ rice 7 do.} \\
\text{var-valo-venty} & \cdots \text{ rice 8 do.} \\
\text{var-sivi-venty} & \cdots \text{ rice 9 do.} \\
\text{eranambatry} & \cdots 1 \text{ full ambatry (pea)}
\end{align*}
\]

Of these, however, only the vari dimi venty or five rice seeds, the varitoventy or 7 rice seeds and the eranambatry of 10 rice seeds were in common use and parlance. The vari dimi venty was the half ambatry and the varitoventy was the conventional half slavoamena (itself the half voamena or red seed).

---

The full scale ran thus:

<table>
<thead>
<tr>
<th>Description</th>
<th>Full Scale</th>
</tr>
</thead>
<tbody>
<tr>
<td>varidimiventy (half ambatry)</td>
<td>... 5 rice seeds</td>
</tr>
<tr>
<td>varifitoventy (quarter voamena)</td>
<td>... 7</td>
</tr>
<tr>
<td>eranambatry (a full pea)</td>
<td>... 10</td>
</tr>
<tr>
<td>ilavoamena (one side of a red seed)</td>
<td>... 15</td>
</tr>
<tr>
<td>roanambatry (two peas)</td>
<td>... 20</td>
</tr>
<tr>
<td>voamena (red seed)</td>
<td>... 30</td>
</tr>
<tr>
<td>efatrambatry (four peas)</td>
<td>... 40</td>
</tr>
<tr>
<td>lasiary (one side and one)</td>
<td>... 45</td>
</tr>
<tr>
<td>dimimambatry (five peas)</td>
<td>... 50</td>
</tr>
<tr>
<td>roaalooamena (two red seeds)</td>
<td>... 60</td>
</tr>
<tr>
<td>lasirop (one side and two)</td>
<td>... 75</td>
</tr>
<tr>
<td>sikajy (an eighth)</td>
<td>... 90</td>
</tr>
<tr>
<td>lasiteloo (one side and three)</td>
<td>... 105</td>
</tr>
<tr>
<td>venty (substance, volume, (?) the lump)</td>
<td>... 120</td>
</tr>
<tr>
<td>iramblanja (the full weight)</td>
<td>... 150</td>
</tr>
<tr>
<td>kirobo (a fourth)</td>
<td>... 180</td>
</tr>
<tr>
<td>loso (a half)</td>
<td>... 360</td>
</tr>
<tr>
<td>ariacy (a real, dollar)</td>
<td>... 720</td>
</tr>
</tbody>
</table>

The multiples of the ambatry cease at the dimimambatry of 50 rice seeds and for the intermediate quantities between those given in the scales the terminology is to some extent mixed up between the ambatry and the voamena, thus it is correct to say:

- roaalooamena-ey-eran, two red seeds and one (ambatry), = 70 rice seeds.
- sikajy-latsaka-eran, a sikajy wanting one (ambatry), = 80 rice seeds.
- roaalooamena-latsaka-varifitoventy, two red-seeds wanting 7 rice seeds, = 53 rice seeds.
- roaalooamena-latsaka-varidimiventy, two red-seeds wanting 5 rice seeds, = 55 rice seeds.
- voamena-ey-varidimiventy, a red-seed and 5 rice seeds, = 35 rice seeds.
- voamena-latsaka-varidimiventy, a red-seed less 5 rice seeds, = 25 rice seeds.

It would be incorrect to say: roaalooamena-ey-varidimiventy, two peas and 5 rice seeds, for 25 rice seeds, or dimimambatry-ey-varidimiventy, five peas and 5 rice seeds for 55 rice seeds, though theoretically correct.

All this shows that the full Malagasy scale was made up of three separate scales based respectively on the ambatry or pea, the voamena or red seed, and the dollar, but all mixed up in their subdivisions and multiples. Thus we have

(1) The Ambatry Scale.

<table>
<thead>
<tr>
<th>Description</th>
<th>Full Scale</th>
</tr>
</thead>
<tbody>
<tr>
<td>varidimiventy</td>
<td>... 5 rice seeds or ½ ambatry</td>
</tr>
<tr>
<td>eranambatry</td>
<td>... 10 &quot; or 1 &quot;</td>
</tr>
<tr>
<td>roanambatry</td>
<td>... 20 &quot; or 2 &quot;</td>
</tr>
<tr>
<td>efatambatry</td>
<td>... 40 &quot; or 4 &quot;</td>
</tr>
<tr>
<td>dimimambatry</td>
<td>... 50 &quot; or 5 &quot;</td>
</tr>
</tbody>
</table>

at which point the scale stops, the missing point of 8 ambatry being superseded by the voamena, the unit of the next scale.
(2) The Voamenina Scale.

<table>
<thead>
<tr>
<th>Voamenina</th>
<th>7 Rice Seeds or ( \frac{1}{4} ) Voamenina</th>
</tr>
</thead>
<tbody>
<tr>
<td>irafiny</td>
<td>30</td>
</tr>
<tr>
<td>ilavoamen</td>
<td>60</td>
</tr>
<tr>
<td>voamen</td>
<td>105</td>
</tr>
</tbody>
</table>

Here again the missing point of 3 voamen has been superseded by the sikaju of 90 seeds of the next scale. As also have those of 4 voamen and 5 voamen by the separate terms venty and iramblanja (prem. bilafula). The venty, I take it, corresponds to the upper Troy weight, "the lump" or full amount put into the scale; and the iramblanja to the greater lump or increased upper Troy weight, the term meaning "full weight," i.e., the extreme amount put into the scale.

(3) The Dollar Scale.

<table>
<thead>
<tr>
<th>Sikaju</th>
<th>90 Rice Seeds or ( \frac{1}{4} ) Dollar</th>
</tr>
</thead>
</table>

The available evidence seems to give a clear history of the full scale: as if the Malagasy had by degrees raised their upper unit in the Troy scale from very low beginnings. Thus, it would be arguable that the original scale had been 10 rice seeds to the pea, with the rice seed as the lower and the pea as the higher denomination, while the pea itself gave way to the red seed of three peas, which, in its turn, was superseded by the imported trade dollar of 24 red seeds, the final upper Troy weight. In the full scale, in fact, we seem to see reflected the extension by degrees of Malagasy trade and huckstering operations.

The English in Madagascar had no difficulty in reconciling the local scale to the money they had been accustomed to, by taking standard dollar at 4s. This made the great unit of all weighments, the voamenina, to be two-pence and henceforth there was no difficulty in making the rest of the scale fit in with the English monetary system. In their dealings it was customary to weigh out payments as low as the half-voamenina or a penny in silver; below that denomination values of the minute pieces of silver were guessed or assumed by appearance or feel.

The cowry was once also in currency, but it has long been confined to the savage tribes of the West Coast. However, it seems to have left traces in the nomenclature of the more civilised currency. Thus we have akorambola, uncoined silver currency (akara, shell; vola, money); akoramonbomena, uncoined gold currency (mena, red). Silver money went by the name of volafotsy, white money.

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1 Conventionally that is.

2 Iraimblandja is a regular derivative of troiko-nilunja, in the sense of "one full-weight," through a common root lenja, a weight, derived from the Swahili milana, to carry.

BY R. C. TEMPLE.

(Continued from Vol. XXX. p. 499.)

Transactions on Bird Island.

Monday 25th. The Wind W'ry and Fair West. This Morning the Boat Went out a Fishing and Made two Trips with [caught] 25 Fish [ ]. The Carpenter Employ'd on the Timbers; Smith Mending a Saucepan; people Carrying Over Flank.

Tuesday 26th. Wind and West as y Day past. Had great Success to day. Caught 45 large Fish. Weighing one with Another About 6 pound apiece. Likewise Fetched the Fork from the Other Island & am in great hopes Smoaking will Keep it from Growing Worse. Carpenter as before. Smith Finish'd a Saucepan & Made a Frying pan out of a Copper [Pot] and Some Fish Hooks. Boil'd Salt Water all day and Made About ½ a pound of Salt.

Wednesday 27th. Light Variable Winds. In the Morning, Went Out the Boat a Fishing and Brought in 27 Fish. In the Afternoon I went Round the Island in the Boat to See if I Could Find the Ships Bottom, but did not. Caught 11 Fish & Came in. Carpenter Employed on the Timbers, Smith Making a Manil. This Turn'd out a Fine day to go to the Main, but looking Dirty [in the Morn]: was the Reason we did not attempt it. Raised a Tent On the Building place to Smoak Our Fork in. The Salt we Made is so Copperish Cannot Use it.

Thursday 28th. Fresh Breezes E'ry, this morning Mr. Collett & 2 men Set out for the Main in the Small Boat, but the day did not Turn out so good as it promised; for before they got one third of the Way Over, the Wind Freshened & looked Dirty, which Soon Made too Much Sea, for that little Babble of a Boat, So was [were] Obliged to Return. They had not landed ¼ of an hour Before the Barr Broke so Much that it would be [have been] Impossible for them to [have] Come in; however, Shall have the Other Tryall [Tryal] the First Opportunity Made Some More Salt but is [prov'd] as bad as the First.

Friday 29th. Variable Wind & Cloudy Weather, the people Clearing away the Wreck, to Come at a Sail to Cover Tent we Intend to Raise on that Side the Boat is Building, to gett our things in Readiness, when please God, we shall be Ready to go Away, which I fear want [will not] be this 3 Months. Made a Dam to Hold Salt water. We Are in hopes the Sun will Make Salt. Notwithstanding Put in Some Tons None will Remain one the Top 10 Minutes. so give Over all Thoughts of Success in this Affair.

Saturday Aug. 30th. Wind W'erly and Cloudy West. Carpenter at Work on the Timbers, people Carrying round Spars to Build Tents, the Boat went [out] a Fishing & Caught 20 Fish.

Sunday Aug. 31. Wind Southerly & Cloudy West & Rain. Our only want now is Bread.
Monday Sept 1. Moderate Breezes Easterly and Some Rain which Hinders The Carpenter from Working.

Tuesday 2d. Light Breezes Werly and Cloudy Wea with Some Rain. The Boat went Out a Fishing. Return'd with Only 3 Fish. The Carpenter at Work on the Timbers, the people Opening the Kilm, and Carrying Wood for Another.

Wednesday 3d. The first part Light Airs Eterly and haze Wea. Latter wind Werly. About 8 o Clock this Morning Nealo Bothwell and 2 Others Sott [set] Out for the Main in the Small [Jolly] Boat, 8 4 Men on the Cattamara a fishing. In About 2 hours the Cattamara Came in, not liking the looks of the Wear & Brought in 3 Dog Fish & a Shark. An Ugly Accident happened to the Carpenter, by Cutting his Legg to the Bone and it was with much Difficulty Stopp'd the Blood. Kept a Fire in the Highest part of the Island all Night for a Signall to the Boat, but she is Not Returned.

Thursday 4. Fresh Gales from N W to S W, so that I did not Expect the Boat. Carpenter at Work on the Timber, people Carrying Plank round. In the Evening it Blew so hard that our large Cattamara broke loose And by having no Boat, to Send out, Lose [Lost] her.

Friday 5th. Fresh Breezes & Variable. People Employ'd Bringing Over pieces of Topmasts in Order to Make a Cattamara Large Enough to Bring Any thing from the Main, in Case the [Jolly] Boat Succeeds.

Saturday 6th. Light Airs & Calm all Day. [Are] So am in great Hopes [therefore] of Seeing The Boat. At Noon Grew Very Uneasy at not Seeing her, but Just as we were going to Dinner, two of the people Came Running Over the Island, Calling out the Boat, the Boat, which I was greatly Rejoyced at, and Indeed Every Body Else. But our Joy it was Soon lessen'd: for Upon looking with the Glass, Could See but one man Rowing with Both Oars. [We] Therefore Conjectured immediately that the Other two was [were] detained; but Soon After Saw Two [in the Boat] which Gave us Spirits Again, thinking the Other might not be well. So [we] Rest Myself Satisfied, till [She came] the Boat comes in, Which She did [was] in About an Hour after, With two only [2 of them] which was [were] Rosenburry & Taylor. As Soon as they Siet Out [they] of the Boat fell on their Knees to Thank God for their Deliverance [& safe Return to] this Island Again, Bad as it was. They Were Very Much Spent with Rowing And want of water & provisions. [We] Therefore helped them to the Tent & Gave them some Fish, which they drest [dressed] Against [their Coming in] they come in, which They Eat Very hearty [heartily] & Went to Sleep. [We] Did not Care to Ask any Questions till they Awoke; when they Gave the Following Account. When the[e] were (?) of the way Over [they] let go their Killock and Each Took half a Cake & a draught of water; and then Rowed Again. About 3 o Clock got Bouni The point where I was in hopes, was a Harbour (the Land Appearing Double were) but it Proved no Such thing. [They] Row'd round Another but Still Found no Harbour. [Only] A Very Large Surf all along Shore. About 4 o Clock, they Pull in Shore. Detrim'd [Their] to Land [which they did], but it proved Fatal to Bothwell: for as Soon as

they got in the Surf the Boat Fill'd & he was Drown'd. The Other two, Just got on Shore with Life [their Lives]. The Boat was on Shore as Soon as they Were, but without their Provisions & [the] things they had for to Trade with. The first thing they Endeavoured to do was to get the Boat up from the Water Side in Order to Oversett her, & Sleep under her [that] Night; but being so tire'd [fatigued] with Rowing & Swimming was [were] not Able Stirr her [to do it]. By this time it was Darke. Therefore Took their Lodgings under a Tree, and by what they Told me After was [were] Surpriz'd they Were not Devour'd by the Wild Beasts. As Soon as it was Day light, they went to the Place Where they Left the Boat, but to their great Surprize Found She was Gone, but Walking a little way [farther] Upon the Sand they found her. She had been Taken off by the Surf & [was] washed on Shore Again. In looking round them they Saw a Man which they Walked towards. He no sooner perceived [them] than he ran into the Woods, which are [were] Very thick there. However, they went to the place Where they Saw the Man[s], & there Found Part of Bothwells Body. This frightened them much, [especially] as They Saw the print of the feet of a Great Many Beasts. They then would have Gladly Return'd, without seeking [making] any Further Discovery, & Attempted to do it, but Blowing fresh and [having] a Large Sea Against them the Boat Over Sett a Second Time with them. Being Drive on Shore together [again] they haul'd her up & as soon as they Gather'd a Little Grass to Eat, Over sett the Boat [her] in Order to Shelter them from The Wild Beasts. [In looking about] They found a Root as Big as a large Apple & not much Unlike a potatoe, Which Was Very Watry & [not so well] Tasted. However, they were Glad of that. As it was, having Nothing Else to Sustain One [On]. They Saw Neither Man nor [or] Beast all this day; and at Night got under ye Boat, but did not Sleep much, for they Heard the Beasts Close to the Boat all [by them the whole] Night, which by the description, they give of them, must be [have been] Tygers. As Soon as they Perceiv'd day light, they haul'd Some of the Sand from Under the Boat's Gunnell to See if the Tygers were [still] About them for they had not heard them for Some Time before and the they Saw none was [Nothing of them, were] Afraid to Venture out till a while After. But upon Seeing a Mans Foot they Lifted the Boat & Gott out [got] from under. The man [soon ran] to two Others & a Boy at Some distance. At First they made a Sign for Our people to go away, which they Complied With Immediately by going [endeavouring] to Launch the Boat, tho' it blew Very hard at The Same Time. The Natives [say they then] Ban to our people [them] with their Lances in their hands & Rosenbury Improvidently took up a pistol [which Was Washed Out of the Boat when first Oversett, & found on the Sand Afterwards with the best [Boat's] Mast] and advanced towards them thinking to Frighten Them away, But was Missetaken; for they Spread themselves and Immediately Surrounded them Both Whetting their Lances. Rosenbury Ran into the Sea, and Taylor fell on his Knees & Begg'd for Mercy. But they began beating him about the Back & Head With a Short Stick and Beat him till he Lay down for Dead. Then They pull'd of His Shirt and Waistcoat and was [were] pulling of his Trousers, but being recovered from a Blow that Stune'd him, would not let them Take his Trousers [signs] for Mercy. They at last desisted. Rosenbury Was all this Time in the Water. They now made Signs for Him to Come on Shore, which he Refused Signifying to them that They Would kill him; on which They Pointed to Taylor as Much as to Say, They had not Kill'd him. He then Threw [them] the pistol, [his] waistcoat & [sic] Trousers, and Every thing but his Shirt, and then Came to them. They did not Touch him, but Tuck the Boats Masts & pistol & Shew'd him how he Ran after them, & Laugh'd, Seemingly well pleased with Their Clothes, which they put one Immediately, Some [snatching] one thing & Some Another. They Took Every bit of Rope they found in the Boat. They Seemed very fond of the Iron Work & Took

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*a* & *.* *that* written over words erased.  
*b* A line and a half erased here.  
*c* A line erased.  
*d* 4 words erased here.  
*e* Half a line erased here.  
*f* "In looking about" written over words erased.  
*g* "Not so well" written over words erased.  
*h* "Soon ran" written over words erased.  
*i* 2 words erased.  
*j* Half a line erased here.
Sunday 7 Sept.* Fresh Gales W'erly & Cloudy Weather. Nothing Done this day.

Monday 8. The First part a fresh Breeze W'erly. The Last Light Airs Southerly, Carpenter Employ'd on the Timbers, People Employ'd Carrying Round Plank, Smith Making a Handle to a Sword Blade. We Intend having one Each Man, Made out of Iron Hoops; also a Lance To Defend Ourselves, in Case Should be Obliged to Land to get Water And provisions. This Day had great Success in Catching 75 Large Fish which would last Some Time, if had Salt to Cure them, nor want of which Intend to Smoak them, in Hopes That will Preserve them.

Tuesday 9th. Hard Gales at S W. The Carpenter Employed as before, People Carrying round Plank and Making a Kiln for Warming the Plank for The Boats Bottom, on the Same place where Some Unhappy people had Made their Tent as we Suspected Some time ago, by Reason of A parsell of Stones being Gathered as I Imagine to Skreen their Covering from Blowing of. Their [sic] was Some Deal Boards Lay'd as a Platform under which we Found a Great deal of Iron Work, Such as Bolts Hooks & Nails, which Suppose was Burnt of the Wood, they made Their Fire With. There is Some pieces of Timber About the place, Where we Are Building Our Boat, the thick end of a large Sparr and Some Rails & Boards. There was Also Some Bolts, and Other Iron Work, found On the Other Island, but not so Much Decay'd as that Were the Tent Was One. Lickwise the Stanchin going down the Haichway, with the Steps On it, which is Much Fresher than the Wood on this Island which Convinces me that Severall Ships has Shared the Same Fate of The Doddington, & I made no doubt but Capt. Sampson's Conjectures of the Dolphin was Very Just.

Wednesday 10th Sept.* Strong Gales at S W with SomeShowers of Rain, Saved 2 Butts of water; This Morning the Smoak Tent Blew down, the Weather prevents the Carpenter from doing Much, the Smith Making Nails Built the Smoak Tent.

* See this Day's Work in the Paper of References. [Note in MS., but the Paper is not now forthcoming.]
Thursday Sept. 11. Fresh Gales Easterly and fair West. The Carpenter Finished the Timbers, People Carrying Over Spars to Build the Tent, Smith Making Nails.

Friday 12th. Light Airs & Calms. Carpenter Dubbing the Outside of the Timbers for Planking, the people Building the Tent and Carrying round Spars for the Same; Smith Making Nails. There is too much Surf On the Barr to go a Fishing, therefore have recourse too [to] Our Old Diet Pengwin Broth.

Saturday 13. Wind Weterly and Fair West. The Boat went a fishing And Brought in 24 Fish. Carpenter as before, People Building the Tent, found a Grapnel washe'd on Shore in a Shroud Hawser.


Tuesday 16. Light Breezes & Calm. The Boat went out and Brought in 12 Fish. Carpenter & Smith as Before. People Cleaning the Tent that We Intend Moving into to Morrow.

Wednesday 17th Sept. Light Breezes Weterly and fair West. This Morning Moved Every Thing Over to the Other Side of the Island to the New Tent. Carpenter & Smith Employ'd as before. Being Very Smooth Water I went Round the Island to look for the Ships Bottom, Which I Imagine is Kept out by the Dead Weight that is in it, but Could See Nothing of it. However had good Success in Catching 30 Fish & Came in. The Boat went out Again & Brought in 25 More. Sent the Cattamaran To the Other Island for the Remainder of the Brandy.

Thursday 18. Fresh Gales Weterly & Cloudy West. In Clearing the before Mentioned Grapnel Found another. [We] Cleared them Both, and got them up: Cleared [also] a piece of a Hawser for a Cable.

Friday 19th. The First part Moderate Breezes Easterly and Cloudy Weather the Latter fresh Gales at N W. The Carpenter & Smith as Before. Two men went out a Fishing, but Returned without any, being too much Sea for the Boat to Ride.

Sunday 21st. Fresh Gales and fair Wear.


Wednesday 24th. Wind and Wear as pr day past. Carpenter & Smith as Before. The Boat Brought in 12 Fish.

Thursday 25th. Wind & Wear as before. Carpenter as before, People Bringing Round Water for a Sea Store. Boat went out & Brought in 8 Fish.

Friday 26th. The First part W'erly and Rain, latter Fair Wear. This day Caught 48 Fish. The Carpenter Planking, the Smith not at Work for want of Coals, the People bringing Round Water.

Saturday 27th. The First part Fresh Gales Easterly the Latter More Moderate. The Boat went a Fishing and Brought in Only 3 Fish. People Carrying Round Plank.

Sunday 28th. Fresh Gales S W & Rain. This Morning Found the Chest of Treasure Broke Open and above ½ Taken out and hid. Every body Denies doing of it, but Refuses taking an Oath Which Mr Collott Offered first.

Monday 29th. Fresh Gales W'erly. This day Several Birds Settled on The Island. Knock'd Several Down for Dinner.


Wednesday Octr 1. Wind & Wear as pr day past. Carpenter & Smith as Before. People Opening the Kiln and making another.

Thursday 2d. Strong Gales Easterly & fair Wear. Cutting Lengths of Junk off the Cable for Spunyarn.

Saturday 4th. Fresh Gales at W S W & fair Weare, the Carpenter Finished the 8th Streak on the Starboard Side, Smith Making Nails, the People Brought Over the Butt of water for Sea Store, the Boat went a Fishing but Return'd without Success.

Sunday 5th. Light Variable Breezes, in looking about the Rocks. One of the People Found a Fowling Peice, the Barrell Bent. The Carpenter Straightened it and Shott some Birds with it.


Tuesday 7th. Wind & Weare as pr day past the Boat went a Fishing and Returned without Enough for Dinner. People Employ'd picking Oakum.


Thursday 9th. Fresh Gales at S W & Some Rain Cannot go a Fishing, but Providence Provides for us otherwise; for the Birds Settle in Great Numbers. Knock'd down 60 and Could have got More.

Friday 10th. Strong Gales at W S W with Cloudy Weare & Rain. The Birds Settle Still in great Numbers. We Take care not to disturb them, hoping they are Come to Lay their Eggs.

Saturday 11th. Wind at S W & Fair Weare in the Morning the Boat went a Fishing and Return'd with 18 Fish. This Last Week the Carpenter Finished 6 Streaks.

Sunday 12. Moderate Gales Easterly. All hands Trying to Catch Small Fish amongst the Rocks.

Monday 13th. Fresh Gales Easterly and Fair Weare. Carpenter Employed Planking: Smith Making Nails. One of our men Endeavouring to Make an Oven, in Order to Bake our Bread for Sea Store when [against the time] we go away. Finding the Birds don't lay knock'd down about 200 of them for their Livers, it being the part that is Tolerable to Eat.

Tuesday 14. Light Breezes W'erly and pleasant Weare. To [too] much Sea To go a Fishing. Went to the Other Island and got about 70 Eggs.

Wednesday 15. Strong Gales W'erly & Cloudy Weare. Carpenter Thinning Plank for the Bottom, Smith Making Nails, People picking Oakom and Knotting Yarns. In the Afternoon the Smack Tent Caught Fire, but it being Discovered Immediately was Extinguished; one End [only] being burnt.
Thursday 12th. Winds Variable and pleasant Wear. People Employed Carrying Over Plank & Spinning Spun Yarn; 2 Went out a fishing & Brought Enough for Dinner & Supper.

Friday 17th. Fresh Gales Easterly & hazey Wear People Employed Spinning of Spun Yarn & Carrying up Wood for the Kiln.

Saturday 19th. Light Breezes Westerly & fair Wear. Carpenter planking, People picking Oakam, & Spinning Spun Yarn. The Boat went a fishing and Brought Enough for Dinner, & Went out Again but not Meeting with Success, they Landed on the Other Island & Brought over 100 Gulls Eggs.

Sunday 19th Oct. The First part Light Airs Westerly, the Latter a fresh Gale. In the morning 2 men went a fishing and Brought in 26 Fish. Afterwards went Over to the other Island, & Brought Some Slag’s Eggs, but Not being Satisfied, Mr. Collett & 3 Others went Again on the Cattamaran & 2 More in the Boat, but it began to Blow Suddenly so that Those that went on the Cattamaran were Obliged to Take up their Lodgings Amongst the Seals. The Carpenter & Mr. Powell Returned in the Boat.

Monday 20th. The First part Fresh Gales Westerly with Some Rain, The Latter More Moderate. About Noon the Boat went Over for Mr. Collett And the rest of the people; but as She wou’d Carry no More than 4 at that [a] Time, Those that went to fetch them. Stay’d and the Other 4 Came Over having been 24 Hours without Eating or drinking. The Cattamaran Broke adrift before the Boat Came Over yesterday, but Luckily drove on Shore again.

Tuesday 21st. Fresh Gales Easterly and fair Wear. Cut Some Lengths of Junk for Spun Yarn. Opened the Kiln and Made Another. The Birds Continue on the Island; Therefore, am in great Hopes they will Lay.

Wednesday 22nd. Hard Gales Easterly and Hazy Wear. People Employed Knotting Yarns. This Day Tried the Oven which does Extreemly [Extremely] well Making our Bread as Large Again With the Same Quantity of Flower [Flour] Than the day we did before, which Was in a pan Over the Fire: but I am Sorry to Say it, there is not above a fortnight’s More Flower at the Small [Flour even at our Small] Allowance besides What Allowance we Keep for Sea Store [Stock]; & I Fear have 3 Months More to Stay on this Island, before we are Ready to go away [shall be Ready to depart].

Thursday 23d. Winds &c as before, Carpenter at Work on the Kelson, Smith Making Nails, & People drawing of Yarns.

Friday 24. Light Variable Breezes the Boat went to Egg Island, And Brought 40 Gulls Eggs. We pick’d up 30 on this Island. People Fitting the Rigging for the large Boat which we Intend to Make a Sloop off [of].

45 2 words erased here.
Saturday 25. The first part Light Airs & Calm, the Latter a fresh Gale Easterly. The Boat went a fishing and Brought Enough for Supper & dinner To Morrow. As they Came in, Landed on Egg Island, & Got 30 Gulls Eggs. Gott 30 More on this Island.

Sunday Octr 26. Wind and Wea as p day past. The Boat went a Fishing and Brought in 16 Fish. Some went to Other Island in Order to get the Cattamaran afloat which they did, but it Blows [blew] too hard to get her Over; they got 30 Gulls Eggs and we got as Many on this Island.

Monday Octr 27. Variable Winds & Cloudy Wea. The Carpenter Employed Planking, Smith Making Nails. In the Morning Some of the people went to Fetch the Cattamaran. The Boat went a Fishing, but Neither proved Successful, there being too Much Sea for the Boat, and the Cattamaran was a Ground.

Tuesday 28. Little Winds at N W and Hazey Wea. The Boat went out 3 Times to day without Success: 2 Men Employ'd Mending the Oven.

Wednesday 29th. Light Breezes Easterly. The Boat went a fishing and Brought in 8 Fish. In the Mean Time Raised the Birds and found 6 Eggs: So that We are Convinc'd they are going to Lay. Therefore, am Sure There will be No fear of Starving: for there is a great [are] many Thousands of them. They make the Island quite Nausious in Calm Weather. Three Men went and Brought the Cattamaran over. Sett Fire to Some of the Wreck to get [burn out] Some Bolts.

Thursday 30. The First part Light Airs Easterly. The Boat went Out and Brought in 9 Fish. Two Men went to Shagg Rock in Search off [after] Eggs, but Found None. This Rock is about 2 Miles to the Westward of our [the] Island [we are upon]. They got 30 Gulls Eggs from Egg Island.

Friday 31st. The First part Light Airs Northely, latterly fresh Gales Westerly. The Boat Brought in only 3 fish at 3 [diff. Times].

Saturday Novr 1st. Fresh Gales Westerly & Cloudy Wea with Some Rain, Which we have been Praying for Some time; having only 2 Butts left, besides Our Sea Store, which Lasts [Last] but 13 Days by Living Entirely on Broth, when we dont Catch Fish. Saved 1/2 of a Butt. Carpenter Employ'd Thinning Plank.


44 'diff. Times' written over a word erased.
Monday 3rd. The first part Moderate Breezes at N W latter fresh Gales at S E. Carpenter Planking, Smith Making Nails. The Boat went to Egg Island & Got 160 Gulls Eggs. People Bringing Timber Over for to Make Beams for the Boat.


Thursday 6. Wind and Wea as pr day past. Carpenter &c as before.

Friday 7th. Strong Gales Westerly, Carpenter Employed Planking gott 60 Gulls Eggs from Egg Island.

Saturday 8th. A Fresh Breeze Easterly and Hazy Wea'. Carpenter Finishes the Outside, Smith Making Fishing Hooks. People Knotting Yarns and Spinning Spun Yarn.

Sunday 9th. Strong Gales Westerly Nothing Else Remarkable.

Monday 10. Fresh Gales Westerly and Rain. Carpenter Employed on the Inside. Open'd the Kiln, & Gott up Wood for to Make another: 2 Men went to Egg Island and Brought Over 36 Gulls Eggs.

Tuesday 11th. Moderate Gales Easterly. In the Morning Some Showers. Saved 2 of a Butt, Carpenter as before, Smith Making Nails, people Picking Oakum. For Some Time past, has been too much Surf to go a Fishing in the Boat. Try'd to go on the Cattamaran but Could not.


Friday 14th. Light Airs Westerly with pleasant Wea'. About 5 Weeks ago I heard Some talk of Going to the Main, which I gave but Little Credit to; but all of a Sudden 3 Men took it in their heads, & Accordingly Sett off. About Noon they Returned Again, having been Close to the Shore, but did Not See any of the Inhabitants, Nor any thing Worth Mentioning. They Talk of going Again with the Cattamaran & Boat, the first favourable Opportunity.
Saturday 15. Fresh Gales Easterly & Hazy Wear. Carpenter Employed Making The Beams; people picking Oakum, and Bringing Plank Over.

Sunday 16 Nov. Fresh Gales Westerly and fair West. In the Morning Rais'd the Birds and Gott 1600 Egggs. In the Afternoon discovered a Little Salt upon the Rocks, Made by the Sea, Which Encourage'd us to Look further & found about a pound. This give me great Hopes that a Weeks Fine Weather will produce Plenty.


Tuesday 18. A Fresh Gale Eerly & fair West. Carpenter as before. In the Morning When the Tide was Out, all hands went to Cleaning away the Rocks, in Order to Make a Channell for to Launch the Boat. Finished the Mainsail.

Wednesday 19th. Wind & Wear as pr day past. Carpenter Employed Fixing Knees to the Beams. At low Water the people at Work in the Channell, And Afterwards picking Oakum & Knotting Yarns.

Thursday 20th. The first part Calm, the latter a fresh Gale Easterly. [V.] Carpenter Employ'd as before. The Cattamaran went out & Brought in 17 small fish and a Shark. Raised the Birds & Got 12 Firkins of Egggs. Saw a large Smoak on the Main, Right Opposite to us, and not far in the Country: But the People Seems to be quite off about going to the Main, tho' they seem'd [were] Deturmin'd to go a few days Ago.


Saturday 22d. Light Variable Breezes. Carpenter as before. The Boat and Cattamaran Went a Fishing and Caught plenty. One of which, Served all Hands for a Meal.

Sunday 23. Light Winds Variable. 5 Men went to Egg Island and Knock'd down Some Shaggs, Which is [are] Much the Best Eating, of any fowl kind we gett and also Brought [over] Some Gulls Egggs.


Tuesday Nov' 25th. The First part a Light Breeze Westerly, latter Easterly. In the Morning 2 Men Went out a fishing and in About 2 Hours Returned with 45 Large fish. This Success is Owing to the Bait, which we now Use, Call'd a Scuttle fish, we get them from the Birds, when
we Raise them [in order to take] to get their Eggs; at Which Time, they Vomit up the fish. So that now we Are Wholly Obliged to the Birds for Our Subsistence. The Carpenter Employ'd On the Larboard Gunnell. Removed the Store Tent from the Other Side.


Thursday 27. Moderate Breezes Westerly & fair Wea. Carpenter Laying The Deck; people picking Oakum. The Boat went a fishing and Brought in 20 Fish: [but] and lost all their hooks with the Sharks.

Friday 28. Light Variable Breezes & hott Wea. Carpenter Laying the Deck; Smith Making Hooks. 4 Men went a fishing on the Cattamaran and Return'd at Noon, with 70 Fish. 4 Men went to Egg Island to get Some Shaggs but did not Succeed.

Saturday 29. Light Breezes and Foggy Wea. We are in great Hopes it would have Turn'd to Rain, being Reduced almost to our Sea Stock. Carpenter on the Starboard Gunnell [GunnWare]. Smith Making Nails, People Opening Marline to Sew the Sails with.


Monday Dec'r 1st. Light Breezes & pleasant Wea. Carpenter as Before; Smith Making the Rudder Irons, People Opening Marline. 2 Men went a fishing lost 4 Hooks, but Caught no Fish. In the Afternoon had Better Luck, Caught 2 dozen of fish. We are this day Obliged to Broach Our Sea Stock of Water; & Served Each Man a pint & Intend to go to an Allowance of 3 pints a Day. At low Water went to a Clearing [Clear] the Channell.

Tuesday 24. Fresh Gales Easterly & fair Wea. Providence has prevented us going to Allowance of Water, having Several Showers in the Night we Saved 2 1/2 Butt of Water.


Thursday 4th. Fresh Breezes W'ery & Hazy Wea. Carpenter as before, Smith Making a Goose Neck for the Boom; People Clearing the Chanell & Picking Oakum. Raise'd the Birds for Baits & Got 3 Firkins of Eggs. 2 Men went a fishing.

Friday 5th. Light Breezes W'ery & fair Wea. Carpenter as before; Smith Making Bolts for the dead Eyes of the Shrouds. People Clearing the Channell.

Sunday 7th. The First part Moderate, Latter fresh Gales, Westerly & Fair Ws. 2 Men went [out] a fishing and caught only 4 Small Fish.

Monday 8th. Light Variable Breezes & Cloudy Ws. The Carpenter finish'd The Deck Smith as Before, People Carrying up Plank for the Kila. 2 men went out a fishing & Caugh't Plenty; In the Evening to our great Joy had Several Showers of Rain. Saved 3 Butts of water; having this Morning Served 3 pints a man p' Day.

Tuesday 9th. Moderate Breezes Southerly & Some Rain. Saved a little more Water. Carpenter Fitting Comings to the Hatchway; Smith Making fishing Hooks, People picking Oakum.

Wednesday 10th. A Strong Gale Easterly. Employ'd as p' day Past.


Friday 12. Light Variable Breezes and Cloudy Ws. Carpenter caulking the deck; Smith Making Caulking Irons. 3 Men Went [out] a fishing & Caugh't 6 dozen [of] fish.

Saturday 13th. Wind S W the first part Cloudy, the latter Rain. 2 Men went a Fishing and Caugh't Enough for Dinner.

Sunday 14th. The first part Moderate Gales Sotherly: the latter Fine Ws. 2 Men Went a Fishing & Caugh't 4 Dozen of fish. Raised The Birds and Gott 306 Eggs.


Wednesday 17. Moderate Breezes Westerly. Carpenter & Smith as before. 2 Men went a Fishing & Caugh't 4 Dozen & ½ fish. The Ret Employ'd Opening the Kila, and Afterwards went to Egg Island to get Some Shaggs, but did not Catch any, so return'd with Only a few Eggs.

Thursday 18th. Wind, &c as p' day past. 3 Men went a fishing & Caugh't 5 Dozen, of fish. Carpenter Employ'd as before, People Clearing [y'] Channell.

Friday 19. Light Variable Breezes & thick Ws' with drizzling Rain. Carpenter Employ'd as Before, Yesterday 5 Men went to Egg Island & Stay'd all Night in Order to gett Some Sgs: and Return'd this Morning with 14: two Men Went a fishing & Caugh't 5 dozon of fish.
Saturday 20. Fresh Gales Easterly and Hazy Wear. Had such plenty off Egges for some time past, that we afforded the two Hoggis [each] a piece 50 pr day. They seem to like them so well that we are [were] Obliged to look well After them to keep them from raising the Birds; tho’ they get among them Sometimes & fill their bellies before we [can] get them away. And [They] would have paid Dearly [Dear] for it, Ere now, had we not Great Dependance on them for a [our] Sea Store.

Indeed it is Not for what they Eat themselves but the prodigious Number of Gulls that give due Attendance. And as soon as any thing disturbs the Birds off their nests, they are Down as quick as thought and devour the Eggs, but we are pretty Even with them for they will have no young this year; for their Eggs being much the best, every body looks sharp for them, tho’ we Run a great Risque of having our eyes Plucked out by them, so inveterate are they against us, that when we are in search of their eggs they come about us in great numbers & fly close down to you making a terrible noisy cry, & sometimes take their own eggs & fly off with them. At low water went to Work on the Rocks.


Monday 22. Light Southerly Breezes & Calms. The Cattamaran & Boat went a Fishing and Gott plenty. This morning our Cook’s Tent took fire and burnt down, and burnt most of our furniture. In the afternoon Built another.

Tuesday 23. Light Breezes Southerly & Cloudy Wear. Two men went a Fishing & Caught 8 Dozen of fish.


Thursday 25. De Wear. The Gulls have done Laying. The Pengwins have Begun. 3 men went to Egg Island & Brought 44 Eggs.

Friday 26. Wind Variable and Fair Wear. Carpenter finished the deck Caught 40 Fish.

Saturday 27. Mostly a fresh Gale Easterly & Cloudy Wear. Carpenter on the upper work smith making a Scraper.


Tuesday 30th. Light Variable Breezes & fair Wea'. Carpenter Planking The Boats Quarter.

Wednesday 31. Carpenter as before. Caught 4 Dozon Small fish.


Friday 2d. The first part Light Airs Easterly latter Westerly. Caught 7 Dozon Small Fish.

Saturday 3d. Fresh Gales Easterly and Pleasant Wea'. Carpenter Employ'd Caulking, People Clearing the Channell. Our Brandy all Expended but 3 or 4 Gallons [which we] kept for the Carpenter.

Sunday Jan'y 4th. Light Breezes Westerly and Cloudy Weather. 3 Men went out a fishing & Caught 14 but lost all their hooks.

Monday 5th. Light Breezes & fair Wea'. Carpenter Lining the Boats, & People Clearing the Channell.


Wednesday 7. Light Variable Breezes. Carpenter as before, Smith Mending the Grap Nails being much Stratified. The Boat went to Egg Island and Brought 176 Pengwins Eggs & 2 Shaggs.

Thursday 8. Mostly Calm & foggy Wea'. Carpenter &c as before, People Sawing Blocks, to lay the ways for the Boat.

Friday 9th. Light Airs at N W & fair Wea'. Carpenter as before. In the Morning Rais'd the Birds & got 12 Single off Eggs. Two Men went a fishing but had no Success. In the Afternoon 4 Men went on the Cattamaran to Seal Island & Killd 4 for their Blubber to Make Oil. 2 Men Employ'd Mending the Oven in Order to Bake what Bread we have left for Sea Store.

Saturday 10. Light Breezes & Variable, with some Rain. Carpenter as before, Smith Making an Iron for the Jibb Boom. 2 Men went a Fishing and got plenty for Dinner.

Sunday 11. The first part a Moderate Gale Westerly & Cloudy Wea; the Latter Fair.

Monday 12. Fresh Gales Westerly. Carpenter as Before. In the Evening 2 Men went [out] a Fishing and Brought only 5 Small [Fish].

*Fish* written over a word erased.

Wednesday 14 Jan'y. Light Variable Breezes. Carpenter Finish'd The Starboard Side; Smith Making Fish Hooks. 2 Men went out & Caught 5 fish.

Thursday 15. Fresh Gales Easterly and Fair Weather. Carpenter Begun to Caulk the Larboard Side; Smith as before; People Picking Oakum.

Friday 16. Light Breezes Westerly and thick foggy Weather. Carpenter as Before : People Clearing the Channell. 2 Men went a fishing & Caught 22 Small Ones.

Saturday 17th. Fresh Breezes Variable & Fair Weather. Carpenter Employ'd Lining the Boat, people picking Oakum, 2 men went a Fishing & Caught 136 Small Ones, Rais'd the birds and Gott 1800 Eggs, 400 of Which we Eat Every Day.


Tuesday 20. The first part a Moderate Breeze Southly; the Latter a fresh Gale Easterly. Carpenter as before; people Clearing the Channell & picking Oakum. 2 Men went a fishing and Caught 4 Dozen Small Ones. Rais'd the Birds & Gott 286 Eggs.


Friday 23. Fresh Gales Easterly & Hazy Weather. Carpenter Empl'd as before.

Saturday 24. Light Variable Breezes & Hott Weather. Carpenter as Before. This Morning 5 Men went to Egg Island & Gott 100 pengwins Eggs. The Boat went a Fishing but Return'd without Success. In the Evening She went Again & Return'd Laden Quite deep with Fish. In the Morning Went among the Parcell of Birds we lett Sett [gave leave to Set], and Took About 50 of their Young, and [We] Dress'd [them] for dinner, but find them Very Indifferent food; Their flesh Being as Blew [blue] as Indigo and Quite Spongy. Carpenter Finished Caulking the Larboard Side,
Sunday 25 Jan'. Moderate Breezes and Variable, with Some Showers of Rain.

Monday 26th. Wind and Wea' as pr Day past. Carpenter Employ'd Lining the Boat. 2 Men went a Fishing and Caught 2 Dozen Small Ones.

Tuesday 27. Moderate Breezes at S E & Rain: gott 9 Eggs from Egg Island.

Wednesday 28th. Moderate Breezes & Variable. Finish'd Linging the Boat.


Friday 30th. Wind and Wea' as before. Carpenter Employ'd about the Stern; People Making a Kila and Clearing the Channell.


Sunday Feb' 1st. Moderate Breezes and fair Wea'. Raised the Birds, and to Our great Disappointment, got [gathered] only 2 dozen of Eggs, which I believe will be the last we Shall gett. In the Afternoon 2 men went out a fishing And Caught 8 dozen of Small fish and One large One.


Tuesday 3d. Fresh Gales Easterly & fair Wea'. Carpenter Employed Fitting the Pump; People Bringing Over Billett Wood for to Burn [our Burning] at Sea.


Thursday 5. Light Breezes Westerly and Fair Wea'. Carpenter and Smith Employ'd as before. 3 Men went a Fishing and Caught a Large Shark, and One dozen of Other Fish.


Saturday Feb' 7th 1758. The First Calm with Sultry Wea'; Latter a Fresh Breeze Easterly.
Sunday 8. Light Breezes and Pleasant Wear. 3 Men went a Fishing and Caught a Stingrey, 3 Sharks & 2 Dozen of Other Fish.

Monday 9th. A Fresh Gale Easterly and Fair Wear. Carpenter at Work Upon the Stern.

Tuesday 10th. The First and Middle Parts Wind Westerly with Cloudy Wear & Rain, Latter Variable. Carpenter Employ'd Making the main Boom, People Bringing Over Iron, & Burning the Remainder of the Wreck. Got 100 Pengwins Eggs from Egg Island.


Thursday 12th. Wind and Wear as p'r day past. Carpenter Finish'd the Mast and Made a Bowespritt & Crossjack Yard.


Sunday 15. Light Variable Breezes and fair Wear. Carpenter Pay'd The Starboard Side. [We] and Got Ready for Launching to Morrow Morning. 3 Men went out a fishing & Caught 3 dozon.

Monday 16. The first part a Light Breeze & fair Wear. Latter a Fresh Gale. At 4 A.M Began to Lay the ways for Launching, and at 1 o Clock Gott the Boat in the Water and [gave her the Name of] The Happy Deliverance. Got The Mast in and Some of the Iron for Ballast and all Our Water.

Tuesday 17. Moderate Breezes Westerly, People Employed getting their things into the Boat. At High Water, Haul'd out, When we Came to the Mouth of the Channel the Grapnail Came home, and She drove Upon the Rocks, which had like To have Domolishe'd her, but Thanks to the Almighty we got off Again. Soon After Ban Over to the Barr and Came to an Anchor, to gett the Remainder of Our things on Board; and then Weight'd and Stood to Sea, having on Board 2 Butts & 4 Hogsheads of Water, 3 Weeks Salt pork, & 6 lb of Bread p'r man, and 2 Live Hogg's.

See for this Mark ⤭ in the Paper of References.52

(To be continued.)

51 'gave her the name of' written over two words erased.
52 This note is in the same hand as the corrections and additions. See above note.
LETTERS FROM MADRAS IN 1659.

BY WILLIAM FOSTER.

Introduction.

The following letter — interesting alike for its narrative of the shipwreck of the "Persia Merchant" on the Maldives, and its account of Madras at a little known period of its history — was first brought to notice by a brief entry in the report of the Royal Historical MSS. Commissioners on the Welsh MSS. preserved at Mostyn Hall (Parliamentary Paper C. 8829 of 1896, p. 195). It occurs in the middle of a volume of miscellaneous Welsh poems (Mostyn MS. 147, pp. 676-9), into which it has been copied by some unknown (contemporary) hand, presumably on account of its interest to the family of Middleton, to whom most of the poems refer. The copyist has mangled some of the names of places beyond recognition, and the folding of the paper has damaged a few other words; but on the whole the loss has been less than might have been expected. The letter is now printed from a transcript recently made by Mr. Edward Owen, with the courteous permission of Lord Mostyn, for incorporation with the India Office collection of Madras Records.

Of the writer, Captain Roger Middleton, little is known beyond what he tells us himself. He had evidently seen military service, probably in the Cromwellian army; and as he speaks of himself as "part of mariner," he must have had some maritime experience as well. Our first notice of him, however, is on the 12th February, 1658, when the Court Minutes of the East India Company record his engagement as "Lieutenant," i.e., commander of the garrison, "of Fort St. George at 25 l. per annum." He was allowed a sum of 4 l. to expend in fresh provisions for the voyage, and was assigned a berth on board the good ship "Persia Merchant," Captain Francis Johnson, bound for Madras. His fellow-passengers included four factors, viz., Jonathan Trevisa, Ambrose Salisbur, William Vassall and Stephen Charlton, besides four soldiers — Roger Williams, Samuel Dorman, William Lloyd and Richard Middleton (a cousin of his) — engaged to serve under him in the garrison. The vessel sailed about the middle of March, 1658, and from this point we may allow Middleton himself to take up the story.

A few facts about Middleton's subsequent history may be of interest. We hear of him next in January, 1661, when the Madras authorities wrote home that he had been granted leave to repair to Surat, and had accordingly embarked on the Madras Merchant in February, 1660. They appear to have been glad to get rid of him, "being faine a little before to restraine his person upon some misdemeanours." He had been invited to Surat, it seems, with the view of utilising his services at Maskat, in the Persian Gulf. Sultan bin Seif had recently expelled the Portuguese from that city, and negotiations had been set on foot for the transfer thither of the English staff at Gombroon. An English garrison, not to exceed one hundred men, was to be posted in one of the forts; and of this body it was intended to make Middleton commandant. The scheme, however, came to nothing, as the Surat factors found they had quite enough on their hands without interfering further in Maskat affairs.

In November, 1660, Middleton was sent in the Swally pinnace to Danda Rajpuri, Karwar, and Goa. The authorities at Surat had for some time been anxious to find some spot, outside the Mogul's dominions, suitable for the establishment of a fortified depot, to which they could retreat should the exactions of the native officials become unendurable. This was shortly after secured by the acquisition of Bombay; but in 1660 the Portuguese were turning a deaf ear to all suggestions of parting with one of their ports. The factors' attention was then turned to Danda Rajpuri, a fort on the coast about fifty miles south of Bombay, held by the Janjira Sidis, nominally on behalf of the King of Bijapur. Middleton was accordingly deputed to pay a visit to the governor of the fort, ostensively to compliment him and request his assistance to any of the Company's ships in need of his help, "but our maine scope is that under this forme hee may take a view of the strength of the place, how situat[ed], the best way to be assailed, that if wee cannot fairly obtaine it, wee may forcibly
per our shipping, and that lawfully, considering them as Pirates" (Surat Consultations, June 22nd, 1660). From Daanda Rajpuri he was to proceed to Karwar, and survey two islands at the mouth of the Karwar River, which were reported to be suitable for a settlement; and coming back, he was to call at Goas, and inquire casually regarding the possibility of obtaining permission to reside on "the island called the Elephant, lying in Bombay."

Nothing can be traced as to the result of this mission; but Middleton was back by the 9th April, 1661, for on that date he witnessed two declarations at Swally (Forrest's Selections from Bombay Records: Home, Vol. I. pp. 190-1).

In a commission to Richard Craddock, proceeding to Persia, dated 3rd March, 1662 (ibid. p. 199), the Surat factors mention that Middleton had been sent to Gembroon, apparently to seize the native broker and send him to Surat for punishment. This is the last entry that can be found relating to him, and it seems probable that, like so many of his contemporaries, he found a grave at that most unhealthy settlement.

Roger Middleton's Letter.

Loving Brother and Sister,

I am betwixt too opinions wheather to write unto you or not, though I be silent, yet the newes of my misery will soone come to your ears. Five months after our departure from England our shipps was cast away and many weree drownnd, amongst the rest Cosen Richard Myddleton; but my selfe miraculously saved (praysed be God of my salvacon), being sick of a fever at that Instant, but had nothing about me but my shift, and of all I had in the shippe I saved not the worth of 2d. I can not express the miserablenesse of our condicon, the shippe heaving upon a Rock under watter, and after four howeres fell in pieces; this in darke night, not knowing where to looke for Land, our boats sunk under the shippe side, having but it and another, into which I, being parte of Mariner, was admitted, but the Merchants was faigne to stay on board that night and most of the next day. At break of the day wee saw land, at which wee conceaved noe small joye, which wee with much danger recovered, for the sea breake upon us and fild us wise with watter. Although I was sick yet I laboured to save my skin; nothing but life endeavoured for. Wee went unto the Island called Ingramrudeo, having noe living thing upon it for the use of man, wee haveinge neither meate, drinke nor clothse, noe armes for defense nor anythinge to keepe life. Wee fittted our boatas as well as wee could to save some men; some they tooke up swiming upon brocken pieces of the shippe, which stuck fast in the Rock, amongst whom was Captain Roger Williams and arch deacon Lloyd son, who are both my soldiers. Thus having as many as wee could save, being without food, wee ranged about the Island. Wee found a well of watter, of which wee dranke like pigeons, lifting head and harts for soe greate a mercy. Thus drinking watter, by good provisone wee found coker nutt trees, which is both food and rayment; soe wee went by the sea side and found little shell fish and the like, but wanting fire wee tooke sticks and rubbed them togethree untill they kindled; thus wee lived heare ten or twelve dayes, not knowing wheather it was better for us to be seen by the Neighbouring Islanders, for some of the ancient seamen sayd they would cutt our throats. At last there arrived three of their boatas full of men, which wee dreaded but could not resist. One of our men swam a board of making singes [signes?] and signifieing our condicon, by hirogliphicks they did seeme to commiserate us. Thus they did once or twice, and brong[ht us] Toddy to drinke and rice to eate, which was a greate refreshment, promising us a boat to transport us to the King of Maldire[...], who stiles himselfe the welthiest king in the world; but they juggled with us and carried us into another Island called Corwmbbo, where wee had fish and other good things, as hony and rice, on which wee fedde like farmers. But they lorded over us sadly, telling us wee were att there mercy, taking from us what they would. Sog after a long tyme they brought a rotten vessell and bid us begon, murmuring against us, which created in us much jelouzie, fearing [for] our lives both day and night. At last two of their Vice Royes came, saying if we would send the king a Regal or Piscash they would give us a vessell. Sog one of the Merchants had a gold chayn

1 A gift (Portuguese).
and 100 dollers. Soe wee left them. We sayled in this vessell towards Columbo, being a City in Zelorn which the Dutch lately tooke from the Portugalls. Meeting a storme at sea in our tottering egshell wee were put by our port, being in greate danger. Wee put into Caliputeen, being a small harbour in the King Candies country, an utter enemie to all wher ye men. Wee not knowing, for wee can not heare of any English that were ever in those seas, sent some of our best Merchants to treat with them for a pilot, which they detayned, as it is thought, to a perpetuall imprisonment, and I scaped very hardly. Soe wee tooke too of their men and saylled away as fast as we could having [leaving?] behind us fifteen men wandering in the woods, which can not possibly scap the Tirants hands. Now wee sayle towards the mayne Land of India, but these two Rogues did pilate us upon a baie [bar?] of sandy, called by the Portugueses Adams bridge, fondly conseyving that once to be paradise — I am sure how it is the purgatory, for they have lost almost all their power in India by there pride and cowardice. Here wee sustayned a nother shipwrack, but these two doggs were either drowned or got away in the dark night. My selfe was faine to swim a greate way for my life, but by the hands of providence I recovered shore, and, amongst the rest, came to Monar [Munnar], a garrison of the Dutch, where I got victualls enough. And from thence to the Generall my Lord Rickloff [Rijckloff van Goens], who made much of mee, and his Major generall proffered mee to take Armes, but I refused, saying I would hazard another shipwrack before I would be entertained in any other service then that of my honourable Masters the East India Company. Soe that they sent mee 200 Leagues in a small open boate, and that in winter. Soe wee mistooke our port, and with noe small trouble and danger we came to the Coast of Cormadell, to a place called Porta Nova, from whence wee travelled five hundred miles upon bulls; thus coming safe to St. George, where I was much commiserated. The President gave mee a peese of flowered rotten to make me clothes, and many other things; and findinge mee inclining to recreation be gave mee a cast of brave falcones, which have killed many, Herons sence; also greyhounds. I must not omit how the foxes come to the Castle gates to kill our poultry. They have here good fighting Cocks, and they fight them with penknife blades instead of gavelocks. This is a place healthfull, using all kind of recreation save hounds; all sort of provisions being to cheap; only sack is too deare, yet wee have other good drinke to remember our freinds. Withall I have the absolute comand of the soldiers, within and without, and have divers Captaines under me, for wee have 600 men in dayly pay, viz. 100 white and 500 black. This place was besedged twice within this too years. But my fine boye is dead, which has been very neare the occasion of my death, for I lay sick hopeless above a moneth and am not yet recovered; and to add to my grieue, my honorable freind the President [Henry Greenhill] is very sick and can not live ten dayes, and in his stead is one Mr. Chambres, who clames kindred with those [of] our country. He is worth 50,000 l. as I am credibly informed, yet a batcheler. He hath shewed me divers curtesies in my sickness and bids me no question but that he will be as loving to me as his Predecessor. Deare Sir, I have noe more but my prayers for you and my good sister, with the sweet pledges of your Love. I shall not tempt providence see as to say but that I hope I may be unto them servisable, though att present I want the assistance of others. It is heare as in other places: "empty hands never catch hawkes." I have here signified unto you misfortunes which I believe few men can parrel, as my shipwrack twice in one voyage, my one sickness, losse of Estate and freinds, continuall feare of being murthered, soe that I need not any thing to add to

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3 Kalpatiya, or Kalpeutin, about 90 miles N. of Colombo.
4 This should be 'ten,' making thirteen in all left behind (see Treviss's narrative, given later).

These unfortunate men became fellow-captive of Robert Knox, who often mentions them in his well-known narrative. Eleven of them were still living in 1670. Repeated efforts to procure their release proved unavailing; but two (Thomas Kirby and William Day) managed to make their escape in April, 1668. William Vasall and Thomas March wrote to Madras in March, 1691, that they and Richard Jeff, of the Persia Merchant's company, together with eight other Englishmen, were still alive, but "in a very miserable condition," and this is the last that was heard of them.

4 These probably included a large proportion of Portuguese and Mestizzes or halfcastes. A return of the Madras garrison, dated January 18th, 1658 (I. O. Records: O. C. 2643), gives 24 English soldiers (including a sergeant, a gunner and two corporals) and 49 "Portugalls and Mistics."
my affliction. Now I shall begin to comfort myself with the hopes of your being all in good health, for which I shall ever pray. Remember me to all my freinds as if I should name them; bid my Cosen J[ ] write unto me, and Roger alsoe. I do not take any felicity [or in] my life, though I live in greate pome, eating and drinking and wearing noe worse then the best in this Town, yea, rather Citty, for it is built to a marvelous bigness in few years. Wee have a Citty of the Portugalls within three miles [St. Thom[e];] but they leave that famous place, for the Moors have it, and they are come to us for protection against the Dutch. There is a brave Church built for them heare, and they have a convent of franciscans in it, very learned men. The Moors army are round about us; yet wee feare them not. They have beaten our king out of his country; they have gallant horses and are good horsemen, well armed; they have guns, both great and small. They bring up thair youth heare to Letters, fencing and dancing, and all sort of the Liberall Sciences, a thing I thought very strange at my first coming; excellent Astronomers. If I live long among them I shall not onely give you, but all that read English, a larger account of them. If a man have in this place but two or three hundred pounds he might quickly raise an Estate, but he that is poor let him be soe still. I pray let me heare of all passages in the Country. Tell cosen Chambres that his namesake and I remember him ofter then he doth any of us; also Champer of Petten.

[P. S.] The President, my noble freind, is dead,⁵ and I have seen see busie this five dayes, that I could [not] close my letter in all that tyme. He hath left me ten pounds to buy mourning, and a gould Ring. Besides, this is an expensive place, and from the drunkeness thereof good Lord deliver me — all gamsters and much addicted to venery. I lost yesterday my best falcon. Tell Cosen Samm Andresew one Gurnay⁶ remembers him, whom, with his wife, I alsoe salute; alsoe att Coddington Brumbe my good cosen Meredith with her family. I should write to my uncle Lloyd, but this may serve for an Epistle general. Comending me to Cosen florike, Ann, Betty, and Mall; remember me to Cosen Poeter florikes and Mr. Parry and all our parishers; unto whom with your selfe, bed fellow, and children, be peace from God your father and the Lord Jesus Christ, both now and ever.

From my lodgeings in the Castle within Fort St. George,

12th January, 1658 [i.e., 1659].

Your ever loving Brother,

ROGER MIDDDELTON.

Jonathan Trewisa's Account.

As supplement to the foregoing narrative, a second and fuller account of the two shipwrecks may be quoted from a letter written to the East India Company by Jonathan Trewisa, dated from Madras, December 30th, 1658 (India Office Records: O. C. 2682), and first printed by Mr. Donald Ferguson in a privately issued work on Robert Knox, the Ceylon captive. It is as follows:—

"It will be my unhappiness to begin my Correspondency with you Relati[ninge] the sad disaster of the losse of the Percia Merchant, on which my selfe, Mr. Vassell, Mr. Chorleton and Mr. Salsbury Imbarked; which shippe on the Maldives Hands was cast away the 3th of August last, at about ten of the Clocke at night. Our first sight of these Islands was the night before, when we were almost in the Breach before did see it, or could certainly tell what Breach it should be, for evey one accounted themselves 100 leagues and more past said Island. But in these waters we see to our great grief our selves to windwards of them. All this day was used with diligence they could to weather them, and did before night gains some things, and hoped next mor[n]ing to be Cleare of them. But Contrary to expectation about ten of the Clocke at night (by reason of a Corrant or tyde that sette into the Hands and a gust of wind at about eight of the Clocke) our ship was close on the Ther[e]..."
Breach, and before she could take struke, and by the extreme force of the said Breach in a short time fill her hould with water, to the terror of us all, expectenghe death, which we provided for the best we could. In this Condition we Continued four housers, Invereyne the safety of our lives, gettinge out the skenee, but she was sodenly sunk by force of men. At last got out the longe boate, and in her went as many as she could carrye, all which (god be prayed) got ashore one of the highest Islands, being above two leagues distance from thence; wher landinge and findinge it uninhabited, sent our boate to save the rest of our men and what Treasure they could of your worshippes. For the first in parte effectted; but for the treasure, could not get any, the Breach beinge so violent that Continually broke over the shipp, and at last broke out her quarter next the sea, soe that one of the natives Cominge aboard with severall others boates and people nigh her, dived into the hould, but never was seen more. These Boats did sease on what they could of oures; and our seamen ware to us as bad, for they had the first sharch of all our trunke in the Cabbing and did scrubb us of all we had thare, which was considerable. At this time of Casting away we lost but six men; seey fiftie of us came safe to the Iland where we ware. And after seyndayes daye we ware, upon our Pityfull Complaint which we made them by signes, broughht to a Island, where we had a house to kepe us dry, and Risse and honey to eate. Here we got a boate after 24 dayes stay, and [the natives?] seeing our salers had money, demanded 150 pieces of eight for thare boate; to which we agreed, seeing [they?] would not take of cloth Mr. Madson had, which we requested him to bringe us; this money he saved in a bagge with 250 pieces more; and, seeing his money must goe, did oblige my selfe with all others your worshippe servants for the Repayinge said 150 pieces for the boate, the which we did; and then delivered me the bagge to tell the money. Which Indeveringe to doe, was by one of the cheefe taken from us all with the Cloth, tellinge us that [he?] had power to doe more; if pleased with to take our lives alsoe. On this we had order to enter the Boate, which when we rowed found unsufficiant to Carrey us; so agayne did desire him for a better; and on promise to get more money [he?] would, the which we did. Soe the next day brought us a very good boate, and agreed for her in 200 pieces of eight, which I towld him would procure if possible, but at present had hopes of but 50, besides a hatchand [tangi?] which I had, and that they would have to supply the 150 pieces, wantinge which I Consentted to, the hatchand costinge me but 10 l. or thare about. Soe beinge fitted with Ccocc nutus and water, sette sail for Calombo on Zeland; but fell to leward, and seoe after greate hazard came to a place called Calloput, about midway betwixt Calombe and Manar, both duch [Dutch] factories. Here is a harber for smalle vessels, where we found about 16 sail, all Malabars, who came there laden with Clothes and other Commodities. These people, beinge afraid of us, though without Armes and strenth to use them, left thare boates and goods; but we, wantinge provisions only and a pilott to Carrey us over the flats to the Duch, tooke nothinge from them, desiringe only the forenamed, the which, after some difficulty in speakinge to them, was granted. And sendinge Mr. Vessell, Mr. Murgason, the third mate, and Mr. March, the Gonnour, [they] ware all seassd on by the malabars; and presely ten men left us, goinge by land for Calombe. [We] ware forst to set sail, fearinge [they] might take the rest of us; but, before did saile, had thare promise to set[n]d them, out performed not. These Malabars had one Mr. Edward Omes Passe, the Cheefe of Tregenbar [Tranquebar], a duch factorey on the Coast, to which beneve these people belonged that toke our men. This night with our two boates got to a place Calde Adams Bridge, havinge two pilotts we sease on thare and gave them 20 pieces for thare paines. These men at light brought us nigh a shore, soe that at night was in the breack, and then againe ware forst to swimme for our lives. Coming a shore naked and our great boate broken, but (god be prayed) none lost. Heer in the morninge found some of the Duch to reside, which used us kindly and sent us to Manar, a place newly taken from the Portegses; and from thense ware sent to Yaffapstam to thare Generall Rilkif, who was very curious to us, assisstinge us with what we wanted for our conminge here [Fort St. George], which was the 6 of October, two mont[th]s after our shippes lose.
EXTRACTS FROM THE BENGAL CONSULTATIONS OF THE XVIIIth CENTURY RELATING TO THE ANDAMAN ISLANDS.

BY R. C. TEMPLE.

(Continued from p. 86.)

1793. — No. XV.

Fort William 22nd March 1793.

His Majesty's Frigate the Minerva being to proceed from hence to the Andamans, Ordered that the following Letter be written to Major Kyd.

Major Alexander Kyd Superintendent at the Andamans.

Sir,—I am directed by the Governor General in Council to signify to you, that, if Commodore Cornwallis who is proceeding to the Andamans, should have occasion for the Services of any of the Company's Vessels, belonging to this, or the Bombay Establishment, Directions, corresponding with his Excellency's application, are to be immediately given.

You will receive enclosed an Extract of a Letter, dated the 9th Instant, which has been received by Lieutenant Colonel Ross from Lieutenant Wells Every Inquiry has been made for a proper Vessel to convey to Port Cornwallis the People whom Mr Wells was under the Necessity of sending back to Fort William, and the Quantity of Rice which you left; and if a proper Vessel had been found, there would have been no objection to adding a few hundred Bags to this Quantity; but Freight is so much in demand at present, and the Terms that have been offered were so high, in Ships that most have been wholly taken up, if taken up at all, that the Board, considering that the Service did not indispensably require them to send the People and the Rice, immediately, have thought it better to detain both until Freight on more reasonable Conditions can be procured.

Fort William 22nd March 1793.

1793. — No. XVI.

Fort William 27th March 1793.

The following Letter and its enclosure were received this Morning from Major Kyd Superintendent at the Andamans.

My Lord, 1. I beg leave to acquaint your Lordship that I arrived here in the Ranger on the 5th Instant after a speedy passage of eleven Days from Calcutta during which we experienced the finest Weather possible.

2. I found here Captain Blair to whom I delivered a Letter from the Secretary of Government, and he has given over the Charge of the Settlement to me.

3. He has already cleared a sufficient space of ground on Chatham Island for Hutting all the Europeans and Natives who are nearly now under Cover, and there is a temporary Hospital erected and a Store House in a good state of forwardness there is also a sufficient spot of ground cleared for a Nursery Garden in which have been put all the Plants from the Old Harbour and those that have been lately sent from Bengal.

4. I am very sorry to inform your Lordship that there has been no account of the Juno Snow so that there is every reason to fear that, that vessel has been unfortunately lost in the Gale of the end of December which in addition to the other losses that this misfortune entails deprives the Settlement of the Services of the a great many useful Artificers and Labourers and necessary Stores which at this period will be much felt.

5. I have the satisfaction to inform your Lordship that the Europeans and Natives are in general Healthy, the principal Complaints amongst the Natives being from hurts contracted in clearing the ground which from the Scrobutic habit that many of these people have already acquired from the privation of all Vegetable diet are very difficult to cure.
6. In rounding the North end of the Andamans in the Ranger at about three miles from the Shore we discovered a shoal of Coral Rocks upon which there was not more than 2½ fathoms this shoal was discovered some time ago by the Captain of a Country Ship who reported it to Captain Blair, and as it is in a very dangerous and inconvenient Situation for the approach of this Harbour from the Northward and Westward Captain Blair of the Union Snow, with one of the other Vessels went immediately to examine and lay its Situation exactly down.

7. About a Month ago the Viper Snow was returning from the Coco's, where she had been for a Cargo of Coconuts, was in a Calm hazy night by an unexpected set of a Current carried so near the Shore a few Miles to the Northward of this Harbour before it was discovered that she grounded on a ledge of Rocks from which she was with difficulty got off with so much damage to her bottom that she has been deemed obliged to be laid on Shore at this place to be repaired, which is now nearly effected, in consequence of this accident. Captain Blair was obliged to detain the Sea Horse Pilot Vessel then ready to sail for Bengal, to bring up the remaining part of the Labourers Stores, and Planks from old Harbour, from which place she arrived on the 7th Inst.

8. As the Sea Horse is one of the vessels that is Esteemed too large for the Pilot Service but peculiarly well Suited as a Transport for this Settlement, I have in concurrence with the Wish of the Master Attendant at Calcutta exchanged the officers and Crew of the Ranger into her and now dispatch the Ranger under Command of Captain Pitman to be taken again into the Pilot Service.

9. Upon consulting with the Captain it appears that three Vessels of nearly the burthen of the Cornwallis or Sea Horse will be necessary to supply the Settlement in its present state with provisions and Stores; until another of the large Vessels from the Pilot Service can be spared, it will therefore be expedient to keep the Union Snow on freight.

10. On making out the necessary Establishment of People for this Settlement there was an omission of a European and an Assistant to attend the Peach and Superintend the Shipping and reshipping of Provisions and Stores and a Serang and twenty Sea Lascars for manning the Boats employed on this Service, also a Ship Carpenter and Assistant for making repairs on the vessels and for building Boats, these people are exceeding necessary and have been heretofore employed by Captain Blair; I have therefore taken upon me to continue them on the same salaries that he allowed them.

11. There is a small decked Vessel and a large Long boat the property of Captain Blair for the purpose of transporting Stores and Provisions and as they are absolutely necessary for the use of the Service I have requested Captain Blair to leave them. The charge that he makes for them is three thousand Sicca Rupees which I believe to be moderate. I have therefore drawn on Government for this Sum in his favor; several more Vessels of this Sort will be necessary but in future, I shall construct them of the Timber of the Island, and with the Workmen of the Establishment.

12. I have great satisfaction in saying that there is the greatest abundance of good fresh Water in this Harbour, and that by a very little trouble watering places may be made for supplying the largest Fleet with great expedition and ease.

13. The surface of Chatham Island is very uneven but the Soil appears to be rich and there is no mixture of Stones as at the old Harbour, so that there is little part of the Island that may not with ease be cut into Terraces and put into Cultivation.

14. On the neighboring shores of the main Island there appears much Land of a more level Surface which as it is exactly of the same quality cannot fail of being very productive when cleared, and put in Cultivation and from a first view of things I cannot help entertaining the most sanguine hopes there are few of the Fruits or Grains of Indostan that will not be produced here in great abundance; I must however observe that the Clearing of the Land from the immense Timber that it is thickly covered with, is a slow and most laborious work, Good Labourers are therefore what we most
want and as many of those sent were in the Juno, and some of those that were first Carried down by Captain Blair are now returning I have to request that no opportunity may be lost of sending as many of this class of people as possible for we can employ a great many to much advantage.

15. In compliance with your Lordships Instructions I beg leave to acquaint you that we can immediately employ two hundred of the Male Convicts advantageously by putting them to clear several Islands in the Harbour where they could be kept entirely separate from the rest of the Settlement. We could even find employment for more, but with the small force that we have at present it probably would not be prudent to have a larger Number of such Neighbours.

16. I imagine it would be most expedient to freight a Vessel on purpose to bring such a Number down which at the same time could carry six months provisions of Rice Dhall & Ghee the Rice to be of the coarsest kind of that called Cargo Rice. I mention this simply on principles of Economy but also that it might be well that some difference should be made between these Men and the present Settlers; when by removing the best behaved to better provisions and a small pay it might prove a stimulus to industry and an inducement to a reform of manner in the rest.

17. Accompanying I transmit the Copy of a Letter from Mr. Wood the Surgeon requiring some Assistance in the Hospital; as it is likely that there will constantly be a Number of Sick I should suppose that it were best for the Hospital Board to fix on the necessary Establishment of Dressers and Servants at a Station where there will soon be above one thousand work people much liable to accidents.

18. It will be necessary that great Attention be paid to his Indents for Mallicus and the necessary articles of comfortable diet that is required where Scrobutic Complaints are common.

19. As soon as Captain Blair has completely surveyed the Shoal at the Northern part of the Island he is to return to this place when I shall dispatch the Union Snow to Bengal for a further supply of Rice and for some Artificers and Labourers who I had engaged in Calcutta but who could not be taken on Board of the Cornwallis and Ranger.

20. The Viper Snow will at the same time return to Bengal as Captain Blair does not think she is in a State to perform the Voyage to Bombay at so late a period of the Season.

I have the honour to be &ca

Port Cornwallis
13th March 1793.

(Signed) Alexander Kyd,
Superintendent at the Andamans.

(Enclosed in the Letter.)

Major Alexander Kyd
Superintendent Port Cornwallis Great Andaman.

Sir,—From the number of sons, and other Complaints the people are subject to in clearing the Jungul, the sick list has so much increased lately, as to make the Assistance of his [?] some Native dressers absolutely necessary.

There are at present a considerable number of Sick in the Hospital I am much afraid the list will be considerably Augmented, on the breaking up of the Monsoon.

The people in the Hospital are greatly distressed for want of proper Attention which they are deprived of as no Establishment for the Service of the Hospital has been made at Port Cornwallis.

I have the honor to be &ca

Chatham
March 11th 1793.

(Signed) David Wood
Acting in a Medical Capacity.

Ordered that the following Letter be written to Major Kyd by the Secretary and sent by His Majesty's Frigate the Minerva.
To Major Alexander Kyd Superintendent at the Andamans.

Sir,—I am directed by the Governor General in Council to acknowledge the Receipt of your Letter Dated the 13th Instant which arrived this Morning by the Ranger.

Paragraphs 1, 2, 3, 4, 5. His Lordship observes with great Satisfaction the progress that has been already made in forwarding the Establishment at Port Cornwallis and that the Europeans and Natives are in general healthy. He is sorry to find that there is too much reason to apprehend the loss of the Juno Snow, and instructs me to acquaint you that, when the proper Season returns for Ships to proceed from hence to the Andamans the Number of Artificers and Labourers that can be sent, and the Quantity of stores that you may think necessary to supply the Deficiency occasioned by this Accident will be ordered to Your Settlement.

Para. 6. His Lordship in Council entirely approves of Captain Blair's having been desired to examine and lay down exactly the Situation of the Shoal of Coral Rocks, that have been discovered in rounding the North End of the Andamans in the Ranger; and trusts to your sending him the best Account of it for the Information of the Merchants and the Commanders of such Vessels freighted by the Company as may have occasion to pass that way.

Para. 7. The Detention of the Sea Horse Schooner by Captain Blair seems to have been necessary for the reason mentioned in this Paragraph and the Board desire me to say that they have no objection to your having substituted the Sea Horse in the stead of the Ranger and returned the latter to Bengal to be taken again into the Pilot Service of this River.

Para. 9. Your Resolution to keep the Union Snow on freight is so much the more approved, as one, at least, of the Vessels at the Andamans will probably be employed by the Commodore, and Altho' the Dispatch Brig should be left by his Excellency in her Place you still have no more Vessels on the Establishment than appear to be absolutely wanted.

Para. 10. His Lordship in Council being persuaded that you thought the encrease advised in this Paragraph to the Establishment of People necessary Assents to your having entertained them, and he has also no objection to your continuing to them the same Salaries that they received from Captain Blair.

Para. 11. There is likewise no objection to your having made the Agreement you mention with Captain Blair for his small decked Vessel, and large long Boat; and the Bill which you have drawn upon this Account in his favor to the extent of three Thousand Sica Rupees (Rs. Rs. 3,000) will be duly honored.

Paras. 12, 13, 14. Your report of the Abundance of good fresh Water in the New Harbour, and of the Timbers which the Board admit must be a slow laborious Work is extremely Satisfactory and carries with it a powerful Confirmation of the Propriety of Settling the Establishment at Port Cornwallis.

Para. 15. The Court of Nizamet Adawlut will be made acquainted with the Intimation in this Paragraph relative to the number of Male Convicts that can be employed at the New Settlement and you will be informed whenever any Resolution for transporting thither such Description of People, shall be passed.

Para. 16. Your recommendation of the best Means of conveying them to Port Cornwallis will then also be brought before the Board.

Para. 17. The Governor General in Council desires me to say that his Lordship will consult the Hospital Board on the Subject of Mr Wood's Letter Dated the 11th Instant respecting the Establishment of Servants for the Hospital, and he will instruct them to give particular Orders that great Attention may be paid Mr Wood's Indents for Medicines and the proper Articles of diet recommended in Scorbatic Cases.
Para. 19, 20. His Lordship has observed upon the Communications in these Paragraphs that your Intentions with respect to the Union and Viper may perhaps undergo some Alteration upon your knowing the Commodore’s Wishes, as referred to in my Letters of the 22nd Instant and the present Date and that if the Union cannot on this account be sent round to Bengal another Vessel, should it be necessary, will be taken up to carry round the Artificers and Labourers and the requisite Supplies of Rice.

Fort William
27th March 1793.

(Signed) Govr, Genl. in Council.

The following Resolutions are passed on Major Kyd’s Letter dated the 18th Instant.

Para. 8th. Ordered that the Master Attendant be directed to receive the Ranger just returned from the Andamans, into the Pilot Service in the place of the Sea Horse detained at Port Cornwallis and acquainted that the Commander and one such of the Crew as are not already in the Pilot Service are to be discharged, and paid up to the last day of the present Month.

Ordered that Notice of this Resolution be also sent to the Acting Marine Paymaster and Acting Naval Storekeeper.

Para. 10 & 11. Ordered that Copies of the Paragraphs be sent to the Acting Marine Paymaster and Acting Naval Storekeeper and that the Bill advised in the 11th be duly honored.

14. Ordered that Copies of this Paragraph be sent to the Master Attendant, and to Captain Boswell, also to the Military Board.

15 & 16. Ordered that Copies of these Paragraphs be sent to the Nizamut Adawlut and that they be requested to deliver their Opinion whether any and what number of Convicts shall be Ordered to the Andamans.

17 & 18. Ordered that Copies of these Paragraphs and of Mr Wood’s Letter be transmitted to the Hospital Board with Instructions to recommend the necessary Establishment of Servants and Dressers to be kept up under the Surgeon at the Andamans and to give the necessary Orders that great Attention may be paid to the Indents for Medicines and the Articles of Diet required in Scrobutic Cases.

1793. — No. XVII.

Fort William 1st April 1793.

Read a Letter from Mr George Allen.

To Edward Hay Esqre Secretary to the Government.

Sir,—Understanding that it is the intention of Government to freight four hundred Bags of Rice and also to send one hundred Sepoys or Artificers to the Island of Andaman, I beg leave to offer the Phenix Snow for that purpose for the Sum of four Thousand Sica Rupees.

Calcutta
1st April 1793.

(Signed) George Allen.

Agreed that the offer made by Mr. Allen be accepted, provided that upon a regular Survey made under the direction of the Marine Officers the Phenix shall be found to be a proper Vessel to take 100 Sepoys and Artificers and 400 Bags of Rice to Port Cornwallis at this season of the year.

Fort William 12th April 1793.

The following letter was received from the Town Major on the 10th Instant, and Notice was sent to the Owner of the Phenix, as well as to the Garrison Store Keeper, of the increased Number of Persons to be accommodated in that Vessel to the Andamans.

To Edward Hay Esqre Secretary to the Government.
Sir,—I have the honor to inform you that of the Troops Artificers &c. that have engaged to Serve at the Andamans there yet remains to be embarked—

1 Jimindar.
7 Sepoys.
1 Fiter.
92 Artificers.
36 Women & Children.
In all 137.

Fort William Town Majors Office
10th April 1793.

I am &ca. (Signed) A. Apsley.

Fort William 12th April 1793.

Read a Letter from Captain Allen.

To Edward Hay Esqre Secretary to the Government.

Sir,—I have the honor to receive your Letter of this date with one from the Town Major Containing the number of Sepoys &c. to be embarked for the Andamans on board the Phoenix. Snow Hugh Moore Commander.

The Vessel is now ready to receive on board the necessary Stores, and the accommodations shall be arranged in the best possible manner. I observe the Number of Persons to be embarked amount to 137 which is Thirty Seven above what I at first had an Idea of, however I hope to be able to manage So as that the whole may proceed on the Vessel, there will be no delay on her Side and I have given information to that purport to the Town Major and Garrison Storekeeper.

Calcutta
11th April 1793.

I am &ca. (Signed) George Allen.

Fort William 12th April 1793.

Read a Letter from the Secretary to the Hospital Board.

To J. L. Chauvet Esqre. Sub Secretary.

Sir,—I am directed by the Hospital Board to Acknowledge the receipt of your Letter of the 27th Ultimo and to acquaint you for the Information of Government that they beg leave to recommend the following Establishment of Servants for the Surgeon at the Andamans Visit.

<table>
<thead>
<tr>
<th>Position</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>One Native Apothecary at Sice Rupees</td>
<td>10</td>
</tr>
<tr>
<td>Two Compounders</td>
<td>at 8 Rupees each</td>
</tr>
<tr>
<td>Two Dressers</td>
<td>at 8 Rupees each</td>
</tr>
<tr>
<td>Four Cookies</td>
<td>at 4 Rupees each</td>
</tr>
<tr>
<td>One Beesty</td>
<td>at 5 Rupees</td>
</tr>
<tr>
<td>Two Sweepers</td>
<td>at 4 Rupees each</td>
</tr>
</tbody>
</table>

71

2nd. The Hospital Board have given instructions to the Purveyor and Apothecary that the Indents shall be punctually Complied with.

Fort William Hospital Board Office
8th April 1793.

I have the honor to be &ca. (Signed) A. Campbell Secretary.

Agreed that the Establishment of Servants proposed in the above Letter, for the Surgeon at the Andamans, be Authorised, but that it be made an Instruction to Major Kyd, the Superintendent to Certify to the Monthly Charge, which is not to be allowed for any of the People excepting those who are actually on the Spot & Serving in the different Situations.
1793. — No. XVIII.

Fort William 22d April 1793.

The following Letter was received yesterday, by the Snow Union, from Major Kyd, Superintendent at the Andamans.

To the Most Noble Marquis Cornwallis K. G. Governor General in Council &c.

My Lord. — I have the pleasure to acquaint your Lordship that the Snow, Cornwallis, with Lieutenant Wells, and the Detachment of Sepoys, arrived at this Place on the 21st of last Month.

Captain Blair, in the Union Snow having Complained the Survey of the shoal that was discovered off the North end of the Island as well as of the Shoal without the Archipelago, that was discovered by the Honble Commodore Cornwallis, now proceeds to Calcutta in Charge of that Vessell, and if it is your Lordships pleasure that she should be continued on Freight, I have to request she may be dispatched as soon as possible, with the Artificers and Labourers that could not be taken on board of the Ranger and Cornwallis, and the Stores and Provisions that we find most necessary at this Time for which the Commissary has transmitted Indents on the proper officers by this Opportunity.

The Sea Horse Snow which I dispatched on the 16th of last month to Diamond Island, and the little Cocos, arrived on the 30th, with Sixty one Turtle and Two Thousand Coconuts. The first an excellent Article of Provision for the Europeans, and the last for the Natives. The Cornwallis Snow will be immediately dispatched for Acheen and the Coast of Padeir, for a Supply of Rice and Live Stock, and for such useful Fruit as can be procured; and on her return will touch at the Carnicobars for Coconuts, which are of a far Superior kind to those at the Cocos, and therefore more proper to introduce in Culture here. By the time of her arrival, I hope to have a proper Spot of Ground prepared for Planting any number she may bring.

The Viper Snow has been Completely repaired, and is now fit for Sea. She is to be Sent immediately to the Cocos for a Cargo of Coconuts; and on her return, I will immediately dispatch her to Calcutta, in Order that Captain Blair may take her round to Bombay, or that she may be disposed of, in any other way that your Lordship may think Proper, Observing, that from her small burthen, she is entirely unfit for the Service of this Establishment. As Lieutenant Roper who now Commands her, has been on this Service since its Commencement, and is in every way qualified for Conducting a Vessell, I hope your Lordship will think it just that he should be permitted to take Charge of the Union, for Captain Blair, until such time as another Vessell, the property of the Company, can be Spared for this Service for him to Command.

I have the pleasure to acquaint your Lordship that the Europeans and Natives are in General, very healthy; appear to be Pleased and contented with their Situation, and go on Cheerfully with their Labour. We are now entirely Employed in Constructing a Granary and Store room, and other necessary temporary Buildings for Covering Settlers of all Descriptions, which I hope will be effected before the Monsoon Setts in.

From the very confined State of the Provisions and Stores, lodged in Different Places without any arrangement, it is impossible to make a regular Survey of them, so as to deliver them over to the Commissary; but before the end of the present Month there will be Buildings for the reception of the Provisions and Stores, when he will be enabled to make due Arrangements thereof, and to prepare the necessary Reports and returns to be transmitted to the proper Officers, conformably to the established Regulations.

I have the honor to be &c.

Port Cornwallis

April 4th 1793.

(Signed) A. Kyd

Supt. at the Andamans.
Agreed that the Union be continued on freight for Six Months from this Period, on the former Terms, and that Notice thereof be sent to Captain Blair, who is to be acquainted that, on the Arrival of the Viper at the Presidency, it is intended to put the Union under the Command of Lieutenant Roper.

Ordered that the Military Board and Garrison Store Keeper be informed that the Stores and Provisions, indented for by the Superintendent at the Andamans are to be put on Board the Union, which will Sail for Port Cornwallis in a few Days.

1793. — No. XIX.

Fort William 26th April 1793.

Read a Letter from the Garrison Store Keeper.

Edward Hay Esqre Secretary to the Government.

Sir, — Having received an Indent by the Union for (1000) One Thousand Mounds of Rice and (100) One hundred Mounds of wheat for the use of the Settlement at Port Cornwallis, I request you will advise the Governor General in Council thereof, and communicate to me his Orders whether, and when, it should be provided.

Fort William
26th April 1793.

(Signed) C. A. Robinson Garrison Store Keeper.

Agreed that the Garrison store Keeper be authorized to Comply with the Indent mentioned in his Letter, and informed that the Rice and the wheat May be sent in the Union, which will be dispatched to Port Cornwallis in a few days.

1793. — No. XX.

Fort William 26th April 1793.

The following Letter and its enclosures were Received on the 24th Instant, from the Town Major.

To Edward Hay Esqre Secretary to the Government.

Sir, — I have the honor to transmit to you herewith a list of Sepoys, Artificers and Followers who are to embark on the Phoenix for the Andamans.

I am &ca

Town Major's Office
24th April 1793.

(Signed) A. Apsey
Town Major,

Enclosures of Town Major 24th April.

List of Artificers and followers remaining of Major Kydd's Establishment to be embarked on the Phoenix for the Andamans.

1 Tindal.
16 Sawyers.
11 Carpenters.
5 Potters.
2 Washermen.
5 Brickmakers.
5 Bricklayers.
Total 45.

A. List of Sepoys, Artificers and followers remaining of Lieutt. Wells's Establishment,

1 Jemidar,
1 Fifer.
7 Sepoys.
2 Bhesties.
3 Shop Keepers.
1 Barber.
23 Women & Followers.
Total 38.

Town Major's Office
24th April 1793.

(Signed) A. Apsey

T. M
The following Letter was written yesterday by the Secretary, in Consequence of the Boards Orders to Major Kyd, Superintendant at the Andamans; Major Alexander Kyd Superintendant at the Andamans.

Sir, — The accompanying Letters, dated the 22nd and 27th Ultimo, were put on board His Majesty's Frigate, Minerva, in expectation that the Commodore would have proceeded from Bengal to Fort Cornwallis; but Circumstances having afterwards induced him to alter his Purpose, the Letters were returned to my Office.

In pursuance of the intention generally signified in my Letter of the 22nd of last Month, the Snow Phoenix, Commanded by Captain Moore, has been freighted for a Trip to Fort Cornwallis to take thither, a Number of the Sepoys and Artificers, and the four hundred Bags of Rice that were left here on the departure of the Company's Vessels.

It was originally intended that the full Number of Persons with their Families, consisting altogether of 137, should be sent in the Phoenix, and Provisions, Water Cooking Utensils &c. Were put on board accordingly for an expenditure of 50 Days; but as it was afterwards found that they could not all be well accommodated in the Vessels and as the Town Major has discharged Sum of them, in Consequence of an intimation received from you, the Number has been limited to those mentioned in the enclosed Lists.

Whatever Surplus of the Provisions &c. laid in may remain, beyond the expenditure during the Trip, is to be delivered by the Commander of the Phoenix to your Order.

The Governor General in Council has directed me to acknowledge, by this Conveyance the receipt of your Letter dated the 4th Instant, which arrived on the 21st by the Snow Union, This Vessel, which has been freighted for a further Period of six Months, will, on the Arrival of the Viper, now daily tide [? to be] expected, be put according to your recommendation, under the Charge of Lieutenant Roper, and returned to Fort Cornwallis, and by that Opportunity the Stores &c. required by your Indents, received here by the Union will be forwarded.

I am directed to transmit to You a Letter, dated the 4th instant which has been written to the Sub Secretary of Government by the Secretary of the Hospital Board and to Acquaint you that the Establishment of Servants proposed in it, for the Surgeon at your Settlement has been authorized, but that you are to consider yourself instructed to certify to the Monthly Charges, which is not to be allowed to any of the People, included within the Establishment, excepting those who are actually on the Spot and Serving in the different Situations.

I am &c.

Fort William 26th April 1793.

Ordered that the following Letter be written to Captain Allen by the Secretary and that a Copy of it be sent to Major Kyd.

To George Allen Esqre.

Sir, — You have already been advised of the number of Sepoys and Artificers to embark on board the Phoenix for the Andamans.

I am directed by the Governor General in Council to desire that you will be pleased to instruct the Commander of that Vessel to pay particular attention to the Accommodation of these People, and to give such Orders to his Officers as he may think Necessary, to prevent any improper interference on the part of the Ships Company with them during the Passage. Captain Moore is further to be instructed to deliver to the Order of Major Kyd the
Superintendent all the Cooking Utensils &c. that have been put on Board by the Garrison Store Keeper and also whatever Surplus Provisions and Water May remain beyond the expenditure during the Trip.

Council Chamber
26th April 1793.

I am &c.

1793. — No. XXI.

Fort William 26th April 1793.

Read a Letter and its enclosure from the Acting Secretary to the Military Board.
Edward Hay Esqre Secretary to the Government.

Sir, — Having Submitted to the Military Board the Letter from Mr Sub Secretary Chauvet dated the 27th Ultimo with the Extract from Major Kyd's Letter of the 13th March Which accompanied it I have been directed to transmit to you the enclosed Copy of a Resolution of the Military Board containing their Recommendation of the Mode in which Workmen and Labourers from the New Establishment at Port Cornwallis should be provided in future.

I have the honor to be &c.

Military Board Office
22nd April 1793.

(Signed) C. A. Robinson
Acting Sec. M. B.

Resolution of the Military Board the 22nd April 1793.

Agreed to inform Government, that this Board are not Competent from the Application before them, to determine what Number or Description of labourers are required for the purposes Specified, but understanding that Major Kyd has given some Information upon this Subject to the Town Major the Board recommend to Government to Authorize to engage the Number and description of Labourers and Workmen which Government May think proper to Authorize being Sent to the Andamans in addition to those already there, and Order that it may be affected with the greatest Economy, that the Town Major be duly advised by the Secretary of Government of the probable opportunities of Embarking them for the Andamans; and instructed to engage them in the Service of the Company, as near to that period as possible.

A true Extract.

(Signed) C. A. Robinson
Acting Sec. M. B.

Ordered that the Town Major be desired to ascertain from Captain Blair, Now here what Number of Labourers and Workmen can be properly accommodated in the Union, after providing for the Stores, Consisting of 1000 Maunds of Rice and 100 Maunds of Wheat, going in that Vessel to Port Cornwallis and that he be Authorized to engage that Number.

The Town Major should be informed that probably the Union will be dispatched to the Andamans in about Ten Days.

1793. — No. XXIII.

Fort William 1st May 1793.

The following Letter was received on the 27th Ultimo from Captain Allen.

To Edward Hay Esqre Secretary to the Government.

Sir, — I have received a small box and Separate parcel containing Dispatches for the Andamans together with a Letter of instruction relating to the Sepoys, and Artificers and the Delivery of the remaining Stores at the Port Cornwallis, which will be regularly complied with.
The dispatches I have this Moment put on Board the Vessel now lying in the Bight and in readiness to proceed as soon as the Stores from the Fort are put on Board and the Men Embarked.

I am &c.

27th April 1793.

(Signed) George Allen.

1793. — No. XXIV.

Fort William 1st May 1793.

Read a Letter from Captain Blair.

To Edward Hay Esquire Secretary to the Government.

Sir, — I have the honor to enclose two Sets of Accounts of the Settlements at the Andamans, the 1st Marked No 1 are brought up to October 1st 1792 The 2nd Marked No 2 are brought up to the 15th of March 1793, when the remaining Stores and Provisions were delivered to Major Alexander Kyd.

I have to request that you will be pleased to notice to the most Noble the Governor General the charge of Ten per Cent, Commission, on the last purchase of Stores at Calcutta in the Account particular of the 2nd set, Marked No 3 which I hope May be admitted.

Calcutta

April 29th 1793.

(Signed) Archibald Blair.

Ordered that the accounts transmitted by Captain Blair be sent to the Accountant General of his Report thereon, and ordered also that they be entered in the appendix.

(To be continued.)

THE SPRING MYTH OF THE KESAR SAGA.

BY REV. A. H. FRANCKE.

(Concluded from p. 49.)

Philological Notes.

Proper Names in the Kesar Saga.

Introductory Note.

In reference to my list and translation of the names of the Kesar Saga Dr. Lanfer makes the following remark: — “In a monosyllabic language, which is abundant in homonyms, it is most easy to interpret every name just in that way, which appears to be most suitable for the system.” He gives an example: — The name of Kesar’s first wife, ‘aBruguma, which I understood to mean ‘a little grain,’ “could just as well be translated by ‘friend, companion’ (groguma) or ‘woman from the Steppe’ (abroguma).”

As regards the abundance of homonyms, the case is not so bad as it appears to Dr. Lanfer. There may be a great number of homonyms in the dialects of Lhasa and Eastern Tibet; but that does not concern my West-Tibetan version of the Kesar Saga. Whatever the pronunciation of some of the modern Tibetan dialects may be, the classical language, on which the orthography of everything written in Tibetan at the present day is based, is almost entirely free from homonyms. The reasons are the following: — (1) There is a great number of prefixed letters, which are silent in most of the modern dialects, but which vary the different homonym as soon as they are written down. (2) Those homonyms, which in several dialects begin with br, thr, dr, appear in writing dissolved into the following variants: dr may be written as hr, gr, dr; thr may be phr or khr; tr may be kr, tr or pr. (3) Those words, which in several modern dialects begin with j, c, ch, appear in writing to begin with j or by; c or py; ch or phy.
As Dr. Lanfer must know, it has been proved, with the help of the different West-Tibetan dialects, that the orthography of the classical language is in accordance with the ancient pronunciation. The further we advance to the West, the more the actual pronunciation of a word is in accordance with the orthography of the classical language, and the number of homonyms diminishes rapidly. Thus, the pronunciation of the Balti and Purig dialects exhibits signs of very great antiquity and almost compulsorily leads to the correct writing of many words. The fixing of the few doubtful names of the Kesar Saga will probably depend on the Balti and Purig versions of the Saga. Although I do not myself live in Baltistan or Purig, for two years I have been in the enjoyment of the advantages of the dialect of Lower Ladakh, which comes very near to those of Baltistan and Purig.

Here is a list of the most prominent characteristics of the dialect of Lower Ladakh:

1. *pr, phr, br, py, phy and bh* are always pronounced as they ought to be in accordance with the orthography of the classical language.

2. In many cases the otherwise silent prefixes of Lower Ladakhi words are pronounced, if the preceding word ends in a vowel.

3. In many other cases, those prefixes are pronounced distinctly as *s, r,* and *sh.*

4. In all other cases the silent prefix influences the pronunciation of the following tenuis, as has been stated in my *Ladakhi Grammar*; (b) of the following media. My Munshi has often tried to teach me, for instance, the different pronunciation of bu, boy, and 'abu, worm (with a silent prefixed 'a). Although I was able to hear a slight difference, I never succeeded in imitating his pronunciation, nor in stating what its nature was. Probably many of the Tibetan dialects have still vast fields open to phonetic research. 

Now, if we examine Dr. Lanfer's etymologies of the name of 'aBruguma, it becomes evident, that they are not at all well founded. It is impossible to derive the name from grogmo, friend, because the name is never pronounced Druguma or Drugmo in Lower Ladakh, but Bruguma and Brugmo. Nor would it be right to derive the name from 'aBrugmo, woman from the Steppe. Although the scientific treatment of the Tibetan dialects is still in its infancy, it has become evident that vowels cannot be exchanged in them according to one's pleasure. At present only a few suggestions can be made: a shows a certain inclination to become e; but e probably never becomes a (thus, if a dialectical form shows a instead of e, as for instance stang instead of steng, the dialectical form is perhaps the original). If the perfect stem of the verb could be proved to be the original, we might add that a also shows a certain inclination to become o. As regards the change from o to u, or from u to o, in a closed syllable, i.e., between two consonants, I doubt that it would be possible to produce many examples. I do not know of a single one. But if Dr. Lanfer wishes to place 'abrogmo side by side with 'aBruguma, he will be obliged to produce a number of parallels to show the probability of the change of the vowel. Here in Khalatse both of the words, 'abrogmo and 'aBruguma, can be heard, the one as often as the other; but nobody would ever think of a connection between them.

As regards my translation of the name 'aBruguma by ' a little grain,' it ought not to be called an etymology, because I leave the word as I find it and simply say what is its meaning according to colloquial Ladakhi. If Dr. Lanfer charges me with ' pressing etymologies out of the words just to suit my purpose,' he does not, I think, treat my work fairly.
The name 'aBrugmo is not considered as a contraction of 'aBrugma by Ladakhis, but is understood to mean 'she who thunders'; this explanation is quite in accordance with qLing-glu of Khalatse, No. I., and is not an etymology, but colloquial Ladakhi. If the spelling 'aBrugma instead of 'aBrugma could be supported, it would be possible to translate it by 'a little thunder'; but, of course, it will be necessary to support this by documents.

I wish here to remind the reader of the following fact. There is a fundamental difference between the Tibetan list of Buddhist names and the Mongolian list of Buddhist names (compare Grünwedel, Mythologie des Buddhismus). Whilst the Mongolian list in many cases shows the Sanskrit and Tibetan names in Mongolian orthography, the Tibetan list presents most of the originally Indian names in Tibetan translation. The reason is that the Tibetans wish to understand every name. I do not believe that there is a single Tibetan personal name, which is not at once understood by everybody. Names like Henry, Charles, Robert (the meaning of which can be found out only with the help of a dictionary), do not exist in Buddhist Ladakhi. If we look at this fact, we do not wonder that the Ladakhis understand almost every one of the names of the Kesar Saga, and when they do not, that they have their own ideas about them.

In the following list, by the letters O. L. it will be indicated that a certain name is colloquial Ladakhi, and that from a Ladakhi point of view there cannot be the least doubt about the exactness of my English rendering of the same.

**Tibetan Alphabetical List of Proper Names.**

**K.**

*Kesar* is declared by several Ladakhis to have originally sounded *sKye yeYar*, which derivation is supported by the dialectical form *Kyesar*. The falling away of *s* and *y* is very natural. Dr. Lanfer calls the form *sKye yeYar* a later construction. That is hardly possible, because with regard to Ladakhi phonetics it is an easy way from *sKye yeYar* to *Kesar* and *Gesar* (as the Epic has it); but not in the opposite direction. Dr. Lanfer suspects me of putting certain ideas into a man by my questions, but with regard to *Kesar* the case was as follows: at first I felt inclined to identify the word *Kesar* with *Kaisar* and asked an educated Ladakhi, who knows English, what his opinion was. He at once told me, that the only Ladakhi explanation was the one given above. *sKye yeYar* means 'the reborn one (newly born),'. I am of opinion that this name possibly refers to Kesar's rebirth each spring, but Ladakhis only think of Kesar's birth on the earth after his death in heaven.

Kraphuse, 'the rat.' Gogzhalamo gives birth to him in the wood. — Addition 3. — C. L.

Klurta sangongchung, 'the little blue water-horse,' on which ICogpo rides. — C. L.

dKarlo, 'the white,' name of the she-dog which gives birth to the dog Drumbu brangdka.r. — Addition 2. — C. L.

bKurdman rgyalmo, 'the venerable queen,' the queen of sTang lha. She comes to the earth at the birth of her son Dongrub, and changes herself into Ma dkarthigmio.

rKyangbyung khedkar, 'the king with the white mouth.' Gogzhalamo gives birth to him in the plain. — Addition 3. — C. L.

aKyaabadun, 'the seven helps,' a name of the earth. — C. L.

aKyeschong anyapo, 'the euphonic [well speaking] companion of men,' one of the names of the king of heaven. — C. L.

**Kh.**

Khurdumiltbumu, 'he who is born in a skin,' name of an Aga, who is evidently not very well known. — C. L. The name is very well understood in the sense given above; but I cannot offer an explanation according to Jäschke's Dictionary.
Khromo, 'the angry.' The name is evidently derived from kroba, anger, a quality which agrees with the nature of this Agu; but the feminine article mo is unusual.

G.

Gogzalhamo. — As Dr. Lanfer tells me, this name is spelled Gojthas lhamo in the Epic. This is one of the doubtful names. According to colloquial Ladakhi gog means 'ashes,' and lhamo goddess. As regards sa or thea, I do not offer an opinion.

dG'ani, perhaps originally dG'anyi, 'day of joy,' name of an Agu.

Gar rtse chos sgrol, 'the smith, pillar of the religious deliverance,' occurs chiefly in the Winter Myth, and is a vassal of the King of Yarkand. Kesar deceives him, pretending to be his relative, whereupon the smith teaches him his trade. — C. L. Other names of the same person are Nag shang shang, and Hemis.

C.

ICogpo, 'the lower,' name of the King of Yogkla. — C. L. The Epic and several oral versions have lYogpo.

Ch.

Chorol = Chosgrol, 'helper in the religion,' name of 'aBruguma's mother. It originated probably in later times, for it sounds quite Buddhist. — C. L.

Ny.

Nyashung gaermig = Nyachung, etc., 'the little fish Gold-eye.' Gogzalhamo gives birth to him in the sea. — Addition No. 3. — C. L.

T.

1Gabs migrab, 'the seer Clear-eye,' name of an Agu. — C. L.

btTanpa, 'firmness,' name of 'aBruguma's father. — C. L. For btTanma see Jäschke's Tibetan Dictionary.

btTan 'adzin dmarpo, 'seeking the red firm support.' This was probably the form of the name btTan 'adzin in pre-Buddhist times.

Th.

Thurru rkyangbyung dbyerpa, 'the real colt descended from the wild kiang,' name of Dongrub's horse. It is born again on the earth with the same name and the same qualities as it had before, and is therefore called 'the real.' With regard to this name, the idea of the Tibetans seems to have been that the horse was a descendant of the kiang. The Epic as well as the Winter Myth have the name in this form: rkyang rgod dbyerpa, 'the wild real kiang.' — C. L.

D.

Darliha go chodma, 'the flourishing goddess who executes her work well,' name of 'aBruguma's handmaid. — C. L.

Darsong dkarmo, 'the white ice-lioness.' Gogzalhamo gives birth to her at the top of the mountain. — Addition No. 3. — C. L.

Dungungi dardkar, 'the silken-white mother-of-pearl horse,' on which Agu dPalle rides. — C. L.

Dungsbal dkarpö, 'the white mother-of-pearl frog.' Gogzalhamo gives birth to him on the earth. — Addition 3. — C. L.

Dongrub, 'fulfilling the aim,' name of the third son of the king of heaven, who is born on the earth as Kesar. — C. L. Because the name Dongrub literally corresponds to the Indian Siddhartha, Dr. Lanfer is inclined to believe in Buddhistic influences with regard to this name. But the name Dongrub is used equally instead of the Indian Amoghasiddha, the Dhyanibuddha and Lokapāla of the North, who possibly is of Pre-Buddhist origin. I hope it will be proved in due time that Western Tibet and North India influenced each other in Pre-Buddhist times.
Donidan, 'having a calling,' name of the eldest son of the king of heaven. — C. L.

Donyod, 'having a calling,' name of the second son of the king of heaven. — C. L.

Drumbrubrangkar, 'the lascious dog' with the white breast,' name of the dog to whom the she-dog dKarpo gives birth. — Addition No. 2. — C. L.

Dromo, 'heat,' name of the ewe which gives birth to mThsalming. — Addition No. 2. — C. L.

aDrelhs btsanbogs, 'the elid strong prophet,' mentioned in Additions No. 9; the male element to 'bSamsa 'abum skyid, possibly another name of the devil bDud.

P.

dPalle, 'glory, abundance, splendid,' name of the best-known of all the Agna. It is probably the syllable of respect of the Ladakh dialect; but it may also represent an abbreviation of lla, work.

sPrinnag ralchen, 'dark cloud, great man,' name of Agna l'Taba migrab's horse. — C. L.

B.

Bya khyung dkrung nyima. The bird Khyung, the disc, the sun. This is the Tibetan Garuda and the male element to Byamo dKarpo. There exists an actual bird, a heron, which is called khyung on account of his voice. The word dkrung also occurs in deyil dkrung, the common Oriental posture of sitting with crossed legs, when the legs, covered by the long coat, form a kind of a disc. dkrung is the only word, the orthography of which cannot be proved for certain. As regards ya khyung and nyima, the orthography is dictated by the Lower Ladakh pronunciation.

Bya rgyal rgodpo, 'the wild bird-king.' Gogzalhamo gives birth to him on the rock. — Addition 3. — C. L.

Byamo dkarpo, 'the white female bird,' probably the moon, the female element corresponding to Garuda. — C. L.

Byilphrug ragnar, 'the naked little bird.' Gogzalhamo gives birth to it in the field. — Addition 2. — C. L.

dBangpo rgyab bshin = rgya-bshin (the 5 of the second syllable, otherwise silent, was pronounced with the first), 'the sovereign with the all-embracing countenance,' name of the king of heaven. Dr. Lander spells the name rgya byin, meaning 'extending splendour' and identifies the Tibetan king of heaven with Indra. I should be very glad if this could be proved. However, if Dr. Lander's spelling is the original, the name would be pronounced rgya byin or rgya byin in Lower Ladakh. This is not the case here. This well-known deity is always called rGya Zhin or rGyab bshin in Lower Ladakh.14

'aBruguma, see Introductory Notes.

aBrongbyung rgyod, 'the black wild yak.' Gogzalhamo gives birth to him in the meadow. — Addition 3. — C. L.

Ma dkarthigpo, 'the white-spotted mother,' or perhaps, 'she who has conceived,' name of the queen of heaven during her visit on the earth.

Mongamni srongphrug, 'the street-boy of bad descent.' mo-nam = mon naman; mon is the epithet of a low caste. Instead of srongphrug, srongphrug is also said. Name of Kesar in his youth. — C. L.

Tso. ngangdmol, 'the reddish-yellow summit,' but perhaps also, 'the red duck of the summit.' Name of the goat which causes Dongrab's death in heaven.

bTsan rta dmarchung, 'the small red earth-horse,' ridden by sKyabsbdun. — C. L.

14 Professor Dr. Grünwedel explains the name as having been originally brGya byin = Balsakru; but does skyingpo actually correspond to kratu?
THSA ldang, 'promptly forwards,' name of the mare which gives birth to Tharru. rkyangbyung dbyerpa. — Addition 2. — C. L.

mmThsadran ru skyos, 'the famous horned one,' literally, 'horn-producer,' name of Gogzalhamo's husband. A peculiarity in the word is that a w is written instead of a u. The Ladakhi pronunciation of the word is ru. — C. L.

mThsalmig, 'Red-eye,' name of the sheep to which Dromo gives birth. — Addition 2. — C. L.

Dromo 'aba'nsa 'abumskyid, probably, 'the fairy with a hundred thousandfold happiness.' abansa is apparently only an introductory play of syllables to the following word. The female element corresponding to 'sDre lha btsan bogs. Her name according to the Winter Myth is Mersa 'abum skyid.

Z.

Za. — Probably contracted from saha, 'the eater,' which name certainly agrees with the character of its bearer.

Y.

gXusbal sngonpo, 'the blue turquoise-frog.' Gogzalhamo gives birth to him in the underworld. — Addition 3. — C. L.

S.

ysersal yserpo, 'the golden frog.' Gogzalhamo gives birth to him in sTang lha. — Addition 3. — C. L.

H.

Iha rta ngangpa, 'the bay horse of the gods,' may also be 'the god's-horse-duck,' or 'Swan.' Translated in this way, the name would express most clearly the capacities of flying and swimming. — C. L.

A.

Ane bkurdmammo, 'the venerable spouse,' a name of the queen of heaven.

Unusual Words and Forms.

I.

1. gLing. In the present usage of the language this word denotes a continent. This conception may have been gradually developed. In ancient times it was probably not yet understood. In the Kesar Saga, if we translate gLing by 'Earth,' we shall probably not be far wrong.

2. According to Dr. Lanfer the literal translation is: 'The land of the gods there came: the lord of the upper gods.' He is quite right.

Instead of 'All at once,' Dr. Lanfer proposes 'In the dark.' This is wrong; erib cig la is a very common Ladakhi idiom, used always in the sense of 'All at once.'

3. agu = abhu, see Mythology.

4. thabba, god-bird. The b of the second syllable is pronounced with the vowel of the first; see under Cardinale, Ladakhi Grammar.

5. bidu bya yines 'adug, he is to be (= seems to be) the devil-bird.

6. khras = khrabo, variegated. Zilasila serves to fill up the line in singing, like our la-la-la; khrasig, bsinig is also said.
9. The literal translation of this line is 'Carrying was at the time when I was a boy,' which Dr. Lanfer translates 'I carried it when a boy,' which translation I should have accepted, if I had received it a little sooner.

7, 8, 9. The repetition of the stem of the verb may have been employed here to fill up the line; otherwise it serves to denote the Durative.

11. The translation of this line, as well as that of several others, contained in songs, is not quite literal. The reason is that I tried to keep up a certain metre in the German translation.

12. Dr. Lanfer tells me that sogspa means 'shoulder-blade,' not 'wing.' The upper portion of the wing is called sogspa in Ladakhi.

16. nato = mingled = together.

17. nusgal = nusgal, nuga, a little bag in Ladakhi.

18. pho chen = pho rta, gadding.

20. According to Dr. Lanfer, the literal translation should be 'a thin saddle.' He is wrong: the literal translation is 'saddle and bridle.' The word srab or srd'bs is colloquial Ladakhi for a horse's 'head-strap.'

21. snalo, nose-ring in Ladakhi.

II.

2. ma sa, did not eat. The simple present-stem is used for the past, as the time is sufficiently indicated by ma.

3. yunghma, respectful form for meal, as y sol ja for tea.

4. shangku, Ladakhi for spongki, wolf.

5. dzeza, a meal in the middle of the day.

20. chungkatspo, he whose sign is smallness, or youth. po is the emphatic article, see Ladakhi Grammar.

31. mi phod, literally 'I am not able,' as correctly stated by Dr. Lanfer.

III.

4. sdigpa, substituted on account of the metre for sdigpala, to the sinful one. As we learn from the Winter Myth, sdigpa, is one of the names of the giant of the north.

5. gri blangba, to give the knife = to use it to cut or stab. md"a blangba, to shoot arrows, is a parallel form.

11. As Dr. Lanfer remarks, the word sdigpai, 'of the wicked,' or 'for the wicked,' is left untranslated. Compare note on No. I., 11.

20. licbes, respectful for 'to ride,' derived from clibe, horse.

24. jouenensi, take greetings. The i cannot be explained.

28, 32, etc. bing, come out; the Ladakhi verb bingees is not to be derived from abyingba, as Dr. Lanfer supposes, but from abyingba, according to the views of Ladakhis.

29. bors, kept it; in Ladakhi the verb borses is often used in the sense of 'to keep,' as is indicated in Jäschke's Dictionary under 'aborsen.' 3.

31. phud, let go; is not to be taken as an imperative tense of 'abudpa, as Dr. Lanfer supposes. It is the imperative tense of phudces, which is a causative form of 'abudpa.

32. drona. See also 35 drez, from drabo, to cut.

32. cognkhog, Ladakhi for trunk of the body.
38. *zas*, does not mean ‘he cried,’ as Dr. Lanfer takes it; *zas* is the instrumental of *sa*, the proper name of the agu. Although *zas* in literal translation only means ‘by the agu,’ we are obliged to add silently ‘was said, was cried.’

41. *sius bzhig*; Ladakhi for pine (cf. ‘pineal’ gland), the top of the head.

42. *daphki* or also *daphyinza*, before (of time).

45. *ltog khung khungtes*, Ladakhi for the slight depression below the neck at the commencement of the back.

47. *agroyte*, was terrified; this is the Ladakhi form for *skraepa*.

IV.

1. *soraru*, hail; Ladakhi for *serba*.

4. *khronpa* = *khronpa*, a well.

4. *nagghabelde*. This expression seems to occur only in the context here given. It is pretty clear that the first part means ‘black’; *belde* is said by the people to mean ‘ugly,’ but *be* seems to point to ‘opened,’ and so might mean ‘broad’; *ldanmig* seems to be ‘squint-eye.’ *nagghabelde* also is the proper name of a certain species of mud-fish; thus we might translate just as well ‘he had eyes like a mud-fish.’

5. *sungamgo* = *sungamgo*, pillow.

5. *sugamphe* = *sugamphé*, bad flour.

5. *bog* = *bogskin*, suddenly; see Jäschke’s Tibetan Dictionary.

5. *gams*; perfect of *games*, to eat; is only used of *sand and flour*.

6. *bongstan*, sack-cloth. Dr. Lanfer proposes ‘ass-saddle-cloth;’ but donkeys are not used for riding in Ladakh. A *bongstan* is just what we should call ‘sack-cloth.

8. Instead of ‘spouse,’ Dr. Lanfer proposes ‘grand-mother,’ because in the Mongolian version *bkur dnammo* is Kesar’s grand-mother. This is impossible, because *bkur dnammo* is not called ‘spouse’ in her relationship to Kesar, but in her relationship to the lord of the gods. She is called *Anj*, wife, not only because she is his wife, but because she is a model wife.

10. *shiig*, a stone used for building; the word is probably related to *tsiignpa*, wall.

10. *smante*, pressed; the mother pressed the child with a stone, i.e., she put it underneath the stone.

14. *skyil* was translated by ‘fill.’ Originally it means ‘damp up;’ thus ‘the food is dammed up by the vessel.’

14. *rdoibo*, a stone vessel; probably derived from *rdoopa*.

16. *dsangmyun*, child-sack. Jäschke has ‘cradle’ for this word. In Ladakh it is a sack filled with dried horse-dung to keep the child warm. In this way baby-linen, etc., is spared.

20. *ndadar*, originally a small coloured ribbon, which adorned the arrow; here the name for any small ribbon.

20. Dr. Lanfer has difficulties in translating this line. The Tibetan has *stang tha la bitas* *mda dar dkarpo zhih dbugs*. It is true, this text does not tell us who is “blowing up bands”; but people told me that it was the boy. The word *bitas* does not only mean ‘looking,’ but is colloquial Ladakhi for ‘in the direction of.’ The word *dbugs* also occurs in *dbugs rdo*, sling.
V.

1. ʼadug ʼadug pala, while it so continued; see I. 7, 8, 9, note.

1. royal lham, king of the gods. As a rule royal lham is only used in conjunction with the word Keser, which fact explains the m; royal lham Keser is accordingly, ‘the king of the gods, or Keser.’

2. andhe bandhe; as I found out a few days ago, a word bandhe is in general use. A bandhe is a lama who has not yet been to Lhassa. A bandhe is not considered as a full lama; andhe I am inclined to consider as an introductory play of syllables to bandhe. According to Dr. Lanfer there exists a possible connection between andhe and the Mongol anda, friend.

3. Khamba = Khampa, a man from Kham. These people are noted for their fondness of travel. The word khamba has on this account come to mean almost ‘vagabond’ in Ladakh.

3. khangyangpa, little house. The article ma is used here similarly to the emphatic article bo in other cases.

4. ltaangmishka, beggar, seems to be derived from slongba.

9. ʼakholma, boiling; adjective, formed from ʼakholba.

11. btagga, bound; contracted from btagpa, perf. partic. passive. Similarly btagnya in 11, and btagga in 15.

11-16. Dr. Lanfer points out the translation of this song is not always quite literal. He is quite right. Thus in 12 the literal translation should be: ‘In four directions four enemies will fall.’ In 16 Dr. Lanfer suggests the word ‘breast’ instead of ‘heart.’ Apparently part of the breast which covers the heart is meant.

12. rabbha, four enemies. The ʼ of the second syllable, otherwise silent, is sounded with the first syllable. If an ʼ follows a mute, the mute frequently disappears. Thus ʼv instead of dvya.

17. hung, an interjection, used to accompany great exertion. It is perhaps formed from the well-known hum.

21. phalong or phabong = phalang, rock.

22. ʼokorang, do whirl! ʼang = yang; --- Imperative, Ladakhi Grammar.

24. ʼokorvec, to whirl. ʼos is perhaps the infinitive termination, which is used instead of eis in the dialects of the side-valleys. Correspondingly, rig instead of eig in VI, 20, VII. 40. On the other hand res may be a substantive, meaning ‘turn.’ It is my turn, it is his turn.

27. losc, quite, all at once, in Ladakh.

27. nyachu, tendon; Ladakhi for chuva.

28. skerags, hip-cloth, girdle; Ladakhi for skarags.

29. yozshing, the same as yozshing, poker.

29. mante, faint; the word is related to muspa, darkness. When a man faints, everything becomes dark around him.

30. phaspon, father’s brother. This word has come to mean in Ladakh ‘one who looks after the corpse,’ and is used exclusively in this sense. It probably refers to the custom that in ancient times certain relatives had to provide for the burning of the corpse. Such an office of the phaspon seems to be touched on in IX. 9, where is Keser stripped of his humble form by them. In the Saga the word has evidently not yet obtained its contemptuous colouring.

30. shayan, will revenge. The word shaces is never used alone, but always in connection with mi, man.
31. churabs, Ladakhi for 'ford.'
37. thsama, the meal on the occasion of a death.
38. a betrothal present.

VI.

1. ngad does not mean 'to meet,' as Dr. Lanfer takes it. yong ngad thneg is Ladakhi for yongbar yod thneg, meaning 'came.' Compare Ladakhi Grammar, Past Tenses.
2. ruga = sgrugpar, to pluck.
3. jejo = jomsa, distinguished lady.
4. rtamga, horse's head. The m of the second syllable, otherwise silent, is sounded with the first.
5. mchu, root-string; that is, dry root.
6. theb, more; compare Ladakhi Grammar, Comparative.
7. aje — ache, elder sister, the usual mode of addressing older women.
8. yeobpa — to arise again.
9. malkhrigge, mark of the teeth.
10. drotham, a meal in which several friends participate and to which each contributes a small sum.

10. dPallekum, all the dPallees. Can it be the case that the plural here serves to denote respect? This would be the only instance of the kind in Tibetan. The same usage is found in VI, 28 and 42. In any case it is possible to suppose that not only dPalle or dGani alone is addressed, but their whole retinue. In 19 the right translation may be, 'and so on.'

24. har, the ball of a rosary; a foreign word.
25. bhram, formed from agrenpa, here with the signification, 'to touch.'
27. thoren, just in the morning.
29. bungpa — punspa, a drinking glass.
29. yar, the small piece of butter which is smeared round the edge of a vessel with the thumb to honour a guest.
38. tege — thege — mthege, like. As regards this word, the pronunciation of the tennis is a variance, even with the same person.
68. thugpse, 'wait!' an unusual form of respect, as the construction with mdzudees is more usual in the case of verbs.
70. yashakh, hurrah for love! is shouted at weddings.

VII.

9. stang = steng, the upper part; see also stanglha.
15. datsherog, comos, determ., a shameful sin against the lhas. Corresponding expression in 28 and 31.
33. smug, from smugpo serves here to denote indistinct colours, as brown, violet. It is here intended to mean something beautiful.
34. seba, when referring to horses, mane.
41. lit, sudden, of actions of the body.
42. thsé, mighty.
VIII.

2. *stanbha*, 'mouth' of the-carpet, the edge provided with fringes. Politeness requires that a carpet shall be spread for each guest. In doing so, one must see to it that the 'mouth' of the carpet is placed in front of the guest.

3. *mārgig dgyurig*, a very wise, a nine-fold wise man.

6. *shangkog*, wolf's-skin, formerly used as piece of clothing.

8. *mduntha*, front edge of the dress.


11. *'adsag*, elime, Ladakhi for 'adseppa', to clime.

12. *rargan = rogas*, copper or brass.

27. *khamstogces*, disgusting; infinitive instead of participle.

27. *syrumce*, Ladakhi for 'to knead.'

33. *'adon thang*, meal, for *'adonpa* in the sense of 'eat and drink.' Compare Jäschke's Dictionary.

34. *yogkor* or *yogkhor*, name of the sheepskin which is nowadays worn over the shoulders by the women. The name 'lower covering' suggests that it was formerly thrown around the loins. The hairless side of the *yogkhor* is covered with red and green cloth.

36. *khyodret*, or *khyores*, thou. Both are contractions of *Khyod ranggis*.

38. *ata*, father. The word comes from Baltistan.

38. *jo*, ending of respect, which is employed just like *ji* in Hindustani. It seems to be the same stem as in *joka*, lord.

IX.

2. *thag*, here in the signification 'firmly.'

9. *yshat yas khang*, according to the usage of the Ladakhi language a not only great but also very beautiful house.

19. *soga*, teeth; perhaps from *sokha*, tooth and mouth, comp. copul. developed.

14. *chams*, fulfilled, come to the goal, from *'achampa*.

A COMPLETE VERBAL CROSS-INDEX TO YULE'S HOBSON-JOBSON OR GLOSSARY OF ANGLO-INDIAN WORDS.

BY CHARLES PARTRIDGE, M.A.

(Continued from p. 108.)

| Carwar | s. v. Anchediva, 20, i. s. v. Baitenl, 61, ii, twice, s. v. Factory, 254, i; ann.1673: s. v. Dungaree, 255, i; ann. 1750-60: s. v. Jeetul, 349, ii; ann. 1760: s. v. Candy (s.), 120, i. |
| Caryophylla | s. v. Clove, 171, ii. |
| Caryophyllus, ann. 540 : s. v. Zedoary, 747, ii. Caryophyllum aromaticum, s. v. Clove, 171, ii. Caryota, s. v. 773, ii, twice, s. v. Jaggery, 340, ii; ann. 70 : s. v. 773, ii; ann. 1861 : s. v. Peepal, 524, ii. |
Casry; ann. 1648: s. v. Cazee, 137, i.
Cash; s. v. 128, i (6 times) and ii, s. v. Can-
dareen, 112, i, 3 times, s. v. Cowry, 208, ii, s. v. Dub, 252, ii, s. v. Dustoo, 257, i, s. v. Likin, 283, ii, twice, s. v. Pagoda, 488, i, s. v. Ramoosy, 578, ii, s. v. Sapeen, 599, ii, and footnote (both twice), s. v. Sapeku, 599, ii, twice, s. v. Tael, 675, ii; ann. 1504-5: s. v. Pardo, 888, i; ann. 1511: s. v. Batwa, 763, i; ann. 1554: s. v. Jeetul, 349, ii; ann. 1599: s. v. Tael, 675, ii; ann. 1697-8: s. v. Shooff, 680, i; ann. 1711 and 1727: s. v. 128, ii; ann. 1750: s. v. Toontagne, 711, i; ann. 1758: s. v. Chuttanutty, 780, ii; ann. 1781: s. v. Chillum, 149, ii, s. v. Cumbly, 216, ii, s. v. Dub, 252, ii, twice; ann. 1790: s. v. 128, ii; ann. 1808: s. v. John Company, 283, ii; ann. 1813: s. v. 128, ii; ann. 1826: s. v. Banga, 45, ii; ann. 1844: s. v. Bargeer, 55, ii.
Cashar; ann. 1768: s. v. Munneepore, 827, i.
Cashcass; ann. 1563: s. v. Cascaris, 787, i.
Cashew; s. v. 129, i, s. v. Custard-Apple, 221, ii; ann. 1830: s. v. 129, ii.
Cashew-nut; s. v. Nut, Promotion, 484, i.
Cashighar; ann. 1875: s. v. Shoe of Gold, 629, i.
Cashishes; ann. 1603: s. v. Casia, 130, ii.
Cash-keeper; s. v. Tahseeedar, 676, i; ann. 1810: s. v. Tahseeedar, 676, i.
Cashmere (n. p.); s. v. 129, ii; ann. 1831: s. v. Groont, 296, ii; ann. 1839: s. v. Singara, 687, ii.
Cashmere (s.); s. v. Crape, 212, ii, s. v. Kerse-
mere, 365, i.
Casian; ann. 1560: s. v. Zedoary, 747, ii.
Casia; s. v. 130, i, and ann. 1553: s. v. Lâr (c), 386, ii; ann. 1861, 1848 and 1672: s. v. 130, ii.
Cascoasis; ann. 1631: s. v. Cassowary, 774, i.
Caspupheus; ann. 1753: s. v. Cossipet, 784, i.
Caspin; s. v. Avaslavit, 759, i; ann. 1799: s. v. Jowaulla meekhee, 354, ii; ann. 1863: s. v. A. Muck, 15, i.
Caspiun; ann. 1561: s. v. Sophy, 648, ii.
Cash; ann. 1718: s. v. Cash, 128, ii.
Casa; s. v. Cash, 128, i; ann. 1598: s. v. Betteela, 63, i.
Cassai; 681, i, footnote.
Cassam; ann. 1613: s. v. Alligator, 9, i.
Cassar; s. v. 130, ii; ann. 1612: s. v. 131, i.
Cassass; ann. 1644: s. v. India of the Portugese, 333, i.
Cassavas; ann. 1860: s. v. Curry-stuff, 219, ii.
Cassawaris; ann. 1705: s. v. Cassowary, 131, i.
Casse; s. v. 131, i, s. v. Shan, 623, i, s. v. Munneepore, 827, ii; ann. 1767: s. v. Mun-
neepore, 827, i; ann. 1767: s. v. Munneepore, 827, i; ann. 1767: s. v. Sonapranta, 647, i; ann. 1795: s. v. 131, i; ann. 1795: s. v. Munneepore, 827, i, twice; ann. 1827: s. v. Munneepore, 827, ii.
Caslayor; ann. 1799: s. v. Munneepore, 827, i.
Cassiy Shams; s. v. Shan, 623, i; ann. 1795: s.
Cassie; ann. 1819: s. v. Munneepore, 827, ii.
Cassier; ann. 1726: s. v. Adati, 4, i.
Cassia; 67, ii, footnote, 413, i, footnote.
Cassia auriculata; s. v. Woots, 741, ii.
Cassia bark; s. v. Malabathrum, 415, i, see 466, ii, footnote.
Cassia fistula; 466, ii, footnote, twice.
Cassia Fistula; 466, ii, footnote, twice.
Cassia fistula; ann. 1843: s. v. Myrobalan, 466, ii.
Cassia fistuliflora; 466, ii, footnote.
Cassid; ann. 1748: s. v. Cossid, 204, i.
Cassimeer; ann. 1724: s. v. Soosie, 548, i.
Cassimer; ann. 1814: s. v. Cashmere, 130, i.
Cassimere; s. v. Kerseymere, 365, i; ann. 1676: s. v. Cashmere, 130, i; ann. 1880: s. v. Ker-
seymere, 365, ii.
Cassius; ann. 1799: s. v. Khâsya, 367, i.
Cassowary; s. v. 131, i, 774, i.
Cassumbazar; ann. 1683: s. v. Dadny, 225, ii, s. v. English-bazar, 263, i, s. v. Gostoo, 280, ii, s. v. Maldives, 418, ii; ann. 1684: s. v. Cazee, 775, ii.
Cast; s. v. Caste, 131, i; ann. 1563: s. v. Puthcock, 565, i; ann. 1613: s. v. Caste, 132, i; ann. 1630: s. v. Caste, 132, i, s. v. Soodra, 647, ii; ann. 1673: s. v. Bhoonsla, 70, i, s. v. Caffer, 108, ii; s. v. Caste, 132, ii, s. v. Lingait, 394, ii, s. v. Mussulman, 462, ii; ann. 1760 and 1763: s. v. Caste, 132, ii; ann. 1777: s. v. Sizar (b), 638, i; ann. 1780 and 1787: s. v. Pariah, 515, i; ann. 1789: s. v. Cooly, 193, ii; ann. 1805-6: s. v. Pariah, 515, i; ann. 1808: s. v. Grassia, 302, ii, s. v. Banda-
nee, 760, ii; ann. 1809: s. v. Veranda, 738, i.
<table>
<thead>
<tr>
<th>Page 159</th>
</tr>
</thead>
<tbody>
<tr>
<td>Casta; s.v. Caste, 131, i and ii, both twice, s.v. Casta.</td>
</tr>
<tr>
<td>Casteees, 192, ii; ann. 1444, 1561, 1563 and 1567: s.v. Caste, 131, ii; ann. 1572: s.v. Polees, 543, i; ann. 1612: s.v. Caste, 131, ii; ann. 1653: s.v. Casteees, 132, ii.</td>
</tr>
<tr>
<td>Casta; ann. 1572: s.v. Caste, 131, ii.</td>
</tr>
<tr>
<td>Casta baixa; s.v. Caste, 132, ii.</td>
</tr>
<tr>
<td>Castañia; s.v. Demijohn, 236, i, twice.</td>
</tr>
<tr>
<td>Castanheda; s.v. Grasseutter, 301, ii.</td>
</tr>
<tr>
<td>Castée; s.v. 131, i, twice, 132, ii, 774, i, s.v. Bandanna, 43, i, s.v. Bandaree, 43, ii, twice, s.v. Bearer, 58, i, s.v. Bora, 80, i, s.v. Boy (b), 83, i, s.v. Brahmin, 84, ii, s.v. Bungy, 99, ii, twice, s.v. Burgher (a), 100, ii, twice.</td>
</tr>
<tr>
<td>Butler, 102, ii, s.v. Byde Horse, 105, i, s.v. Chotty, 145, i, s.v. Chuckler, 167, i, twice, s.v. Chutrum, 170, i, s.v. Cooily, 192, i, s.v. Cunnavee, 217, i, s.v. Cutty, 224, ii, s.v. Devil Worship, 238, i, twice, s.v. Dhoty, 243, i, s.v. Dome, 249, i, s.v. Hallacore, 311, ii, s.v. Hirava, 319, i, s.v. Khattry, 397, ii, s.v. Kuchár, 378, i, s.v. Kulá, 378, ii, s.v. Kythee, 380, ii, s.v. Lingam, 394, ii, s.v. Lungooty, 400, ii, s.v. Malabar Rites, 414, i (3 times) and ii, s.v. Mandarin, 420, ii, s.v. Mocluddum, 434, ii, s.v. Modelliar, 435, i, s.v. Mogul, 436, i, s.v. Molly, 440, i, s.v. Moolchy, 443, i, twice, s.v. Muzbee, 463, i, s.v. Nair, 470, i, s.v. Palaveram, 504, ii, s.v. Pandáram, 507, ii, twice, s.v. Pandy, 509, i, s.v. Pariah, 513, i (4 times) and ii (11 times), 514, i, s.v. Pariah-Dog, 515, ii, s.v. Parroo, 517, i, twice, s.v. Polees, 542, ii, s.v. Puggy, 557, i, s.v. Punchayet, 560, i, s.v. Rajpoot, 571, i, twice, s.v. Ramoosy, 573, i, s.v. Soodra, 647, i, twice, s.v. Suitee, 667, i, s.v. Tiyam, 704, i, s.v. Toty, 713, ii, s.v. Zingari, 714, ii, twice, s.v. Coolin, 728, i, twice, s.v. Harry, 906, ii, s.v. Law-officer, 818, i, s.v. Patcharee, 842, i, s.v. Pawnee, 842, ii, s.v. Pyke, 847, i; ann. 1200: s.v. Bilooch, 71, i; ann. 1552, 1561, 1563 and 1567 (3 times); s.v. 131, ii; ann. 1572: s.v. Polees, 543, i; ann. 1580: s.v. Chuckler, 167, i; ann. 1605: s.v. Polees, 543, i; ann. 1619: s.v. 131, ii, twice, 132, i, s.v. Raja, 571, i, twice; ann. 1638: s.v. Pariah, 514, ii; ann. 1661: s.v. Cunnavee, 217, i; ann. 1666: s.v. Cooily, 192, ii; ann. 1673: s.v. Turbaa, 719, i; ann. 1655: s.v. Modelliar, 435, ii; ann. 1707: s.v. Cadjan (b), 107, ii; ann. 1716: s.v. Pariah, 514, ii; ann. 1740: s.v. Sett, 615, ii; ann. 1748: s.v. Dadney, 787, ii; ann. 1760: s.v. Chowbokk, 777, i; ann. 1779: s.v. Buddha, 91, i; ann. 1780: s.v. Coole, 208, i, s.v. Law-officer, 518, ii; ann. 1782: s.v. Mort-de-chien, 451, i; ann. 1783: s.v. Halacore, 311, ii; ann. 1797: s.v. Moro, 825, i, twice; ann. 1809: s.v. Hummaul, 327, i; s.v. Buddha, 91, i, s.v. Sirzeez, 245, i, s.v. Dubash, 253, i; ann. 1820: s.v. Cooily, 193, i; ann. 1825: s.v. Thug, 697, ii; ann. 1824: s.v. Khúsha, 307, i; ann. 1833: s.v. Parvoe, 517, i; ann. 1838: s.v. Lingam, 395, i; ann. 1842: s.v. 332, i; ann. 1848: s.v. Muzbee, 464, i; ann. 1865: s.v. Deva-dási, 237, i, s.v. Lubby, 399, ii, s.v. Moplá, 449, i; ann. 1869: s.v. Chuckler, 167, i; ann. 1873: s.v. Kuhár, 378, i; ann. 1877: s.v. 132, ii; ann. 1878: s.v. 132, i, 3 times.</td>
</tr>
<tr>
<td>Casteees; s.v. 132, ii, 774, i; ann. 1653: s.v. Mustees, 828, i; ann. 1699: s.v. 132, ii; ann. 1701-2: s.v. 774, i.</td>
</tr>
<tr>
<td>Castéez; ann. 1702: s.v. Casteees, 774, i.</td>
</tr>
<tr>
<td>Castices; ann. 1726: s.v. Casteees, 132, ii.</td>
</tr>
<tr>
<td>Castico; s.v. Casteees, 132, ii.</td>
</tr>
<tr>
<td>Castilla; ann. 1880: s.v. Sponge Cake, 651, ii.</td>
</tr>
<tr>
<td>Castille; ann. 1535: s.v. Ámanas, 18, ii; ann. 1590: s.v. Ámanas, 19, i.</td>
</tr>
<tr>
<td>Castisos; ann. 1599: s.v. Casteees, 132, ii, twice.</td>
</tr>
<tr>
<td>Castissos; ann. 1653: s.v. Casteees, 132, ii; s.v. Mustees, 828, i.</td>
</tr>
<tr>
<td>Castizes; ann. 1658: s.v. Casteees, 132, ii.</td>
</tr>
<tr>
<td>Castle-Buzzar; s.v. Cossimbazaar, 204, i.</td>
</tr>
<tr>
<td>Castle Buzzar; ann. 1673: s.v. Patna, 520, i.</td>
</tr>
<tr>
<td>Castor; ann. 1343: s.v. Myrobolan, 466, ii.</td>
</tr>
<tr>
<td>Castorin; ann. 545: s.v. Nard, 473, ii.</td>
</tr>
<tr>
<td>Castro; ann. 1572: s.v. Díu, 246, ii, twice.</td>
</tr>
<tr>
<td>Cassycon; ann. 1661: s.v. Casteees, 132, ii.</td>
</tr>
<tr>
<td>Casuarina; s.v. 774, i; ann. 1867 and 1879: s.v. 774, ii.</td>
</tr>
<tr>
<td>Casuarina muricata; s.v. Casuarina, 774, i.</td>
</tr>
<tr>
<td>Cassarine; ann. 1561: s.v. Peopul, 524, ii.</td>
</tr>
<tr>
<td>Cassarius galeatus; s.v. Cassovary, 131, i.</td>
</tr>
<tr>
<td>Catai; ann. 1253: s.v. Cathay, 133, ii; ann. 1634: s.v. Cathay, 134, i.</td>
</tr>
<tr>
<td>Catina; ann. 1633: s.v. Cathay, 134, i.</td>
</tr>
<tr>
<td>Catiani; ann. 1436: s.v. Firingbeee, 799, i.</td>
</tr>
<tr>
<td>Oatai; ann. 1436: s.v. Firingbeee, 799, i, ann. 1440: s.v. Macheen, 406, i.</td>
</tr>
</tbody>
</table>
Cataium; ann. 1615: s. v. India of the Portugese, 333, i.
Cataja; ann. 1664: s. v. Cathay, 774, ii.
Catalan; s. v. Gogo, 293, i; s. v. Junk, 360, ii;
       ann. 1843: s. v. Lao, 381, i.
Catamaran; ann. 1780 and 1836 (twice): s. v.
       Catamárán, 133, i.
Catamárán; s. v. 132, ii.
Catarr; ann. 1813: s. v. Kuttaur, 379, ii.
Catarro; ann. 1638 and 1673: s. v. Kuttaur, 379, ii.
Catarry; ann. 1690: s. v. Kuttaur, 816, i.
Catatiara; ann. 1666: s. v. Cassanar, 130, ii.
Catay; ann. 1404: s. v. Cathay, 134, i; ann.
       1665: s. v. Maccheen, 221, i.
Cataya; ann. 1253: s. v. Cathay, 133, ii.
Catcha cossa; ann. 1763: s. v. Cutchha, 223, i.
Catchooh; ann. 1760: s. v. Catechu, 133, ii.
Cate; ann. 1554: s. v. Candareen, 119, i; s. v.
       Catechu, 133, ii; s. v. Datechin, 230, i;
       4 times, s. v. Mace (b), 405, i; s. v. Pecul, 223, i;
       ann. 1563 and 1578: s. v. Catechu, 133, ii;
       ann. 1604: s. v. Catty (a), 134, ii.
Caté; ann. 1554: s. v. Pecul, 843, i, twice.
Catechu; s. v. 133, i, twice, s. v. Cutch (a),
       222, i; ann. 1516: s. v. Potchook, 564, ii;
       ann. 1813: s. v. 133, ii.
Catel; ann. 1566: s. v. Cot, 205, i.
Cathei; ann. 1510: s. v. Pedir, 523, i.
Catheia; ann. 1598: s. v. Cathay, 134, i.
Carthia; ann. 1666: s. v. Cathay, 134, i.
Carthahan; ann. 166: s. v. Peking, 526, i.
Cathay; s. v. 133, i, twice, 774, ii; s. v. Cassay,
       331, i; see 330, i, footnote, s. v. Maccheen,
       405, ii; s. v. Shoe of Gold, 698, ii; s. v. Tea,
       688, ii; 689, i, see 851, i, footnote; ann.
       545: s. v. Calyan, 114, ii; ann. 1253: s. v.
       Chin-chin, 154, i, twice; ann. 1330: s. v.
       Java, 347, ii; ann. 1340: s. v. Kincoob, 369, ii;
       ann. 1404: s. v. Caffer, 770, i; ann.
       1405: s. v. Satin, 602, i; ann. 1545: s. v.
       Tea, 689, ii, 3 times; ann. 1842 and 1871:
       s. v. 134, i.
Cathyoe; ann. 1610: s. v. Catty (a), 134, ii,
       3 times.
Cathoca; ann. 1567: s. v. Cuttack, 224, i.
Cathiees; ann. 1555: s. v. Cathay, 134, i.
Cathuris; ann. 1691: s. v. Catur, 135, i.
Cati; ann. 1623: s. v. Camphor, 117, i; ann.
       1726: s. v. Opium, 489, ii, twice.
Catimarón; ann. 1790: s. v. Catamárán, 133, i.
Cati Oculo; ann. 1340: s. v. Cat's Eye, 774, ii.
Catjang; s. v. Calavance, 110, ii.
Catle; ann. 1553 and 1557: s. v. Cot, 205, i.
Catlor; s. v. Chickore, 149, i; ann. 1298: s. v.
       Chickore, 149, i.
Catre; s. v. Cot, 204, i, twice; ann. 1600:
       s. v. Cot, 205, i.
Catre de tigera; s. v. Cot, 204, ii.
Cat's-eye; s. v. 134, i, twice; ann. 1627: s. v.
       774, ii.
Cat's Eye; s. v. 774, ii.
Cata'-eye; ann. 1420: s. v. Ceylon, 139, i.
Cattack; ann. 1783: s. v. Godavery, 291, i,
       twice.
Catamarón; ann. 1673: s. v. Catamárán, 133, i;
       ann. 1685: s. v. Mussola, 461, ii; ann.
       1698: s. v. Catamarán, 133, i; ann. 1711:
       s. v. Orombarros, 493, ii; ann. 1860: s. v.
       Catamárán, 133, i.
Catamár; s. v. Cassanar, 138, ii.
Cattavento; ann. 1596 and 1610: s. v. Punkah
       (b) 563, ii.
Catte; ann. 1598: s. v. Catty (a), 134, ii.
Cattée; s. v. Candareen, 119, i; ann. 1613:
       s. v. Dungarce, 255, i, s. v. Pecul, 523, i.
Catték; ann. 1726: s. v. Cuttack, 224, i.
Catten; ann. 1598: s. v. Bahar, 36, i.
Catti; ann. 1416: s. v. Malacca, 415, ii.
Cattie; ann. 1609: s. v. Catty (a), 134, ii.
Catty; s. v. 134, ii, 3 times, 774, ii, s. v.
       Caddy, 107, i; twice, i; s. v. Pecul, 523, i;
       s. v. Tael, 675, i and ii (5 times), s. v.
       Tea-caddy, 692, ii; twice; ann. 1659: s. v.
       (b), 134, ii; ann. 1726: s. v. Opium, 489, ii;
       ann. 1775: s. v. Tisal, 699, ii; twice; ann.
       1813: s. v. Mace (b), 405, i, twice.
Catty-box; s. v. Tea-caddy, 692, i.
Catu; ann. 1585: s. v. Catechu, 133, ii.
Catulls; ann. 1572: s. v. Cotwal, 206, i.
Catual; ann. 1498: s. v. Andor, 757, ii; ann.
       1553 and 1572: s. v. Cotwal, 206, i.
Catual; ann. 1572: s. v. Cotwal, 206, i.
Catuall; ann. 1593: s. v. Factor, 263, i.
Catur; s. v. 134, ii, twice, 135, i, s. v. Gallevat
       375, ii; ann. 1524: s. v. Maistry, 291, ii,
       twice; ann. 1536: s. v. Mangalore (b), 922, i;
       ann. 1541: s. v. Malum, 418, ii; ann.
       1542: s. v. Gallevat (a), 276, ii; ann. 1544,
       1549, 1568 and 1668: s. v. 135, i.
Catur; ann. 1552: s. v. Cat, 135, i; ann. 1666:
       s. v. Doney, 250, i.
Caturi; s. v. Catur, 135, i.
Caivali; s. v. Thug, 697, ii; ann. 1763: s. v. Cotwal, 206, i.
Caualo; ann. 1610: s. v. Cavally, 135, ii.
Caubool; s. v. Cabul, 106, ii.
Caubul; s. v. Cabul, 106, ii; ann. 1804: s. v. Punjaub, 563, ...
Caucase; ann. 1771: s. v. Zenal, 869, ii.
Caucasian; s. v. Shaman, 620, ii.
Caucasus; s. v. Cabul, 103, ii, s. v. Hindoo Koosh, 316, i; B. C. 19: s. v. Tiger, 702, i; ann. 1552: s. v. Cashmere, 129, ii; ann. 1671: s. v. Candahar (a), 771, ii; ann. 1793: s. v. Hindoo Koosh, 316, i; ann. 1855: s. v. Cabul, 106, ii.
Cauchenchina; ann. 1543: s. v. Cochín-China, 174, ii, twice.
Cauchiechina; ann. 1553: s. v. Laos, 385, ii; ann. 1572: s. v. Cochín-China, 174, ii, twice.
Cauchí-China; s. v. Cochín-China, 174, i.
Cauchí; ann. 1543: s. v. Cochín-China, 174, ii.
Cauchí, Gran; ann. 1541: s. v. Peking, 526, i.
Cauchíchina; ann. 1598: s. v. Cochín-China, 174, ii.
Cauchín-China; ann. 1652: s. v. Cochín-China, 174, ii.
Cauchín-china; ann. 1540: s. v. Typhoon, 723, i.
Cauchí Chinan; ann. 1583: s. v. Singalese, 633, i.
Cau; ann. 1611: s. v. Naraing, 474, ii.
Caulo-rapa; s. v. Nol-kole, 830, ii.
Caua; ann. 1673: s. v. Mydan, 464, ii.
Caua Samann; ann. 1759: s. v. Consumah, 191, i.
Caunta; s. v. Kauta, 363, ii.
Cauri; ann. 1554: s. v. Cowry, 209, ii.
Caurry; ann. 1561 and 1810: s. v. Cowry, 209, ii.
Caut; s. v. Catechu, 133, i.
Cautwal; ann. 1727: s. v. Cotwal, 206, i.
Cauver; s. v. 135, i, and ii (twice), s. v. Celercoen, 181, i, s. v. Coorg, 194, ii, Seriapataom, 615, ii; ann. 1784: s. v. Anicut, 21, ii.
Causie; s. v. Mufty, 826, i; ann. 1793: s. v. Mufty, 826, i, twice.
Cauxy; ann. 1767: s. v. Mufty, 826, i; ann. 1795: s. v. Casa, 776, i, twice, s. v. Law-officer, 818, ii; ann. 1803: s. v. Casa, 776, i.
Cavala; ann. 1796: s. v. Cavally, 774, ii.
Cavalle; ann. 1652: s. v. Cavally, 774, ii.
Cavalley; ann. 1825: s. v. Cavally, 775, i.
Cavalloes; ann. 1626: s. v. Cavally, 135, ii.
Cavally; s. v. 135, ii, 774, ii.
Cave; ann. 1677: s. v. Tea, 690, i.
Cave; ann. 1673: s. v. Coffee, 180, i.
Caveah; ann. 1631: s. v. Tea, 690, i.
Caveri; ann. 1753: s. v. Colement, 781, ii, twice.
Caviare; s. v. Balachong, 38, i, twice; ann. 1784: s. v. Balachong, 38, i.
Cavours; s. v. Gabook, 106, i.
Cawg; ann. 1833: s. v. Cowry, 210, i.
Cawn; ann. 1675: s. v. Gingi, 801, ii.
Cawney; s. v. 135, ii.
Cawnpoor; s. v. Peshwa, 552, ii.
Cawnpore; s. v. 136, i, s. v. Barbican, 51, ii; ann. 1809: s. v. Kunkur, 379, i; ann. 1810: s. v. Corge, 197, ii; ann. 1818: s. v. Bungelow, 99, i; ann. 1830: s. v. Powra, 273, ii; ann. 1831: s. v. Muggur, 456, i.
Cawny; s. v. Cawney, 135, ii, 136, i, s. v. Ground, 303, ii.
Caxas; ann. 1607: s. v. Cash, 128, ii.
Caxcax; ann. 1563: s. v. Cuseuss, 767, i.
Caxis; s. v. Casis, 130, i.
Caxix; s. v. Casis, 130, i.
Caxixes; ann. 1404: s. v. Casis, 130, i.
Cay; ann. 1677: s. v. Cor, 181, i.
Caymaz; s. v. 136, i; ann. 1631: s. v. 136, i.
Caymite; ann. 1832-50: s. v. Alligator-pear, 9, ii.
Caymoins; ann. 1578: s. v. Bamboo, 41, i.
Cayolaque; s. v. 136, ii; ann. 1660 and 1685: s. v. 136, ii.
Cayro; ann. 1516 and 1582: s. v. Cor, 180, ii.
Cayu Upas; ann. 1681: s. v. Upas, 730, i.
Cayyut; ann. 1726: s. v. Cuddy, 215, i.
Cayzerie; ann. 1578: s. v. Otto, 494, i.
Cazee; s. v. 136, ii, 775, i, s. v. Casis, 130, i, s. v. Kajee, 305, i, s. v. Futwa, 799, ii, s. v. Law-officer, 818, ii, twice, s. v. Mufty, 826, i; ann. 1683: s. v. 137, i; ann. 1684: s. v. 775, ii, twice; ann. 1684: s. v. 776, i, twice.
Cazee-Cle-Eneas; ann. 1864: s. v. Cazee, 776, i, twice.
Cazi; s. v. Adawint, 753, ii; ann. 1773: s. v. Cazee, 775, ii; ann. 1777: s. v. Mufty, 826, i; ann. 1885: s. v. Cazee, 776, ii.
Cazy; ann. 1673: s. v. Cazee, 137, i.
Cebratan; s. v. Sarbatane, 606, ii.
Cecchoine; s. v. Cheek (b), 148, i.
Cece; s. v. Gram, 509, ii.
Unlucky Children.

There appear to be a number of customs and superstitions connected with the place each child occupies in the family which have not been, as far as I am aware, fully recorded or explained. These superstitions are apparently quite distinct from any of those which attach to children born under certain stars, or in certain months, or on certain days of the week.

The First Born.

The first born has always held a peculiarly sacred position, especially if born to parents who have long been without off-spring in answer to a

A first-born child (beth) must not be married in Isreal. — P. N. Q. Vol. III. 410.
vow, in which case sacrifice of the child was common in India. The Mairs used to sacrifice a first-born son to Mātē, the small-pox goddess, while Muhammadans throughout Northern India believe that first-born children can stop excessive rain by certain rites. On the other hand a first-born son will in Telingana attract lightning.

Twins, as is well known, are peculiarly uncanny, but in Dahoey a boy born after twins has a special name (dousa), according to Burton: Mission to Gelela, King of Dahomey, Vol. I. p. 99, Memorial Edition.

But many remarkable ideas cluster round the third conception or round a child of one sex born after three children of the other sex. Thus in the South-West Panjab on the borders of Sind the superstitious prevalence and its results are thus described: — "Trikhal is the third conception after two births (without regard to the sexes of the former children). It is a Jatik word, literally meaning 'third' and implies contempt. This conception is considered unlucky among Hindus, especially in Jāmpur. Every effort is made to effect abortion, and many cases of abortion take place. It is suspected that the third child is killed at birth if the attempts to cause the abortion have failed. Dread of the law prevents any attempt to kill the child when it has survived its birth."

The Trikhal.

This, however, appears to be a local variant, as the other superstition is far more prevalent and its effects and the measures taken to avert them are thus described by an intelligent Panjab official: — "A child of one sex born after three children of the other sex is called, in Panjab, Trikhal, as, for example, a boy born after three girls. Such a child is considered unlucky, and its birth portends—"

(1) the death of a parent;
(2) loss of wealth by the parents;
(3) the taking fire of the house in which the child was born; or
(4) some other calamity, such as lightning or snake-bite.

If this child grows up without the parents suffering any injury, and is taller than the parents, they are benefited instead of injured by the birth, i.e., their lives are prolonged, or if poor they become rich and are protected against all misfortunes. Many Hindus believe that the children born after a Trikhal cannot live long.

The following remedies are adopted at the birth of such a child to avert the evil effects of birth:

(1) The father pours a quantity of gūl down the gutter of the roof of the room in which the child was born.
(2) A brass tray is broken in the centre and the child passed through the hole.
(3) A horse-shoe is painted with sandor (red oxide of mercury) and scented with gāgal (a drug) and attached to the bed of the mother. The shoe is repainted with sandor and scented every Tuesday.
(4) If the third day after the birth be a Sunday a ceremony known as Trikhal Shanti (propitiation of the Trikhal) is performed. Green leaves from seven trees are collected and put in an earthen pitcher with 101 holes in its bottom. Another pitcher is filled with water taken from seven wells. The mother, with her child, sits under the drain of the roof of the house in which the child was born. A Pandit recites to her a kastā from the Trikhal Shanti Shāstra while a female relative of the mother holds a sieve over her head. The pitcher containing the green leaves is placed on the sieve, and the father pours the water of the seven wells down the drain of the roof, so that the water passing through the pitcher and the sieve may trickle slowly over the mother's head.
(5) If the charm, whose figure is given below, be sewn in gold and tied to the neck of the mother all evil is avoided.

\[
\begin{array}{ccc}
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\end{array}
\]

The belief relates chiefly to the first Trikhal born in the family; it applies to boys more than

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to girls (and indeed it is said in Kasur* that a girl after three boys is not unlucky at all) and evil is to be feared by both parents, but principally to the parent of corresponding sex. Moreover, a boy born after three girls is also apt to be himself unlucky.

The ceremonies used to avert the evil effects are often those employed when a child is born under an evil nakshatra, but Lalchand Narain (Gurdaspur) states that for a trikhal:

Five earthen pitchers filled with water containing gold images of Brahmā, Vishnu, Mahābāh, Indar and Rudar are worshipped, whereas in the case of a birth under the asterisms of Jēṣṭā, Mūlā, Ashākhān and Maṇḍā the leaves of 7 trees* are used as described in para. 6 (4) above, and in the case of a child born in Kāhētak —

Four images of Brahmā, Indar, Rudar and Shradāt are placed in 4 pitchers covered with red and white cloth and a little of the water sprinkled over the mother and child.

Lastly for a child born during an eclipse: —

Three gold images, one of the nakshatra of birth, another of Rāhu and a third of the sun or moon (as the eclipse may have been) are worshipped.

Another name for the trikhal is trātar, (said to be derived from Sks. tri, three, and attar, enemy), and in Hoshiāpur the performance of a fire sacrifice with the aid of a Bráhman after the aśūtak period is usual. Pala wood is burnt and sugar, etc., thrown on to it.

In Karnāl and Rohotak a son born after three girls is usually called tēlar (or named Tēlu Rām) and in Rohotak various ways of averting the evil he may bring are described. In one the parents sit on a plough and bathe from an earthen vessel containing 108 or 101 holes with water from the Ganges and 27 wells, 108 medicines (!) and milk. The water is passed through a sieve, but in some places a sieve is held to be unlucky. In another ceremony the parents bathe in water (passed through a sieve) drawn from 27 wells and in which stones from 27 places and leaves from 27 trees have been placed. This must be done 27 days after the birth. 27, 14 or 7 Brāhmans are also feasted.

After these ceremonies a pair of snakes are made of a precious metal and given with 7 kinds of grain to the Dakaut Brāhman.

In another rite a horse-shoe, painted with vermilion figures, is burnt on the third or tenth day after the birth. It is lucky if this day falls on a Sunday.

The superstition appears then to take various forms and the rites practised are very diverse, those used to avoid other unlucky births being often resorted to, though it appears that strictly speaking special rites should be performed. It is said to be confined in Nāhan to immigrants from Hoshiāpur.

It is possibly connected with the astrological doctrine of trines, but the powers of the first-born are not thereby explained.

Several correspondents mention that the belief and rites are described in the Śhāstras but no references are given. In 1885 a Sanskrit book called "Trikhal Shanti" was published at Lahore giving an account of the belief. The sage Pushkar asks Bhargat how a Trikhal can be propitiated. The reply is that it should be abandoned, as it will cause the death of its parents and maternal uncle* within 7 months and also destroy itself.

The Eighth Child.†

The eighth child (i.e., the one after the seventh?) is very unlucky if a son as he is sure to cause his father's death." But in Karnāl the 8th child is peculiarly dangerous to the mother.

The remedy is to pass a charkā or spinning wheel thrice round the mother and give it to the midwife. The charkā must be in perfect order.

Dhāt Sirā or '2 Hand.'

Mr. Talbot writes that in Jhālam a Trikhal is drilled with 2 holes — a local expression meaning 2 holes in one ear and 1 in the other, or 1 in each ear and 1 in the nose. In Moṣāfārgāh a dhāt-sirā, mula or sat-sirā is a child whose head has not been properly shaped.

How is the use of the No. 2† to be explained?

The information obtained requires to be still further supplemented and the various forms of belief explained.

H. A. Rose,

Superintendent of Ethnography, Panjab.

Simla, 29th July 1901.

† And in Amritsar a girl so born is called bāghal or 'lucky' child. Of, do. 1886, Vol. II. § 884, also § 196 (in Bombay).
* They should be male trees (lāthā, yes, tīl, etc.) according to the Jhālam note.
† The part which the maternal uncle plays in marriage rites is well-known. He is in grave peril if his sister's child cut its upper teeth first.
* Indian Notes and Queries, 1896, Vol. IV. § 94.
NOTES ON SIR RICHARD C. TEMPLE'S THEORY OF UNIVERSAL GRAMMAR.

BY SIDNEY H. BAY.

In July, 1893, Colonel (now Sir Richard C.) Temple published in the *Journal of the Royal Asiatic Society* an outline of a "Theory of Universal Grammar, as applied to a Group of Savage Languages," and illustrated this theory solely by reference to the South Andaman Group of Languages. It was, however, plainly manifest that its proper exhibition required examples in other unrelated and morphologically distinct languages, and so when reviewing Colonel Temple's paper for the *Journal of the Anthropological Institute,* the present writer attempted to apply the theory to a short statement in various languages, chosen partly with regard to his own studies and partly with regard to the facility with which the means of analysis were available to him. The languages chosen were:

1. English.
2. Hungarian.
3. Latin.
5. Anam, French Cochin China.
6. Ashanti, West Africa.
7. Kaffir, South Africa.
8. Malagasy, Madagascar.
9. Olo Ngadju or Dayak, South East Borneo.
12. Mortlock Ids, Caroline Group, Micronesia.
13. Mota, Banks’ Islands, Molanesia.
15. Awabakal, Lake Macquarie, Australia.

The passage chosen was the description of the sower, taken from the various translations of the Bible in these languages, and although it is plain that a mere transcription offers a somewhat unsatisfactory test of the real structure of a language, the choice affords a means of comparison which would not appear if the examples were totally distinct in meaning.

In the earlier portion of his paper on the Theory, Colonel Temple, taking the sentence as the unit of language, discusses its composition and method of indicating purpose, and also the method of expressing the inter-relation of the words in a sentence. This leads him to the definition of a series of terms in harmony with his analysis of the sentence, which therefore take the place of the old so-called parts of Speech. These terms are:

1. *Integers,* words which are complete sentences;
2. *Indicators* of Subjects or Complements of Subjects;
3. *Explicators* of Subjects or Complements;
4. *Predicators,* indicating the Predicate;
5. *Illustrators* of Predicate, Complement or Explicators;
6. *Connectors* of the internal components of the sentence;
7. *Introducters* explaining the purpose of the sentence;
8. *Referent Conjunctors,* joining connected sentences;
9. *Referent Substitutes,* representing a subordinate sentence the word to which it refers in the principal sentence.

The arrangement of the examples follows Colonel Temple's order. There is given first the statement with its words in their proper order, the component parts of inflected or agglutinative words being separated by hyphens, and accompanied below by an exact literal translation into English. Then follows an analysis of the statement into separate sentences. These are indicated by numerals, the Subjects and Predicates being separated and the Complements indicated by italics. A word omitted by ellipsis is entered in brackets. All the words of the statement are then grouped according to their several functions, using Colonel Temple's nomenclature.

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1. ENGLISH.

Text.

A sow-er wen-t out to sow his seed: and1 as he sow-ed, some fell by the1 wayside; and2 it3 was trodd-en down, and3 the2 fowl-s of the3 air devour-ed it3.

Remarks.

Subjects: 1. a sower,
2. he,
3. some,
4. it,
5. the fowl-s of the air.
Predicates: 1. went out to sow his seed,
2. as sowed,
3. fell by the wayside,
4. was trodden down,
5. devoured it.

Integers: sower, seed, some, wayside, fowls, air.
Indicators: went, sow, sowed, fell, was,
denvered.
Explicators: a, his, the,1 the,2 the,3
Illustrators: out, as, trodden, down.
Connectors: and,1 by, and,2 and,3 of.
Referent Conjunctions:
Referent Substitutes: he, it,1 it,2 it,3
Introducer: to.

2. HUNGARIAN.

Text.

Egy mag-vet-ő ember ki-mé-ne, hogy el-vet-né az1 ö mag-vát
One seed-sow-ing man out-go-he would, in order that away-sow-he might that his seed-sown
és1 a' mag-vet-és közb-be némel-ly es-ék az2 ut-ra, és3 el-tapod-tatek, és3 az3
and the seed-sow-thing in some fall-they did the way-on, and away-trampled-it was, and the
ég-i madar-ak meg-e-vék az-t.
heaven-of bird-s completely-eat-they did it.

Remarks.

Subjects: 1. egy magvető ember,
2. (combined with predicate),
3. nemelyi,
4. (combined with predicate),
5. az égi madarak.
Predicates: 1. kiméne,
2. elvetné az ö magvat,
3. a' magvetés köze esék az útra
4. eltapodtatek,
5. megevék azt.

Integers: kiméne, elvetné, esék, eltapodtatek, megevék.
Indicators: ember, magvat, közbe, némellegy, madarak.
Predicators: (contained in integers).
Explicators: egy, magvető, az1 ö, a' (=az),
magvetés, az2 az3 égi.
Illustrators: útra.
Connectors: é1 és2 és3
Referent Conjunctions:
Referent Substitutes: azt.
Introducers: hogy.

3. LATIN.

Text.

Ex-i-it qui semin-at,1 semin-are semen su-m: et1 dum semin-at,2 aliu-d ce-cid-it secus
Forth-goes-he who sows-he sow-to seed his and while sows-he some fell-it beside
via-m, et2 con-culea-tum es-t, et3 volu-nus coel-i com-ed-erunt illu-d.
path and trodden-on is-it and birds sky-of ate-they did that.
### Remarks.

<table>
<thead>
<tr>
<th>Subjects</th>
<th>Predicates</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. (combined with predicate), qui,</td>
<td>1. exuit semenare semen suum, seminat,</td>
</tr>
<tr>
<td>2. (combined with predicate), alind,</td>
<td>2. semen, viam, volucres,</td>
</tr>
<tr>
<td>3. (combined with predicate), volucres colli,</td>
<td>4. semident, est, comederunt,</td>
</tr>
<tr>
<td>5. (combined with predicate),cemiderunt illust.</td>
<td>Indicators: semen, vian, volucres,</td>
</tr>
<tr>
<td>6. volucres colli</td>
<td>Predicators: (contained in integers),</td>
</tr>
</tbody>
</table>

**Integers:** exuit, semenat, sic, comederunt.

**Indicators:** semen, vian, volucres.

**Predicators:** (contained in integers).

**Explicators:** suum, est.

**Illustrators:** dum, conculcatam.

**Connectors:** secus, et, et, et, et.

**Referent Conjunctors:**

**Referent Substitutes:** qui, alind, illud.

**Introducers:** semenare.

---

#### KHASI.

**Text.**

U1 nong-bet u3 la1 leit-nob ba'nu bet1 ia1 u3 symbai jong u4 te1 haba u8 dang
A man-sow be did walk-away that-will sow about the seed of him then when he still bet,2 don u-ba la8 hap ha-ro'd lynki, te2 la3 iuh-roit ia2 u,3 bad ki1 sim sows it it-that did fall at-side path then was trodden-on-constantly about it and they bird byneng ki2 la4 bam-duh ia3 u,7 sky they did eat-destroy about it.

---

### Remarks.

<table>
<thead>
<tr>
<th>Subjects</th>
<th>Predicates</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. u nongbet u,</td>
<td>1. la leitnoh ba'n bet ia u symbai jong u,</td>
</tr>
<tr>
<td>2. u,</td>
<td>2. te haba dang bet,</td>
</tr>
<tr>
<td>3. don (an integer),</td>
<td>3. (contained in integer),</td>
</tr>
<tr>
<td>4. uba,</td>
<td>4. la hap ha-ro'd lynki,</td>
</tr>
<tr>
<td>5. (uba),</td>
<td>5. te la iuh-roit ia u,</td>
</tr>
<tr>
<td>6. ki sim byneng ki.</td>
<td>6. la bam-duh ia u,</td>
</tr>
</tbody>
</table>

**Integers:** don.

**Indicators:** nongbet, symbai, lynki, sim.

**Predicators:** leitnoh, bet, hap, iuh-roit bam-duh.

**Explicators:** u,1 u,3 ki,1 byneng.

**Illustrators:** ia,1 te,1 haba, dang, ia,2 harod, te,3 ia,3 ia,4

**Connectors:** ia,1 jong, ia,2 bad, ia,3

**Referent Conjunctors:** uba.

**Referent Substitutes:** u,1 u,4 u,8 u,5 ki,2 u,7

**Introducers:** ba'n.

---

#### ANAM.

**Text.**

Co mot1 kai di2 gieo giang, ma khi du'ng2 gieo mot2 phan het roi ra ngobi
There was, one that go sow seed but time way sow one falling grain fall go-out side du'ng2 nga'o'i ta di2 dang, va chim tren troi xuong an het.
path he we go tread, those bird above sky descend eat completely.
Remarks.


Integers:
Indicators: giông, hét, ngoài, chiu.
Predicators: co, di, gid, ro’i, ra, di, dap, xuong, an.
Explicators: mét, phân, du’ng, va, trên, tro’i.
Illustrators: khi, du’ng gieo, hét.
Connectors: mà.
Referent Conjunctors: ké.
Referent Substitutes: mét, ngu’oi, ta.
Introducers:

6. ASHANTI.

Text.

Sowing-person go-did out to-sow his-seed. And he-continues-sowing that, thing-some fall-did kwaike, na2 wo-tiati-a so na2 wyim n-nôm-a be-besow-e.
wayside and they-trod on and air birds will come-quite eat.

Remarks.

Subjects: 1. ogufu, 2. (ogufu), 3. ebi, 4. (combined with predicate), 5. wyim anômâi.

Predicates: 1. fi: adi kogu n’aba, 2. oregu no, 3. guu kwaike, 4. wotiatiaa so, 5. besow-e.

Integers: ogfeu, wotiatiaa.
Indicators: ogufu, n’aba, ebi, unômâi.
Predicators: fi: guu, besow-e.
Explicators: wyim.
Illustrators: adi, kwaike, so.
Connectors: na,1 na,2 na,3
Referent Conjunctors:
Referent Substitutes: no.
Introducers: kogu.

7. KAFIR.

Text.

Um-hlwayel-i wa-puma wa-ya ku yi-hlwayel im-benu y-ake. Eku-hlwayel-eni kw-ake
Person-sowing he-did-go out he-did-go to-sow seed his sowing-at his ya-ya enye ngas-endle-ni ya-nyatel-wa, zati in-taka zas-esul-ni zaij-dla zaij-gib, it-did-fall part about-path-at it-trodden-was then bird of heaven they-did-eat did-destroy.
### Remarks.

**Subjects:**
1. umhlayedi,  
2. (umhlayedi),  
3. enye,  
4. (eny),  
5. intaka zasesulwini,  
6. (intaka zasesulwini).

**Predicates:**
1. wapuma,  
2. waya kuyihlayela imbewu yake,  
3. Ekuhlayeleni kwake yawa ngasendeleni,  
4. yanyatelwa,  
5. zati zayidlha,  
6. zayigqiba.

**Integers:**
- wa-puma, waya, yawa, yanyatelwa,  
- zayidlha, zayigqiba.

**Indicators:**
- umhlayedi, imbewu, enye, intaka.

**Predicators:**
- (contained in integers).

**Explicators:**
- yake, kwake, zasesulwini.

**Illustrators:**
- ekuluwayeleni, ngasendeleni, zati.

**Connectors:**
- Referent Conjunctors:  
- Referent Substitutes:  
- Introducers: kuyihlayela.

### 8. MALAGASY.

**Text.**

Lasa ny¹ mpamafy ha-mafy ny² voa-ny¹: ary nony na-mafy izy¹. dia¹ latsa-ka ny² sasa-ny when did-sow he, then fell down the part-its tany a-moro-dàla-na, ka voa hitsakта-ka, dia² lany ny³ voro-ma-nidina izy². earth at-side-of-path, so-that seed trodden on, then devoured the bird-flying they.

**Remarks.**

**Subjects:**
1. ny mpamafy,  
2. izy,  
3. ny sasa-ny,  
4. voa,  
5. ny voro-ma-nidina izy.

**Predicates:**
1. lasa hamaf y ny voa-ny,  
2. nony namafy,  
3. dia latsa-ka tany amoron-dàlana,  
4. hitsakta-ka,  
5. dia lany.

**Integers:**
- mpamafy, voa-ny, sasa-ny, voa, voro-ma-nidina.

**Predicators:**
- lasa, namafy, latsa-ka, hitsakta-ka, lany.

**Explicators:**
- ny¹, ny² ny³ ny⁴ ny⁵

**Illustrators:**
- nony, dia¹, tany, amoron-dàlana, dia²

**Connectors:**
- ary.

**Referent Conjunctors:**
- ka.

**Referent Substitutes:**
- izy¹, izy².

**Introducers:**
- hamaf.

### 9. OLO NGADJU (OR DAYAK), BORNEO.

**Text.**

Olo pa-nawur ha-goet, ma-nawur binjie. Djadi, haiak ia ma-nawur-e, maka belahe lawo sara-n Man sows out-goes sows seed then together he sows it and part falls top-its djalan tuntang i-hundjeng, tinai burong penda langit kuman tā lepah. path and was-trodden down, also bird under sky eat that completely.

**Remarks.**

**Subjects:**
1. olo panawur,  
2. (ia),  
3. ia,  
4. belahe,  
5. (belahe),  
6. burong penda langit.

**Predicates:**
1. hagoet,  
2. manawur binjie,  
3. djadi haiak manawur,  
4. lawo saran djalan,  
5. ihundjeng,  
6. tinai kuman tā lepah.

**Integers:**
- olo, binjie, belahe, djalan, burong, langit.

**Predicators:**
- hagoet, manawur, manawure, lawo, ihundjeng, kuman.

**Explicators:**
- panawur.

**Illustrators:**
- djadi, haiak, saran, tinai, lepah.

**Connectors:**
- maka, tuntang, penda.

**Referent Conjunctors:**
- ka.

**Referent Substitutes:**
- ia, tā.

**Introducers:**
10. NUFOB, NEW GUINEA.

Text.

Snoen-iya i1 keeps1 moor i1 imbram i2 keeps2 moor-iya biëda; fa i2 keeps2 rowaas oaso i4 sappi. Man he sows seed he-goes he sows seed his and he sows, part one it falls bo1 néjan, ma1 kawassa s-sar-fëpen orne, ma2 maan-i si ro bo2 s-aan i5 ibro. On path and people they-tread-much this and bird-s out-of above they-eat it consumed.

Remarks.


Integers: imbram, sarfëpen, s’aan.
Indicators: snoenija, moor, moorija, rowaas, néjan, kawassa, maansí, bo.
Predicators: keeps, keepa, keeps, sappi, ibro.
Explicators: biëda, oaso.
Ilustrators: maansí, bo.
Referent Conjunctors: fa, bo, ma, ro.
Referent Substitutes: i, i, i, orne, i.
Introducers:

II. MOTU, NEW GUINEA.

Text.

Gigi-a-rohoroho tau-na vada1 lao i-ena sítom-na uhe-dia en ha-gigi-a-rohoroho; e2 Scatter-it-about man-its did go he-thing his seed his plant their he made-scatter-it-about he gigi-a-rohoroho-mu, haida dala i-se na ai eme1 mor; vada5 se-dia eme2 moi-atao atai scatter-it-about-ing some path side-its there it-did fall did fest-their they-did tread-down above manu vada3 eme3 ani-sa.

bird did they-did eat-it.

Remarks.

Subjects: 1. gigiarohoro ho taana, 2. e, 3. e, 4. haida eme, 5. sedia eme, 6. atai manu eme.

Integers: tauna, sitona, haida, dala, isena, sedia manu.
Predicators: lao, hagiarohoro ho, gigiarohoro homu, moru, moi atao, ana.
Explicators: gigiarohoro, isena.
Ilustrators: vada, ai, vada, atai, vada.
Connectors: Referent Conjunctors:
Referent Substitutes: e, e, eme, e, eme.
Introducers: uhe-dia.
12. MORTLOCK ISLANDS.

Text.

_Ran-malemal a-man a₁Ken fai la amara₁ faili₁ ua-n ura; a₂lupuan a-n Man-garden one-living he did go forth scattering here and there seed-of plant but when thing-his amara² faili₂ epuelok pun tu lan iai, ra₁ap pura la, o man susu fail lan ra³ scatter about some fall down on path they after trod away and animal flying about sky they ken aniasia. did eat._

Remarks.

Subjects: 1. _Ran-malemal a-man a,
2. an amara faili.
3. epuelok,
4. ra,
5. man susu fail lan ra._

Predicates: 1. _Ken fai la amara faili um ura,
2. lupuan (verb 'to be' implied),
3. pun tu lan iai,
4. ap pura la,
5. ken aniaasi._

Integers: _Ran, uan, epuelok, ial, man, lan._

Indicators: _Ran, uan, epuelok, ial, man, lan._

Predicators: _fai, pun, pura, aniasia._

Explicators: _malemal, aman, ura, an, susu._

Illustrators: _ken, ial, amara¹, amara², faili₁, lupuan, faili₂, tu, ap, la, fail, ken._

Connectors: _a², lan, o._

Referent Conjunctors: _Referent Substitutes: a₁, ra₁, ra₂._

Introducers:

13. MOTA, BANK'S ISLANDS.

Text.

_I-gene we¹ savsavur me¹ sage si-n savur¹ mo-na o¹ sivui¹: ti savur,² wa¹ Some-person does scattering did go so that-he scatter for-him the seed while sow and tuan sivui² we² mamas a pa-n mate-sala, wa² me² vano-vara, wa³ o manu ta-vuna-na some seed does fall on side-its road and was trodden-on and the bird belonging to-above-its me³ gana qt._ did eat completely.

Remarks.

Subjects: 1. _I-gene we savsavur,
2. sin,
3. (ni=he),
4. tuan sivui,
5. (tuan sivui),
6. o manu tavunana._

Predicates: _me sage,
2. savur mona o sivui
3. ti savur,
4. we mamas a pa-n mate-sala,
5. me vano-vara,
6. me gana qet._

Integers: _sivui¹, sivui², pan, matesala, manu._

Indicators: _sivui¹, sivui², pan, matesala, manu._

Predicators: _sage, savur,¹ savur,² mamas, vano-vara, gana._

Explicators: _savsavur, mona, o¹ tuan, o³ tavunana._

Illustrators: _we¹, me², ti, we³, me³, me³ qet._

Connectors: _wa¹, wa², wa³._

Referent Conjunctors: _Referent Substitutes: igene._

Introducers: _sin._

14. SAMOAN.

Text.

_Us¹ alu atu la¹ tagata lulu¹ saito³ e lulu² a¹ saito² na ia lulu³ saito,² 'us³ Did go forth the man scattering corn to scatter there corn (la) he scatters corn did pa'a a² isi i le³ 'us-ala; 'us³, soli-a, 'us¹ 'ai-na foi e² manu fe-lelei, fall there some on the ridge-road was trod-den was eat-en also by bird a-flying._
15. AWABAKAL.

Text.

Upilli-kan noa\(^1\) u-wa yeai ko\(^1\) upulli-ko ngikoumba ko\(^2\) ngatun\(^1\)
Sower (worker) he go-did forth (?) in order to work or sow him-of purpose and
ngatun\(^1\) ba, winta porkulle-nu kaiyinkon ta yapung ka; ngatun\(^2\) waita-wa baran,
dying was he so part dropping was side it-is path on and trodden-was down
ngatun\(^2\) tibbin-to takul-la moroko tinto.

and bird-by eat-did sky from.

Remarks.

Integers:

Indicators: upillikan, upulliko, winta, yapung, tibbin, moroko.

Predicators: ngatun, bu, kaiyinkon, baran.

Connectors: ngatun,\(^1\) ka, ngatun,\(^2\) ngatun,\(^3\) tinto.

Referrer Conjunctors: ta.

Referrer Substitutes: noa,\(^1\) noa,\(^3\)

Introducers: ko,\(^1\) ko,\(^2\)

The most difficult word here is “ta,” which is explained by Threlkeld\(^2\) to mean “it is.” This
suggests that it is an integer, but the meaning seems to plainly point to its function as a Referrer
Conjunctor explaining the relation of the sentence winta porkulle-nu kaiyinkon to the phrase
yapung ka.

16. DAKOTA.

Text.

W-oju\(^1\) heca wan taku su kin\(^1\) oju iyaya. W-oju,\(^2\) unkan apa canku i-cabda

Sower such-a-one a thing seed the sow he-has-gone he-sows, and part way by-side-of
hinapaya; unkan na-arinna-pi, qa malpiya o-kinyan-pi kin\(^2\) temya-pi.
it-falls-down and down-tread-they and clouds in-flying-they the devour-they.

\(^1\) Australian Grammar, Sydney, 1884, p. 27.
Remarks.

Subjects: 1. woju heca wan,  
2. (combined with predicate),  
3. ap,  
4. (combined with predicate),  
5. mahpiya okinyanpi kin.  

Predicates: 1. taku su kin oju iyaya,  
2. woju,  
3. canku iakahda hinhpaya,  
4. naatinzapi,  
5. temyapi.

Integers: iyaya, woju, hinhpaya, naatinzapi, temyapi.  
Indicators: woju, taku, ap, canku, okinyanpi.  
Predicators: (included in integers).  
Explicators: heca, wan, su, kin, mahpiya kin.  
Illustrators:  
Connectors: unkan, iakahda, unkan, qa.  
Referent Conjunctors:  
Referent Substitutes:  
Introducers: oju.

It is evident from the foregoing that the first principles of the Theory can be applied to any of the Languages, although some of them (e.g. the Anam) make great use of ellipses, whilst others (e.g. the Motu) are somewhat tautological.

The second part of Colonel Temple's discussion relates to the functions of words as indicated by their form. The stem of a word may be simple, consisting only of the root, or be modified by radical affixes to form a compound stem. Qualitative affixes indicate the function of the word and the class to which it belongs, and they may be prefixed, infixed, or suffixed, either separably or inseparably.

The following tables, therefore, give a list of all the roots and stems used in the foregoing examples, with lists of the affixes by which their functions are indicated. It is here necessary to observe that the list of roots or stems which are Indicators, does not necessarily coincide with the list of Indicators which are used in the examples, for by the action of the affixes they may fulfil the functions of Explicators, Illustrators or other classes of word. The same observation applies to all the lists of roots.

Two other tables are added. The first shows Intromutations in the form of words in some of the Languages. The second gives a list of Reduplications.

I. TABLES OF ROOTS AND STEMS.

Indicators.

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## Introducers

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## II. TABLE OF AFFIXES

### Prefixes — Radical

Out : Hung. ki-, Latin ex, Olo Ngadju ha-.
away : Hung. el-
completely : Hung. meg-
continuance : Ashanti re-
about : Kafir ngas-
down : Dakota na-
classification : Kafir in-, im-, y-, kw-.

### Prefixes — Functional

In order to ; Ashanti ko-, Kafir kuyi-, Malagasy ha-
at ; Khasi ha, Malagasy a-, Dakota i-
in ; Dakota, o-
of, belonging to ; Kafir zas-, Mota ta-
he ; Ashanti o-, Mota i-, Nufor i-, Dakota w-
bis ; Ashanti n'-
he did : Kafir wa-
it did : Kafir ya-
they : Ashanti wo-, Nufor s-
they did : Kafir sayi-
Prefixes — Qualitativo.

Indicating: Agent: Ashanti-o-, Kafrum-, Malagasympa-, Olo Ngadju pa-, Dakotaw-.
a thing: Ashanti-e.
a person: Mota-i-.
plurality: Ashanti-n-, Samoan fe-.
name of an action: Kafr ekwi-.
past time: Malagasy na-.
present time: Malagasy ma-, man-, Olo Ngadju ma-.
causative: Mota ha-.
passive: Olo Ngadju i-.

Suffixes — Radical.

Away: Khasi -noh.
constantly: Khasi -roit, Nufor -open.
about: Motu -rohoroho.
down: Motu -atoo.

Suffixes — Functional.

Meaning — In order to: Latin -are, Awabakal -ko.
at: Kafr -en, -ni.
in: Hungarian -be.
on: Hungarian -ra.
of, belonging to: Hungarian -i, Latin -i, Mortlock -n, Awabakal -umba.
by means of: Awabakal -to.
he or it: English -t, Latin -it, -at, -it, Olo Ngadju -e, Motu -a, Mota -n.
his, its: Malagasy -ny, -n, Olo Ngadju -n, Motu -na, Mortlock -n, Mota -na, -n.
he would: Hungarian -ne.
they did: Hungarian -ek, -rek, Latin -erunt.
their: Motu -dia.
transitive action: Mota -s.

Suffixes — Qualitativo.

Indicating: Agent: English -er, Awabakal -kan.
a thing: Hungarian -es, Latin -ud, -um.
living thing: Mortlock -man.
plurality: English -s, Hungarian -ak, Latin -es, Nufor -si, Dakotai -pi.
intention: Khasi -n.
present time: Hungarian -o, Kafr -i, Mota -mu.
object of an action: Hungarian -t, Latin -m.
specification: Nufor -iya.
classification: Ashanti -fo.
indefinite: Malagasy -na, -ka.

* The meaning of this Nufor suffix is expressed by the English "a certain."
III. — Table of Intromutations.

<table>
<thead>
<tr>
<th>Mutation</th>
<th>Meaning</th>
<th>Language</th>
<th>Root</th>
<th>Word in text</th>
</tr>
</thead>
<tbody>
<tr>
<td>a to e</td>
<td>Past tense</td>
<td>English</td>
<td>fall</td>
<td>fell</td>
</tr>
<tr>
<td>ea to ē</td>
<td></td>
<td></td>
<td>tread</td>
<td>trodd</td>
</tr>
<tr>
<td>e to á</td>
<td>euphony</td>
<td>Hungarian</td>
<td>mag-vet</td>
<td>mag-vat</td>
</tr>
<tr>
<td>e to ii (iī)</td>
<td>completed action</td>
<td>Latin</td>
<td>ex-e-o</td>
<td>ex-ii-t</td>
</tr>
<tr>
<td>i to e</td>
<td>plural</td>
<td></td>
<td>volnecris</td>
<td>volnecres</td>
</tr>
<tr>
<td>a to i</td>
<td>completed action</td>
<td>Kafir</td>
<td>cad-o</td>
<td>ce-cid-it</td>
</tr>
<tr>
<td>a to e</td>
<td></td>
<td></td>
<td>esuwe</td>
<td>esulwini</td>
</tr>
<tr>
<td>s to n</td>
<td>Malagasy</td>
<td>(sidina)</td>
<td>manidina</td>
<td></td>
</tr>
<tr>
<td>t to m</td>
<td></td>
<td>Old Ngadju</td>
<td>sawur</td>
<td>manawar, panawar</td>
</tr>
<tr>
<td>a to e</td>
<td>composition</td>
<td>Mota</td>
<td>mata</td>
<td>masesala</td>
</tr>
<tr>
<td>u to i (?)</td>
<td></td>
<td>Awabakal</td>
<td>upulliko</td>
<td>upillikan</td>
</tr>
</tbody>
</table>

IV. — Table of Reduplications.

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Language</th>
<th>Simple form</th>
<th>Form in text</th>
</tr>
</thead>
<tbody>
<tr>
<td>Completed action</td>
<td>Latin</td>
<td>cada</td>
<td>cecidit</td>
</tr>
<tr>
<td>repetition</td>
<td>Malagasy</td>
<td>hitas</td>
<td>hitakitsaka</td>
</tr>
<tr>
<td>intensity</td>
<td>Motu</td>
<td>roho</td>
<td>rohorohoro</td>
</tr>
<tr>
<td>explication</td>
<td>Mortlock</td>
<td></td>
<td>malemal</td>
</tr>
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<td></td>
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<td>continuance</td>
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<tr>
<td>continuance</td>
<td>Mota</td>
<td>savur</td>
<td>sava-savur</td>
</tr>
<tr>
<td>onomatopoeitic</td>
<td></td>
<td>(ma)</td>
<td>mamas</td>
</tr>
<tr>
<td>intensity</td>
<td>Samoan</td>
<td>lue</td>
<td>lulu</td>
</tr>
</tbody>
</table>

The final section of Colonel Temple's paper discusses the classes of languages as shown by their variation in forms of words, position of words in the sentence, or a combination of form and position. The principles of classification are as follows:

1. **Syntactical Languages.** (Position of words indicates meaning.)
2. **Formative Languages.** (Forms indicate meaning.)
   a. **Agglutinative.** (Affixes without alteration.)
      1. Pre-mutative. (With Prefix.)
      2. Intro-mutative. (With Infix.)
      3. Post-mutative. (With Suffix.)
   b. **Synthetic.** (Affixes with alteration.)
      1. Pre-mutative.
      2. Intro-mutative.
      3. Post-mutative.

A language may belong primarily to one class and secondarily to another class.
The sixteen languages of which examples are given in this paper may therefore be primarily classed as follows:—

1. Syntactical—Anam.
2. Formative.
   a. Agglutinative.
      1. Pre-mutative—Khasi, Ashanti, Malagasy, Old Ngadju, Nufor, Motu, Mortlock, Mota, Samean.
      2. Post-mutative—Hungarian.
   b. Synthetic.
      1. Pre-mutative—Kafr, Dakota.

The foregoing texts and analyses give a general sketch of the applicability of Col. Temple's Theory to the phenomena of varied languages. A further exhibition of its value may hereafter be given by arranging the entire grammar of a given language in accordance with the principles laid down in the Theory.


BY SIR RICHARD C. TEMPLE.

(Continued from p. 181.)

Transactions, on Board The Sloop Happy Deliverance from Bird Island Towards [the] River St Lucia.

Wednesday Feb'y 18th 1756. The First part Light Airs, Westerly and Fair Weather, Middle and Latter Strong Gales and Cloudy Wea at 2 P M, Weigh'd and with Gods Permission, Intend to Make [the] River St Lucia Our First port: at 7 P M Bird Island Bore W B N, Distant 14 Leagues, the Extreems [Extremes] of the Land from N W to E B S. Distance off Shore 8 Miles.

Thursday 19th. Strong Gales and Variable with Unsettled Wea; and a Large Sea, Which we were Obliged to Keep Right before: at 5 A M it moderated [grew Moderate] which Gave us Some Relief, for while the Gale Lasted Every One Expected the Next Moment to be their Last. This [These] 24 Hours Find us to the Sward of Account 35 M: Which I Impute to an Error in the Course, as we Could by no Means Make the Compass Stand.

Friday 20th. Light Gales Westerly & fair Wea: At 6 P M Saw the Land the Extreems [Extremes] from N to N E Dist of 7 Leagues. At Sun Rise Do from North to N W Dist off Shore 7 Leagues & at Noon from W N W to N E Dist 4 Leage A M. This Day 24 Miles to the Sward of Acc! which is Occupied by a Current53 That I find by the Land Sets from N E. This morning the Grampuses were [were] So Thick About us we Could Scarce Steer Clear of them, Running Right Over Some, but Drawing a Small Draught of water did not Touch any of them, But [tho'] Were Sufficiently Frightened.


53 This current is noted by Dunn, p. 356, and all the Sailing Directions.
Sunday 22d. Moderate Gales with Some Light Squalls and Hazey Weather. At 3 p.m. Bore away to look at an Opening which Made like a River, but did not prove so. Haul’d our Wind and Tack’d Several Times, in Order to try if there was less Current, In Shore than in the Offing, but Found it Sett at the Rate of 2 Miles [Knots] p’r Hour, To the Westward. At 1 D’ the Wind Came Fair Again, and we made the Best of it we Could; keeping about 4 Miles off Shore where we Found Less Current and a Cold Shore; At Sun Rise the Extremes [Extremes] of the Land from E N E to North Dist of Shore 3 Miles. At noon Dr Bore from W B S to E N E Dist 4 Miles. Notwithstanding We Sailed so Agreeable along Shore this day, as I thought, without Meeting any Current, find my Self 27 Miles to the Southward of Acc’f. Lat’d Obs’d 32° 49’ S°.

Monday 23rd Feb’y 1756. The First and Middle parts fresh Gales, latter Moderate. At 11 A M. Anchor’d within a Mile of the Shore, but the Wind Freshening up in the S E Q; Which makes it a Bad Road, Weigh’d. Again in About an Hour, and from that Time till 5 A M; lost more Ground, than we gott in a Week Afterwards, tho’ we had favourable Winds for most Part of the Time. At 6 A M. Saw the Land Bearing No Dist 5 Leagues At Noon the Extremes [Extremes] from N E to N W B W Latt p’r Obs’d 33° 12’ S°.

Tuesday 24th. Light Variable Breezes. At Sun Rise the Extremes [Extremes] of the Land from N E to W N W Dist 4 Leagues. At Noon Dr Bore from E B N to N W Dist 1 Mile. This day Find my Self 22 Miles to the Southward of Acc’f Lat’d Obs’d 33° 22’ S°.

Wednesday 25th. The First part fresh Gales and Fair Weather, towards Middle And Latter Mostly Calm. From Yesterday Noon till 7 P M. Tack’d, Standing off and On, but finding we lost Ground, Came to an Anchor, and Began Immediately to fish. And had Very great Success, by Catching Enough To last us, Severall day’s had we Salt to Cure them. We Are in hopes We Shall not want fish while it continues fair Weather Enough to ride at an Anchor, Which will help out our Small Store of Provisions remaining; Having Expended Near Half already, and tho’ we have Run More than the Distance from the Island to St. Lucia, by Dead Reckoning am Certain that we have not got More than 30 Leagues on our Way. Try’d the Current and Found it Sett 2 Miles [Knots] p’r Hour.

Thursday 26th. The First and Middle Moderate and fair Weather, Latter Fresh Gales and a Large Sea. Caught Several fine Fish.

Friday 27th. The First part fresh Gales, and the Sea So High, that we Expected to part Every Minute. In the Evening the Wind and Sea Moderated [grew Moderate] & at 10 P M fell Calm. At 11 a Breeze Sprung up at West, Weigh’d. At Sun Rise the Extremes [Extremes] of the Land from N E B E to W’l dist 4 Miles. At Noon Dr W’l to E B N Dist 2 Miles. This day there was 16 Biscuits Sold For 20 Dollars, Lat’d Obs’d 33° 58’ S°.


24 It might have been one of the streams to E. of Cape Padron. See Horsburgh, Ed. 1809, p. 219.
Sunday Feb'y 29th 1768. A Fresh Gale Easterly till 4 A M, When the Wind Shifted to the Westward and we Weight at Noon. The Extrems [Extremes] of the Land from E B X to W N W Dist of Shore 5 Miles. I Never was getting an Anchor up with Better will than this Morning, for Yesterday we Lost One. Immediately let go Another which held us. Was in Danger of Foundering Every Minute. The Sea Breaking so prodigiously, and we Could not, Afford to loose another Grapnel. Besides, in driving to the westward was Starving, therefore Could by No Means Agree to Slip, there being but Little Choice Either to Founder at Anchor, or Drive to Leeward and Starve Latt! Obs! 32°: 44' S°.

Monday March 1st. The First Part Calm, The Middle and Latter Fresh Gales. At Noon got the Boat Out and 3 Men went a shore to Try if they Could Land And gett some Wood. At the Same Time we got our Oars Out on Board and Row! After them in Order to Anchor, but was Agreeably Disappointed by a Breeze Springing up from the W'tward, When we got within a mile of the Shore. [We] Lay too for our Boat which Return'd on Board, without Wood, not being able to Land. Caught Fish Enough to Last us 2 Meales while we Lay too, And should have Caught Many More, had not the Sharks Taken away all Our Hooks. At Sun Rise The Extrems [Extremes] of the Land from East to W B S Dist of Shore 3 Miles. About 10 o Clock Came into a Great Ripling, Which Surpriz'd us greatly [much] thinking it was Breakers, and for 2 Hours I Never Saw so Confused a Sea, Which Threatened our destruction every Moment. About 12 it Was More Regular which gave us Some Relief & as we Came Nearer the Land it was Quite Smooth. Lat! Obs! 31°: 58' S°.

Tuesday 2d. The first part Fresh Gales and Squalls, Middle Calm, latter a fresh Breeze. At 5 P M Haud in for an Opening which Made Like a Harbour but did not prove So. As we Came Near the Land mett with a Large Confused Sea, Which is Occasioned By a Strong Current: for When we were Running 4 Knotts to ye Eastward as we Thought, We found we drove to the Westward by the Land at least a Mile [Knot] an hour. As soon as we discoverd Our Mistake haul'd off E S E in hope to run out of the Current but by my Observation find, it continues [Continued]. [Therefore] For finding my Self 87 M: To the Sward, of Ace! which made me propose [I propos'd] to the people to Stand to the Sward, but they would not agree to it, on any Terms, having no Wood on Board and Very Little Provisions. Two of them having [had now] no Bread, and Several Others Very Short. As [we had] have Now Nothing to Live on but an Ounce & half of Salt Pork pr Day, I propos'd putting Back to the Island to get Wood, and Proceed for the Cape. Accordingly it was Agreed on & at Noon we Bore Away Latitude Obs'd 33° 03' S°.

Wednesday March 3d 1768. The First and Latter Parts Moderate and Fair, the Middle Cloudy with Thunder Lightning and Rain. At Sun Sett the Extrems [Extremes] of the Land were from N E to W N W Dist of Shore 2 Leags. At Sun Rise De from W E S to E N E Dist 3 or 4 Miles. At 8 A M Lay too and fish'd but The Vessell Drivings fast Could not keep the Ground: therefore, Stood in Shore And Anchor'd in 15 Fathom Dist of Shore 1 Mile. The Extrems [Extremes] of the Land from E N E to W S W, Where we Caught Enough to last us 3 Days, and then Made Sail at Noon & Stood off in Order to give the Land a Birth, it Threatening a Hard Gale from the Westward which makes me Repent Bearing away, but Indeed our Situation is [was] Such that I am [was] at a Loss what to do, for when we have [had] a fair Wind to go to the Eastward, we Always Mett [with] so Strong a Current, that when I think [we thought] we Sall'd at the Rate of 4 Knotts with a fair Wind find [found] Our Selves Very Little to the E'ward of where [the Place] we were Before Lat! Obs'd 33°: 7' S°.

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Perhaps one of the rivers E. of Cape Padron mentioned in Herbaugh. Ed. 1800, I. 246.
Thursday 4th. The First part Moderate and Fair West; but Soon Changed to a hard Gale and Dirty West With Very Large Sea. Soon After we got under weigh it Began to Freshen from the Westward. We Close Reef, the Main Sail and got the Bowsprit in, then Lay too which was about 1 o’Clock in Which Situation The Vessell Seemed to Behave Well, Which gave me Hour Hopes of Proceeding to the Cape. But Soon After was Convinced to the Contrary; for When I little Expected it She Shipped a Sea, Which had like to have Wash’d all the Water off Deck, Soon After that Another. So I found that we Should not be able to Gepe with the Seas, We Were Liable to meet with in going to the Southward. Therefore I Proposed going to the N’ward Again; which was Agreed to and at 2 Bare away To the Eastward again. From That Time till 9 o’Clock, the Gale Continued to Increase and I think in all the Time I have been to Sea, Never Saw [any thing So] Frightful a sea as there was from 5: o’Clock [till] to 9. For my part must Own I Expected to perish in it Every Moment.

Friday 5th. The First and Middle Parts Squally with Rain, Latter pleasant Gales, and Fair Wee. At Sun Set the Extremes of the Land from N E B N to W S W Dist of Shore 3 Leagues. Since my last Observation Find my Self 65 Miles to the S’ward of Account Latt. Obs. 33°: 34 S°.

Saturday March 6th 1766. The First & Latter parts Moderate; & fair. Middle Squally and Some Rain. At Sun Set the Extremes of the Land from E B N to W’ Dist 5 Miles. Find my Self This Day 6 Miles to the S’ward of Account from the Time That we Bore Away to the Eastward Again. When the Wind was Westerly Steer of the Land to gett an offing and Make a Search along Shore, when the Wind Comes to the E’tward in Hopes by that Means to Find Ourselves nor farther to the E’tward, then [than] We were this day Week, tho: we have had the Wind in Our Favour. For This 3 days past, have dressed our Victuals with the Remaining part of the Cable we parted, and this day there was a Silver ½ pint Mug Offer’d for 6 Biscuits. Went to an allowance of Water 2 Qts by 4 Men, having only 3 Hogheads & a half left, which will Last us About a Fortnight. We are now Standing in Shore in Order to fish and are determined Next fair Wind to Run close along Shore, in the Eddy of the points, Notwithstanding we did not Think the Wind large Enough, at S W B W and Our Course for it Blows so hard & the Sea Ran so High That We were Obliged to keep her Right before it Latt. Obs. 33°: 4’ S°.

Sunday March 7th. Light Airs and Calms. At 2 P M Got the Boat Out and 3 Men went in Shore to look for a Landing Place, but Could find None. At 3 Anchored and Caught fish Enough, to last us 2 Days, the Extremes of the Land from East to W’ Dist 1 Mile. The Rock Where [off which] we lost our Grapnail of off last Sunday E B N Dist 3 Miles. At 2 A M. WEigh and Sailed Close along shore. Still meet a Current Setting to the W’ward 1½ Mile [Knot] by Hour. At 7 Falling Calm, Anch and Soon After Saw Sevall of the Natives, Close down to the Water Side, At the Same Time Saw Sevall droves of Cattell [Cattle] Which encouraged me to Send our Boat ashore Once More and try if they Could Land. When they Came in Shore Found the Surf to Run [Run] Very High, but being encouraged by the Natives who Seem’d greatly Rejoyced at the Sight of our People, one Thos Arnold went on Shore, but had like to have to pay [paid] dear for it. Not being, Able to Gett off Again thro’ the Surf, but Sailing Along Shore 4 or 5 Miles, Came to a Small Bay Where there was a Little Surf by Which Means got him off and He gave the Following Description of the Natives at his first Landing. They Seem’d a little Shy of him, but he Advanced towards them Making Motions of Submission all the way he went. He Came to a Number of them Setting down, who Made Motions for him to Sett down, by them
which he did. Then an Old Man, held up the Lap [Lappet] of the Garment which was a Bullocks Hide, expecting he would give him Something, and having a few Beads About his Neck, he gave them to him. Then Another Held up his Garment in the Same Manner, And he gave Him a small piece of Buntin Which was all he had, & they all Would be Glad to Accept, any Thing you would give them, but Never Offered To Take anything by Force. Our Man Made Motions to them for Something to Eat, & they gave him Some Indian Corn. He then went to get some Wood to Make a/Cattamaran to get of [with] on which they assisted him, but he could not get her Thro: the Surf. They then Directed him to the Bay, Where he gott off & having Told the people in the Boat how Civill they Were to him and that we might get some Sheep & Wood if they would go A Shore again, they no Sooner Came on Board, but wanted to Return Which I did not Approve of [at that time], There being a fine Breeze Westerly, but those on Board, as well as [those] them in the Boat, Were desirous of Staying an Hour or two, Saying, if I did not, [they] would not go on Shore Again. Therefore, Consented, and 3 of them went on Shore Again, And Return'd with Wood Enough to last us 3 or 4 Days Latt, Obs'd 32°: 57° S°.

Monday 8. Light Airs and Fair Weather. At 2 P.M Made Sail [so] Close Along Shore. That we Could Talk with a Man: by Which Means kept out of The Current, Except when we Came off the Points Where it was so Strong. that it was with Difficulty we got Round them. A M, Saw Several of the Natives, and many Drove of Cattle, Which they Seem'd to be very Carefull of, for when we Came near any of them that was [were] Feeding by the Water Side, their keeper would drive them to the Country. At Sun Rise the Exterme's [Extremes] of the Land from E B N to West Dist off Shore 1/4 of a Mile. At Noon the Exterme's [Extremes] of the Land from E B N to W S W Dist 1/4 of a Mile. [We are] to the Sward of. account 8 Miles Latt! Obs'd 32°: 33° S°.


Wednesday 10th. The first part Light Airs and fair Weather Middle & Latter Calm. At 5 P.M the Wind Shifting to the Eward Anchor'd in 12 Fathoms Water. The Exterme's [Extremes] of the Land from E B N to W B S Dist 1/4 of a Mile. As Soon as we Anchor'd we heard Several People Hallowing to us, and Shewed a White Flag. We Could not go on Shore to them, the Surf Ran so High. At 3 A M Found our Cable had Swept a Rock, Which Took us from that Time till 11 before We Cleared it. Ran a Little Farther out into Better Ground. Sent the Boat to Try if they Could Land, but Could not Latt! Obs'd 31°: 41° S°.

Thursday March 11th. The First and Latter parts Strong Gales W'ly, and a large Sea Tumbling in On the Shore, Which Made us Very Uneasy Knowing our Selves to be in Fool Ground. Latter part Calm. In Shortening in the Cable, found it foul of a Rock Again, But it was Cleared! This Morning 4 Men went in the Boat to try to Land, but Could Not Latt! Obs'd 31°: 41° S°.

Friday 12th. The First Part De' Weather Middle & Latter little Wind. At Daylight the Wind Came to the Northward and we Weight'd but did not get above a Mile Before it fell Calm Came to Anchor Again. 4 Men Attempting Landing in this Place but Could not. Cannot Catch any Fish here; Which we feel the Effects of, for those that have no Bread Are Almost Starved.
Saturday 13th. The First Part Strong Gales Easterly, Middle and latter Calm. This Morning 2 Men Went in Shore to Try to Catch Fish, but Returned without Success, Assuming [Assuring] us there was Less Surf and in their Opinion might Land. Accordingly 4 Men went to try and 2 of them got on shore, and the Other Two Came on Board for fear it Should Freshen up to a Gale, as it has done [these] this 3 days past. The Two that Landed We Saw Walk along Shore till Met by Some of the Natives, who Seem'd a Little Shy of them at first. We who were on Board soon lost Sight of them. 27

Sunday 14th. Moderate Gales Everly and fair. Landed 2 More people who were Desirous of going a Shore, at the Time they Jump'd out of the Boat a Shark Took Hold of one of the Peoples Oars, and Almost pull'd it from him. Towards Night Less Wind and [looked] looks as if it would Shift to the Westward, Which made me Very Uneasy for the People that Were on Shore; least [lest] it Should Blow so hard that Should not be Able to wait till Morning; so Made Signals in the Night by showing Lights in hopes it Would Fetch Them down to the Water Side, when we might Have got them off; but it was to no purpose, for they did not Come down till 8 o Clock next Morning, when it was to [too] Late, There being a Gale of wind and to [too] much See for the Small Boat. So we Ware as we sail'd along Shore. After we had Run about 4 or 5 Miles Came to a Small Bay Where there was Shelter from a Westerly Wind. Anchor'd in 5 Fathoms Water 4 Men went on Shore. 2 to meet the 4 that [were] was left Behind & 2 to Sound at Ye Mouth of a River Within us. Which [we] Are in great hopes Shall get into in About 3 Hours. The 2 Men Return'd With the Other 4 and Several of the Natives. We Are Expecting them on Board Every Minute, but whether the Surf is to High or the Boat Store Cannot Tell, for they do not Attempt to Come off.

Monday March 15th 1756. The First Part a Fresh Gale Westerly with Squalls & hard Rain, Middle Calm, Latter a Light Air Easterly. Was Very Uneasy all Night, for The people and Boats. As Soon as it was Day light weight'd & Stood Close in Shore to Call to Them, Threatening if they did not Come off would go away And Leave them; for While we Lay [Lie] here, Are Expenditure what Little provisions we have left not Catching any Fish, and Very Little Expectation of Getting into the River; 28 there being a very great Barr. Our Threatening had [its] the Desired Effect: for two of them Ventured off theo there was a Great Surf on the Shore. The Reason they did not Come off before, Was on Account of the Surf. They Were very well Used by the Natives, Who gave them Bread, Milk and Fruit: the Wind is Come Easterly which Makes the place We Are in a Bad road, & is a Fair Wind into the River, Which with the Civil Usage of the Natives & Our people on Shore, Tempts us Very Much to Hazard going over the Barr, Which was Agreed On. At 10 o Clock Weight'd and Run for the Shore, the Small Boat a head a Sounding. They made a Signal for us to Haul of. Upon which we Wore and Anchor'd again. They Informed us [they] had but 8 Foot Water, Which we Thought to Little, with the Sand She would have. Therefore Agreed to Wait till High Water. At 2 in the Afternoon Weight'd with a fresh Breeze Everly, and run Over the Barr, Much Safer than we Expected, and Came to Anchor, in the River in ½ less three Fathoms. At Spring Tides have 3 Fathom at High Water: & 8 Foot at Low Water; Mr Collet & my Self Went on Shore to get Provisions, & Bought a Fine Bullock Weighing About 8: for a pair of Copper Bangle's for their [the Natives] Arms, and Some Small pieces of Iron. We killed the Bullock Immediately and Supped very Heartily Upon it.

27 This sentence was first written thus — 'They soon got out of our Sight on Board.'
28 The description answers to several Rivers in Horsburgh, Ed. 1869, I. 249 7; but most probably the places described are Paul's Cove and the River St. John or Unisibwui. See Taylor, I. 56.
Tuesday 16th. Wind Variable & fair Wea: This Morning there is but few of the Natives to be Seen. And [I don't find] They have Nothing for Our Use. In the Afternoon I went about 5 Miles up the River Taking on [one] of the Natives With me, by Whose Assistance I got about 2 Peck of Grain giving them Brass Buttons in return. [I] Saw a Great Number of Mannates or Sea Cow's in the River. As Soon as I Return'd on Board, Sent the Boat, for [Those] them Who Were Opposite the Vessell a trading. They got Only as Much Bread As Would Serve A Meal. We have not been On Shore on the East Side, being much discouraged, by the people on the Wt Side, telling us they would Cutt our Throats.

Wednesday 17 March 1756. The First part Wierly. In the Night Blew A Storm of Wind Southerly and [with] Constant hard Rain. Our Southermost Anchor Came Home, Altho' the Place is as Smooth as any Dock. At Noon Mr. Collett went up the River Taking two of the Natives with him, but Met with Little Success, getting only a Dozen heads of Corn, but Thinks [he] Should have got Much More. About 4 Miles Higher up, then [than] I went, Could he have persuaded y's Natives to go on Shore, Which they Refused, Telling them Those on Shore would kill them, at the Same Time Shewing a Place in On of their Legs, Where he was Wounded by an Arrow, where we Lay got Some Corn:

Thursday 18th. The First part Strong Gales at S W, Latter More Moderate, with Continual Rain, Middle the Wind at N W and fair Weather. Got no Trade to Day Except a Bullock. Sent a Shore the Water Casks to fill at a Small Creek.

Friday 19th. Light Airs at N W and fair Wea. Got our Vessell by the Stern and Stopp'd a Leak farward [forward]. Mr. Collett & Powell with one of the Natives Landed on the E't Side, Where they were Treated Very Civilly; They Travell'd about 3 Miles before they Came to any Huts Where they got 4 or 5 pound of Potatoes, Some Corn & a fowls [sic].

Saturday 20 1756. Winds Variable and pleasant Weather. Sent 2 Men with one of the Natives in the Country to gett. Some Calves to Carry to Sea. Got a Great Quantity of Corn to day and one fowle.

Sunday 20. The First Part Wind Westerly & Rainy Wea, Latter Fair. 7 of our People went on Shore on the E't Side & Brought about 12 pound of Potatoes & Some Corn & Bread. We likewise [likewise] got Same Bread & Corn on y's W't Side.

Monday 22d. Fresh Gales Westerly with Heavy Rain. The 2 Men Returned & Brought's Bullock with Them, which is all they could get, without Copper or Brass. Sent Some in the Country, with One of the Natives got a Little Indian Corn & Some Guinea [Guinea] Corn.

Tuesday 23d. Wind and Wea as Before. Got a few Heads of Corn and Some Milk.


Friday 26. Light Airs Easterly and fair West. This Morning Mr Collett & Salf Went on the East Side & Brought a Bullock, Some Bread & Corn. The People Returned from the W Side and Brought a Calf and 5 Fowles. We Likewise Bought a Cow for 4 pair of Copper Bangles and agreed [agreed] for a Nather for a [the] brass Bottom of a Compass.

Sunday 27. The First part Light Airs, W'erly, the Latter E'erly, which Prevented us from Sailing, as we Intended in the Morning. However, shall Take The First Opportunity, having [having] Plenty of Bread & Corn, to Last a Fortnight. Likewise 2 Calves, a Cow and 29 Fowles. The Natives on the Eastside Brought Down Corn Bread & Potatoes.

Sunday 28th. Wind and West as Before. Several of the Natives whom we Have not Seen Before, Came to [the Place] Where we Lay & Brought a Bullock with Them Which We Bought for a Brass Image, & Some Small Iron. Likewise Gott Some Bread & Corn. Got Every thing on Board in Readiness for Sailing in the Morning.

Monday 29th. Wind Northerly and fair West. At 5 A M Weight and Soon got to the Barr Where we Found More Surf than we Expected, and had it been Day Light Enough for us to have Seen it, before we Came Near it, I am Certain Should not have Attempted Coming Over it; for When we Got Among the Breakers found them Allmost to many for us, 2 Very large Seas Bracking Right on us, Another Horse the Boat Broadside to the Sea, but Luckily She wore before Another Sea, took her, or Else must Inevitably been Lost on the Rocks, which [were] was Not Twice her Length from us. However, Got Safe out, & hope Shall not be [obliged] Necessitated to put into a Barr Harbour Again. These People Answer the Description of a Hottentots (sic).

Tuesday 30th March 1756. The First part Little Winds and fair West. Middle and Latter Fresh Gales, with a Large Sea. At 1 P M the Land Where we Lay at Anchor, before we went in the Harbour W B S, Dist 6 Leag. At 6 the Extrems [Extremes] of the Land from N E B E to W B S, Dist of Shore 3 or 4 Miles. This Wening Found that we got Ground in Turning. Therefore Hope the Westerly Current [has] is done. This day am to the Northward of Account 10 M's Latt p' Obser 30° : 32' S°.

Wednesday 31st. Moderate Breezes at S W & fair West the Land above is Much More Regular than any we have past for Some Time, and Sends More To the Northward Than Laid Down in the Chart Latt p' Acc 29° : 29' S°.

Thursday April 1st. Light Breezes Westerly and fair West at Sun Set. The Extrems [Extremes] of the Land from N E B E to W B S Dist 1 Mile. At Noon D's' from E N E to W Dist of Shore 1 Mile. At 8 A M anchor'd & at 10 Weight'd Again. When we Steerd N W it was to look at an Opening which Made like a River, but did not prove So, Latt p' Acc 29° : 5 S°.
Friday 3d. The First part a Fresh Gale, Easterly & fair Wea towards Night Less Wind, Middle & latter Fresh Gales Westerly with a Great Sea. At Sun Sett The Extrems [Extended] of the Land from N E to W B S Dist off Shore 4 Miles. At Noon Do Bore from N N E. to W S W Dist 2 Miles Latitt4 p Acc 28° : 34' S⁰.

Saturday 3d. Wind Variable & Dirty Wea. At Sun Sett the Extrems [Extended] of the Land from N E B N to S W Dist off 2 Miles. At Noon Do from North to West Dist 2 Leagues, An Opening which I Take to be the River St Lucia50 No Dist 4 Leag. Since Yesterday Lost about 8 Leagues having Little Wind.

Sunday 4. The first & Middle Parts Fresh Gales Northerly. latter Little Wind and Calm. At 4 P M Anchor4 in 12 Fathom the Extrems [Extended] of the Land from N E to West Dist 1 Mile. Found the Current Set to the West 1 2 [Knots] Miles p Hour. At Noon the Wind Shifted to y Westward Weight4 with a Design to put into S Lucia if the Opening Mentioned yesterday proves to be it in Order to Replenish Our Stock being almost [expended] done.

Monday April 5: 1756. For the Most part Fair Wea. At 9 P M Anchor4 Near the Opening. Intended to go in [on] in the Morning if it proved So, Which it did, butt Appearing to be a Bar Harbour & the Wind Continuing Westerly [we] Made Sail. Sometime made an Opening Where we Saw no Surf. The Wind Tempts us to keep [On] One to the Eastward. At Noon the Wind Came To the Eastward & We bore away for the River St Lucia. At 3 P M anchor'd about 1 Mile from the Entrance which Broke Right a Cross, so that we did not Care for going in, tho' it did not Appear so Dangerous as the Other. In the Night it Blowed Fresh, & We Rod Very hard, Latt4 Obs4 28° : 15' S⁰.

Tuesday 6. This Morning Little Wind. Tho' it Blowed fresh all Night Eastly (Which is Right in the Harbour) there was butt Little Surf, Therefore, it was Agreed on to go in. Accordingly Weigh and Gott Safe Over having No less than 10 Foot Water. In Running up the River to Anchor, Grounded Upon a Sand, but Record4 the Damage, and got her off Again Next Side. And [We then] Moor4 in 3 Fathom Water. While we Lay a Ground, the Natives Came on Each Side of the River. We Sent on Shore to Them, and by motions Soon Made them Understand we wanted Some Bullocks, Which they Immediately Brought, but for want of Brass Toys, Could not Buy any. Gott about 4 dozen of Fows for Brass Buttons.

Wednesday 7th. Dark Cloudy Wea with Thunder Lightning and Rain. At 10 O Clock a great Number of the Natives Came to us on Each Side, Which Gave us Great Hopes of Getting Cattle; but did [Cou'd] not for Want of Brass. Gott More Fows for Buttons. Mr Collett and Webb went about 3 Miles on the East Side, as did my Self and another on the West Side, about 6 Miles. We got Some Fowles : Potatoes and Pumpkins.


50 This is, however, doubtful. The description reads more like Port Natal or Durban. See Taylor, I. p. 125 f.
Friday 9th. A Strong Gale E’rly & fair West; there has been Very Few Natives down to day. Mr. Collett & 8 of the people [went] is gone in the Country. Early This Morning and [are] and Not Yett Returned.

Saturday 10th. Do Wind and Wea; At Noon Our people Returned and Brought 2 Bullocks Which We got for a pair of Brass Handles of a Chest and Some Small Peices of Brass.

Sunday Aprill: 11 : 1756. Do Wind and Wea till 6 : o Clock in the Evening, When the Wind Shifted to y’ W’ward and Blow Hard.

Monday 12th. A Fresh Gale W’erly and Cloudy Wea & Rain. Got Another Small Bullock, Which We Kill’d. Are now Waiting the First Smooth Barr for Sailing.

Tuesday 13th. Moderate Gales Westerly and Fair Weather. Got Another Small Bullock and a few Loaves of Bread.

Wednesday 14th. Moderate Gales Easterly, and fair Wea; Got Some Poults and Bread.

Thursday 15th. The Most part a Strong Gale Easterly. Got a Bullock.

Friday 16th. Wind and Weath as pr Yesterday got Some Poults and Bread, Butt pay much dearer for them [than] then when we first Came in, for What we got for a Button [then] must now give a piece of Brass or Iron [for].

Saturday 17th. Fresh Gales Easterly & Cloudy Wea; A Great Number of the Natives Came down of Whom we Bought 6 dozen of Poults, and 4 Bushells of Potatoes, and a Small Root that Eats Like a Bean When Boil’d. In the Night the Wind Shifted to the Westward.

Sunday 18th. A pleasant Gale Westerly and Fair Wea’. At 7 A M Got Under Weigh and When we Came to the Barr Several of the people [were] was so Frightned at the surf, that they Would Not Venture over. Therefore, Haul’d down all the Sails And Brought the Boat to An Anchor. [Ten] And 10 of them Gott the Small Boat Out and went on Shore, saying [declaring] they would Rather Live With the Natives the Remainder [of their life, Than stand the Chance of being] all their life Time rather than be Drown’d. One of them Brought The Boat Back Again. [The Rest of us] We all Agreed to go Over. Accordingly got Under Weigh with Gods Permission Intending to go Over, the must Confess for Above Half an Hour, Which Time We Were in the Breakers, thought [those] then Best off That [were] was on Shore. As Soon As We Were Through, Saw the people Walk Away, and We made the Best of Ours. At Noon the River S W 6’ Leagues From Whence I Take my Departure Laying [Lying] in the Laid 28°: 14° 30’.

Tuesday 20th. Pleasant Gales & fair Weat. At 5 P.M being abreast of The SE Point of Delagoa Bay, Bore Away Designing to go in and Stay For Our people, Who were Travelling on Foot along Shore. At Sun Set the NE Point of the Bay Bore SO 3 Miles the Body of the Island St. Marys SO W 2 miles. The Low Land in Sight from ye Masthead on the NO Side from N to NW B W Dist About 3 Leagues. After [it was] Dark Ran under an Easy Sail. Waiting for The Moon which Would be up at 10 O’Clock, Not Suspecting butt we had a Whole Night at the Rate we Were going. Sounded [found] [ground in] 5 Fathom, Upon Which Alerte’d our Course, more Northerly, Which was More off the Land. Still Shoal’d our Water to 2½ Fathom. We then Came to Ancher’d an Hour After the Sea Broke Very Much Close to us, therefor was [were] Obliged to Weigh, tho we did Not know Where to Better Ourselves, The Wind Blowing into the Bay, and The only way we Could Make a Stretch was towards the Island, Where We Expected less Water. But it prove’d Otherwise; For we by deepening [deepen’d] our water Gradually to 6 Fathom, then Came too again. At Sun Rise, the Point SE 3 Miles, the Island SW, 1 Mile. Breakers from North to NW B W. They seem to us to be on a Spitt of Sand, & a Channell into the Bay on Each Side of it. Last Night when we Came too, it was High Water, and as the Sea Falls, it Breaks, the Sand Drying n Some places on Spring Tides. At Noon it was Low Water, and we Found Ourselves Surrounded with Breakers. Therefore Thought [it] the Best way to go Out, the Same way we Came in; Which We did, & in going Over the Sand Where it Broke had but 10 Feet Water. When we got Over, Deepsed to 6 Fathom; which We kept Along About 2 Miles Steering NW and then Came into 9 & 10 Fathom, Which Depth We had about a Mile & Soon Deepsed [shoal’d] again to 8 & 4 Fathom for About 1 Mile. Then Came into 5 Fathom which we kept [held] About 4 Leags. Then Shoal’d it Gradually to 3 Fathom. Steering from West to W B S & About 4 o’Clock, Came to an Anchor in 9 Fathom, Where to Our Great Joy Found Riding The Rose Gally from Bombay Commanded by Capt Edw2 Chander.

Wednesday April 21 1766. The First part Fair Weather, Wind SWerly, Latter fresh Gales Easterly with Rain. About 11 O Clock got under Weigh in Order to go Up Mataboa River,61 Where Capt Chandler was Trading, butt was prevented, Not having Water Enough Over the Barr. Therefore, Returned to Delagoa again, and Dispatch’d a Letter to Capt Chandler, Desiring him to Spare us What Necessaries we Wanted.

Thursday 22d. Wind and Weat as Before; got Some Rice for Cloaths We are [were] Treated Very Civilly by the Commanding Officers of the Rose.

Friday 23d. Light Land and Sea Breezes and fair Weat; Bought Several Fowls; Some Rice and Hony. The Natives Stole 31 Head of Cattell [Cattle] from the Rose Gally’s [People].

Saturday 24th. De Wind & Bought a Great Many Fowls Some Rice and Hony. Have a Great Number of the Natives on Board with [their] Trade.

60 This must be really the River St. Lucia. See Taylor, I. 87.
61 Mataboa on the Admiralty Charts. St. Mary’s Id. is in all directions up to Taylor, 1874, who has, I. p. 87, Inyack or St. Mary’s Id.
62 For Maurice River. See Taylor, I. 88.
Sunday 25. Light Land and Sea Breezes with pleasant Wea.

Monday 26. De Wind and Wea. Near Noon About 300 of the Natives Came To Capt Chandler Bankside & Drove off 66 Head of Cattell [Cattle] which he had Purchas'd [and paid for] Which We on Board Observing, Landed as soon as possible and Pursu'd the Robbers About 3 Miles, but Coult not Gett Sight of them. Therefore not Thinking it prudent to pursue them any further, Return'.

Upon Our First Arrival [heard] found Capt Chandler was up in the Country About 60 Miles, & therefore Dispatched One [a Letter] to him, Informing him of Our Misfortune, & at the Same Time the Behaviour of the people, [during our Stay on Bird Island] desiring [and desired] him to Assist us to get in [in getting back] the Honourable Companys Money [and] which if [we] Effect it [it] to Grant a passage to my Self Mr Collett Webb Yates and McDowell and myself to Bombay.

The Misfortune Above Mentioned Open'd the 7 day after The Letter was Sent, and having Receive no answer Conjecture from the Behaviour of the Natives, that the Letters Might be Stop'd or that it Might not be well with Capt Chandler. Therefore I proposed going up Mohoy's River with Our Boat the Next Morning Which we did, and About 20 Miles up meet [Met] Capt Chandler Coming down in his Boat very Ill with a Fever. He told me my Letter Came Safe to Hand Which he Answer! Immediately, and was Very Much Surpriz'd I had not Receive[d] it. However we found afterwards that the Bearer was afraid to Venture Near the Vessel After what had happen'd. The 3d day we meet [Met] Capt Chandler We gott [return'd] on Board, and Soon Afterwards with some [the] assistance of some of his People [as say'd] took the Treasure And Plate out of the [our] Sloop, and put it on board the Rose Galley: for which Capt Chandler gave me a Bill of Lading.

Sunday 2d May 1756. Three of the people Arrive'd from the S't Side of The Bay where they Left the Rest of those that was not Venture Over St Lucia Barr. They Remained there till the Sloop Sailed which was 10 days After the Arrival of the 3 Before Mentioned. They all got on Board of her Alive, but Soon After 3 of them died, the Rest in a Bad State of Health. Their Stay was but Short Where They Took the people in before they putt to Sea, in Order to go to Johanna, but After being at Sea, 5 or 6 Days found themselves off River St Lucia and 4 days Afterwards we Met them as we were going out in the Rose Galley, within the Outer Barr of Delagoa. They had on Board After my Self Mr Collett & Webb. (the) 2 Navigators, who often told me on the Island, they was As Capable of Conducting the Sloop as I was; those were Powell and Chisholm but Finding Themselves Mistaken in [their] there Capacities, Sold her to Capt Chandler for 500 Rupees the Carpenter Took a Note for the Same payable at Bombay. While this Business was Transacting was Laying at Anchor A Little Within the Outer Barr, Waiting for wind to go Over, Which we got The Second day, And After a Passage of 25 days Arrived in Morandavia Road on the Island of Madagascar, and 2 days After Capt Hutchinson in the Caernarnon Anchored here, Who Favour'd me with a Passage to Madras where the Honble Companys Treasure and Packet is Consigned to, Who has Also favoured all the people With a Passage being 15 in Number my Self Include'd and all that is Now Living, Except Powell, who Some Time before the Caernarnon Sailed, Steal'd himself in the Country, To Keep Out of Capt Hutchins's way, who Declare'd he would Take him With him. Mr Collett is One of the Number that Died.

(To be continued.)
THE INSCRIPTIONS OF MAHANAMAN AT BODH-GAYA.

BY VINCENT A. SMITH, L.C.S. (RETD.).

Recent researches and speculations of M. Sylvain Lévi have given a special interest to the inscriptions of Mahānāman at Bodh-Gaya edited by Dr. Fleet some years ago, and invite further discussion of the documents, from the historian's point of view. Although I am unable to fully agree with M. Sylvain Lévi, and may fail to convince my readers that a final solution of the historical puzzle suggested by these inscriptions has been obtained, I hope to succeed in throwing some light on the enigma. The inscriptions in question are two, the longer being No. 71, and the shorter No. 72, of Fleet.¹

The longer record is dated on the seventh day of the bright fortnight of the month Chaitra in the year 269 of an unspecified era and commemorates the erection in that year of a Buddhist temple at Bodh-Gaya by a Ceylonese monk named Mahānāman. The donor's spiritual descent is traced back ultimately to the saint Mahā-Kāśyapa, and is given in detail for six generations as follows:

(1) the Śramaṇa Bhava;
(2) his disciple (śīkhya) Rāhula;
(3) the ascetic (yati) Upasena [I.];
(4) Mahānāman [II.];
(5) Upasena [II.];
(6) Mahānāman [III.], the disciple of No. 5, and greater even than his master, who was famed for his goodness.

This inscription is composed in learned Sanskrit verse.

The second record is nothing but a brief dedication of a Buddhist image expressed in the customary conventional formula, as commonly used in the fifth and sixth centuries A.D., and Dr. Fleet's translation is as follows: — "Om! This (is) the appropriate religious gift of the Sākya Bhikkhu, the Sthavira Mahānāman, a resident of Asmara. Whatever religious merit (there is) in this (act) let it be for the acquisition of supreme knowledge by all sentient beings!"

This document is not dated. The language is differentiated from learned Sanskrit by the use of the genitive Mahānāmasya, instead of the correct form Mahānāmaḥ, and by the redundant astu at the end of the formula; the meaning 'let it be' having been already expressed by bhavatu.

Dr. Fleet said that the Sthavira Mahānāman, who recorded this brief dedication, is obviously the second Mahānāman mentioned in the preceding inscription. But is the alleged fact really obvious? To me it is not. On the contrary, I am clearly of opinion that the Mahānāman of the image dedication is probably distinct from the Mahānāman of the temple record. M. Lévi, who also has expressed a belief in the unity of the dedicators of the image and the temple, nevertheless remarks with emphasis on the contrast between the two inscriptions in language. "Comparée," he says, "avec cette sombre inscription, l'autre, en sa banale brèveté, présente un contraste curieux. Le génitif Mahānāmasya pour Mahānāmaḥ, en face du nominatif régulier Mahānāma employé dans le premier texte, suffit à déceler un rédacteur plus familier avec le prasūt qu'avec le sanskrit."

¹ The longer inscription, which is dated, was first publicly mentioned in an extract from a letter of Sir Alexander Cunningham printed by me in Ind. Ant. XV. (1886), p. 337. A month later Dr. Fleet edited and translated both inscriptions in the same volume, pp. 336-339. The documents were republished by him in 1888 in 'The Gupta Inscriptions,' pp. 57-60, 22, XXI., Nos. 71 and 72. M. Lévi's discussion of the inscriptions is a section of his very valuable and interesting memoir entitled 'Les Missions de Wang-Hin-Té dans l'Inde' (Journal Asiatique, Mai-Juin, 1900, pp. 406-411; reprint, pp. 40-53).
This contrast is not noticed by Dr. Fleet in either of his editions. The two inscriptions present an equally strong contrast in the manner in which they name Mahānāmaṇa.

The long record gives the donor of the temple no title, and describes him as a disciple of Upāṣeṇu (II.). The short record gives the donor of the image the special clerical title of Sthāvira, and calls him ‘a Sākya friar’ (Sākya bhikṣuḥ). Why should we assume these two Mahānāmaṇas to be identical? The identity of name is nothing. Mahānāmaṇa was a common name for monks in Ceylon, and two persons of that name are mentioned in the longer of the two documents under discussion. The two donors are differently described in the two documents, and the presumption is that they are different persons. If they were identical why should pure pañḍita’s Sanskrit be used in the one inscription, and Prakritized Sanskrit in the other?

The occurrence of both inscriptions at Bōdh-Gayā is no proof of identity. There is no improbability in supposing that two Mahānāmaṇas from Ceylon may have performed pious acts at the holiest of Buddhist holy places. It is quite possible that the donor of the image may have been the Mahānāmaṇa who was the spiritual grand-father of the builder of the temple. The only substantial argument for identifying the two donons is the palaeographical one. Dr. Fleet was of opinion that the characters of the short dedication ‘allot it to precisely the same time’ as the longer dated record. Certainly, if there is any difference in the characters, it is very slight, and the two records belong substantially to the same palaeographical stage of development, but there is nothing to prevent one from being fifty years older than the other. To my eye the short record looks the earlier of the two. The words Amrātavāśhānā and Mahānāmaṇa in the longer document may be compared with Amrātavāśi and Mahānāmaṇa in the shorter.

My conclusion is that the two documents, although nearly contemporaneous, are records not of one donor, but of two donors. In the remaining discussion I shall therefore confine my attention to the long dated document, of which the substance has been given at the beginning of this article.

Dr. Fleet went too far when he said that there is a “probability” that the donor of the temple at Bōdh-Gayā should be identified with the Mahānāmaṇa, who is the reputed author of the earlier part of the Mahāvihāra. The exact date of the author of the Mahāvihāra is not known. Turnour supposed that Mahānāmaṇa’s contribution to that work was written in the reign of Dhiṣṭuṣena which he placed in the period A.D. 459 to 477. But Turnour’s arguments are not conclusive. The earlier chapters of the Mahāvihāra appear to be not very much later than the Dīpaṃaka, and may have been written as early as A.D. 400. The date, 269, of the inscription cannot possibly be interpreted so as to place the donor of the temple in approximately A.D. 400, and the neccessity of identifying the donor with the author of the Mahāvihāra must be rejected. It never had any foundation except the identity of name, which is ‘of no significance, the name being a common one in Ceylon. When writing the text of ‘The Gupta Inscriptions’ Dr. Fleet had ‘no doubt’ that the date of the inscription, 269, must be referred to the Gupta era, and be considered equivalent to A.D. 588-589. Dr. Bührer adopted this date and inserted it in his ‘Indische Palaeographie.’ When compiling the index to his great work Dr. Fleet admitted a doubt as to the era used in the inscription and suggested that it might ‘perhaps’ be the Kalachuri era, of which the epoch is A.D. 248-49. On that hypothesis the date A.D. would be 518. It is not very easy to understand why a Ceylonese monk on a visit to Gayā should use the era of the Kalachuri princes of Chādī, in the region now known as the Central Provinces, and I think that the Kalachuri interpretation may be safely rejected as being highly improbable.

The Gupta interpretation is much more probable. The use of the Gupta era at Gayā in A.D. 588 involves no improbability, and in the opinion both of Dr. Fleet and of Dr. Bührer the characters of the inscription are consistent with this interpretation.

M. Sylvain Lévi’s Chinese studies have led him to reject the interpretation approved by Fleet and Bührer, and to propose to treat the inscription as dated in the Saka era of A.D. 78. The record according to his view was composed in the year A.D. 347. This bold proposal
is supported by arguments of considerable apparent strength and deserves attentive examination. It rests mainly upon a passage in the history composed by the Chinese writer Wang-Huien-t'ese about the middle of the seventh century A.D., which is translated as follows by M. Lévi:

"Le Hing-tchao de Wang Huien-t'ese dit: Dans les royaumes de l'Occident, les bienheureuses images sont sans fin. Et, à propos de l'image de Mo-ho-pou-ti (Mahábodhi) il dit: Jadiis, le roi de Cheu-tees (Ceylon), nommé Chi-mi-kia-po-mo, ce qui signifie en Chinois 'mérite-nature' [Koung-te-inm] (Cri Meghavarman) roi Indien (jam), chargea deux bhikshus d'aller visiter ce monastère [le monastère élevé par Açoka à l'est de l'arbre de Bodhi, et plus tard agrandi; cf. H. T. Mém. I. 465].

Le plus grand avait nom Mo-ho-nan, ce qui signifie 'grand-nom' (Mahá-náman); l'autre se nommait Lou-po, ce qui signifie 'dame-prophétie' [cheou-kí] (Upa-). Ces deux bhikshus rendirent hommage au Trône-de-diamant (Vajrásana) de l'arbre de Bodhi. Le monastère ne leur offrit pas d'asile; les deux bhikshus reviennent dans leur patrie. Le roi interrogea les bhikshus: 'Vous êtes allez porter vos hommages aux lieux saints. Que disent d'heureux les présages, d'bhikshus?' Ils répondirent: 'Dans la grande contrée de Jambudvpa, il n'y a pas un lieu où demeurer en paix.' Le roi, ayant entendu ces paroles, envoya des gens avec des pierres précieuses pour offrir des présentes au roi Sun-mou-lo-kim-to (Samudragupta). Et c'est pourquoi jusqu'à présent, ce sont les bhikshus du royaume de Ceylon qui résident dans ce monastère.'

The substance of this passage in English is that king Mégavarman (or more correctly, Mégavarana) of Ceylon sent two monks, the senior named Mahánánan, and the younger named Upa—?, to do homage to the Diamond Throne and visit Asoka's monastery to the east of the Bódhi tree. The monks were ill received, and on their return to Ceylon complained of the scant hospitality offered to them. King Mégavarana thereupon sent them back to India with valuable presents to King Samudra Gupta, under whose patronage suitable arrangements were made for the residence of Ceylonese pilgrims at Bódhi-Gaya, in pursuance of which monks from the island were resident at the monastery in the seventh century A.D.

The same story with variations is told at greater length by Hiuén Tsang. His version, which is too long for complete quotation, may be summarized as follows:

The Mahábodhi monastery outside the northern gate of the wall of the Bódhi tree was built by a former king of Ceylon with great splendour. The building, which was three storeys in height, included six halls, was adorned with three towers, and surrounded by a strong wall thirty or forty feet high. The decorations were executed with the highest artistic skill in the richest colours. The statue of Buddha cast in gold and silver was studded with gems. The subsidiary stupas were worthy in size and splendour of the great monastery with which they were connected, and enshrined valuable relics of Buddha himself. The monks, who exceeded one thousand in number, formed the Sthavira school of the Maháyána. The origin of this magnificent establishment was in this wise. In olden days a pious king of Ceylon had a brother, who became an ascetic and went on pilgrimage to India. At all the monasteries he was treated with contumely as a foreigner, and experienced great difficulty in obtaining entertainment. On his return to Ceylon he narrated the discomforts which he had endured and besought his royal brother to erect monasteries at the holy places throughout India. The king accepted the suggestion, and in order to give effect to it, sent an envoy to the Indian king, Mahá Srl Rája, with gifts and jewels of all kinds. The Indian monarch accepted the gifts as tribute, and in return for them gave the envoy permission to erect a monastery at one of the holy places where the Tathágata had left traces of his presence. The envoy returned home and the king of Ceylon, after due deliberation, decided to build the monastery near the holy tree. The royal purpose was recorded on a copper plate, and the monastery, which was erected in accordance...
with the permission of Mahâ Śrī Rāja, was specially assigned for the accommodation of priests from Ceylon, who could thus enjoy independence, and be in a position to claim from the Indians honourable treatment as brethren. 3

The reader will observe that Hiuen Tsiang does not name the king of Ceylon, and that he calls the Indian monarch, Mahâ Śrī Rāja, omitting his personal name. I need hardly say that the Gupta sovereigns always prefixed Śrī to their personal names, and assumed the title of Mahârâjâdhirâja.

Hiuen Tsiang mentions only one envoy, the brother of the island king, whereas Wang-Hiuen-t'sie states that there were two envoys, and does not mention that either of them was related to the Ceylonese monarch. But the differences between the two accounts do not amount to discrepancies, and I have no doubt that the Mahâbodhi monastery adjoining the northern wall of the Bódhi tree enclosure was built at the expense of King Mâghavâraṇa of Ceylon by permission of Samudra Gupta, king of India.

According to the Mahâvamsa, King Mâghavâraṇa (Kittî Śrî Mâghavâraṇa) reigned from A. D. 304 to 332. It is possible that these dates may be liable to some slight adjustment, but a special inquiry undertaken by M. Sylvain Lévi has satisfied him that the Ceylonese chronology for the period in question is trustworthy. There is not, I believe, any reason to doubt the substantial accuracy of the Ceylonese dates even from the much earlier time of Dutthagamani, about B. C. 161, although the dates prior to his reign are not to be trusted.

Consequently, if the Mahâvâma, who set up the inscription in the year 269 was the Mahâvâma deputed with Upa— by King Mâghavâraṇa, his visits to Bódh-Gayâ must have occurred between 304 and 332. The possible limits of time are further circumscribed by the fact that Samudra Gupta was contemporaneous with Mâghavâraṇa. Samudra Gupta cannot well have begun to reign before A. D. 326 or 327. If Mahâvâma of the inscription is identical with the envoy of Mâghavâraṇa, his visits to Bódh-Gayâ must be dated in round numbers in A. D. 330, and the era used in his inscription must be approximately (330 — 269 =) A. D. 61.

The difficulty caused by the fact that the Saka era begins in A. D. 78 is met by M. Lévi with the remark that the discrepancy is small. An error of some seventeen years in the Ceylonese chronology is, however, hardly consistent with M. Lévi's statement of the result of his special enquiry as being that "l'exactitude des Annales singalaises sort victorieuse de cette confrontation." The date 269, when interpreted as in the Saka era, is equivalent to A. D. 347, fifteen years after Mâghavâraṇa's decease.

This considerable discrepancy is a strong, if not fatal, objection to M. Lévi's interpretation of the date of the inscription.

Another weighty objection arises from the fact that, so far as is at present known, the Saka era was not used in Northern India in the fourth century. 5 The earliest known example of its use in a northern inscription is supplied by the second prasasti of Bajñârā dated Saka-kâla-gat-tabâdhâ 7[25]; and the next example is as late as Saka 1056. This second example happens to come from Gûḍhânpur in the Gayâ District.

---

3 Real, II. 133-135.
4 These are the dates given in Wijesinha's revised translation of the Mahâvâmas and differ slightly from those given by Tumour, A. D. 322 and 330.
5 A special inquiry undertaken by M. Sylvain Lévi has satisfied him that the Ceylonese chronology for the period in question is trustworthy. There is not, I believe, any reason to doubt the substantial accuracy of the Ceylonese dates even from the much earlier time of Dutthagamani, about B. C. 161, although the dates prior to his reign are not to be trusted.
6 In Kiënhorn's 'List of the Inscriptions of Northern India' (App. to Epigraphia Indica, Vol. V.), the eight earliest inscriptions dated in the Saka era, excluding Assam and Orissa, are No. 351, Bajñârâ, year 7[20]; No. 362, Gûḍhânpur, year 1056; No. 363, Mâchâjâ near Alwar, year 1244; No. 379, Nagar near Chitor, year 1439; No. 381, Tîlgânpur near Delhi, year 1466; No. 382, Sâdjet in Mâwâr; year 1600; No. 385, Chambâ, year 1835; and No. 386, Udaypur, year 1655. I agree generally with M. Boyer's views concerning the Saka era, and am convinced that it arose in Western India, Kanishka having nothing to do with its establishment, and not using it. (Journal Asiatique, Mai-Juin, 1900, p. 526; Èdû Juillet-Août, 1897.) Dr. Fleet informs me that the century in the Bajñârâ prasasti is probably to be read as 9, not as 7. The year 926 Saka would correspond to Kâl Yuga 4165, and to Lankika (40)80.
Inscriptions dated in the Saka era are extremely rare in Northern India. Between A. D. 400 and 1285 only eight instances are known, besides a few in Assam and Orissa. The presumption against a northern inscription dated in an unnamed era being intended to be understood as dated in the Saka era is very strong, and when the inscription is assigned to the fourth century the presumption is almost conclusive.

A third and very cogent objection to M. Lévi's interpretation of the date of Mahānāmana's inscription is based on the alphabetical characters of the record. Drs. Büchner and Fleet, two experts of the highest skill, are agreed that the characters are those of the sixth century, and probably of the latter part of that century. M. Lévi's interpretation requires us to believe that the document was inscribed some two centuries and a half earlier. This palaeographical difficulty not having been noticed in M. Lévi's articles in the Journal Asiatique, I drew his attention to the omission, and was favoured in reply with an expression of his opinion, which is to the effect that palaeographical tests have little independent value ("autorisés absolu"), although they may be used as a check upon ("contrele"), or guide ("indice") to the interpretation of positive history. The learned author is disposed to think that the Chinese account of the mission of Mahānāmana and his colleague Upa—? should have been sent to Bōd-h-Gayā from Ceylon in or about A. D. 330, to build a monastery and stūpas, while another Mahānāmana, the disciple of Upāsena, should have come to the same place from Ceylon nearly two centuries and a half later and dedicated 'a mansion of Buddha.' But the coincidence is not really so startling as it seems to be at first sight. The Chinese record preserves nothing more than the first element Upa—in the name of Mahānāmana's colleague. His full name may have been Upagupta, or anything else beginning with the particle Upa—rather than Upāsena, and the Chinese interpretation 'donne-prophètes,' or 'gift of prophecy' does not suit the conjectural reading Upāsena. The proof is wanting that the junior envoy from king Meghavarna was named Upāsena. Moreover, the Chinese document expressly states that Mahānāmana was the elder, and Upa—? the younger envoy, whereas the inscription states that Mahānāmana the envoy was the disciple of Upāsena, and therefore necessarily his junior. It cannot be possible that the disciple was regarded as senior to his master. The edifice erected by the envoy Mahānāmana was a magnificent fortified monastery, with appurtenant stūpas containing personal relics of Buddha. A foundation of such extent and grandeur would be very inadequately described, when the magniloquence of Sanskrit verse is considered, by the words of the inscription which briefly refer to 'this beautiful mansion of the Teacher of mankind with an open pavilion on all sides . . . . this temple of the great saint.' The language of the inscription is adequate as a description of an ordinary shrine containing a statue of the Teacher, but would be a very meagre panegyric of the great three-storied monastery with six halls, three towers, and appurtenant relic stūpas, which was the work of the envoy of the Ceylonese king.

The palaeographical argument, too, is much stronger than M. Lévi is willing to admit. It is undoubtedly true, as M. Lévi has pointed out to me, that alphabetical forms characteristic of late documents often occur sporadically mixed with ancient forms in much earlier documents, and that this fact must be remembered as a check upon hasty determinations of date based solely upon palaeographical considerations. But the late alphabetical forms in the Bōd-h-Gayā inscription of Mahānāmana are not merely sporadic. The whole inscription is late in appearance, and totally different in alphabetical character from any of the inscriptions of Samudra Gupta's time. I shall not attempt to prove this proposition in detail. Any student who is sufficiently interested in the matter to read this paper will probably be able to compare for himself the Mahānāmana inscription with the records of Samudra Gupta's reign which are reproduced in the same volume, and to judge whether or not they can possibly be contemporaneous. The Mahānāmana inscription, it must be remembered, is engraved in the northern variety of the Brāhmī alphabet, the development of which is known by comparison of a long
series of dated examples. In that long series the inscription in question, according to the judgment of both Bühler and Fleet, two highly qualified experts, finds its place among the records of the sixth century, and few persons are competent to dispute the validity of such experts' decision. So far as my limited knowledge enables me to judge, I am of opinion that it is sound. The script and formula of both inscriptions should be compared with the Mathura Inscription dated 230, which is No. 70 in Dr. Fleet's book.

My conclusions are that:

1. the identity of the Mahānāman, disciple of Upanāna, who dedicated a shrine or temple, with the Sthavira Mahānāman, who dedicated the image at Bōdh-Gayā, is not proved, and there are reasons for believing that the dedication of the image is earlier than that of the temple;

2. the date 269 of the inscription recording the dedication of the temple cannot be interpreted either in terms of the Saka or of the Kālavāra era, and is best interpreted in terms of the Gupta era;

3. The Mahānāman of the temple dedication is neither the author of the Mahādevāna, nor the envoy of the Ceylonese king Meghavarṣa;

4. History knows nothing of the person, or persons, named Mahānāman who dedicated the temple and image at Bōdh-Gayā, and no historical inference of importance seems to be deducible from the inscription dated in the year 269.

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

BY SIR RICHARD C. TEMPLE.

(Continued from p. 147.)

Appendix to Consultation 1st May 1793.


| Time of Entry and Discharge | Archibald Blair, Commiss.丨 Kerosin & al. 丨 European Gunners at 60 丨 European Artificers 丨 Overseers 8 at 35 丨 Bengal Carpenters Pay as per column 丨 Ditto Sawyers 丨 Ditto Gardiners 丨 Bakers and Bricklayers 8 at 35 丨 1st Artillery, 1st Mar. 10 Privates 丨 2d Artillery 丨 washermen 丨 Serjeants 丨 lieutenant 丨 labours 丨 Chinese Gardeners 丨 Women for pro.  |
|---------------------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|
|                           | March 1792      | 1               | 1               | 2               | 1               | 2               | 1               | 2               | 1               | 2               | 1               | 2               | 1               | 2               | 1               | 2               |
|                           | April           | 1               | 1               | 2               | 2               | 4               | 4               | 4               | 4               | 4               | 4               | 4               | 4               | 4               | 4               | 4               |
|                           | May             | 1               | 1               | 2               | 2               | 4               | 4               | 4               | 4               | 4               | 4               | 4               | 4               | 4               | 4               | 4               |
|                           | June            | 1               | 1               | 2               | 2               | 4               | 4               | 4               | 4               | 4               | 4               | 4               | 4               | 4               | 4               | 4               |
|                           | July            | 1               | 1               | 2               | 2               | 4               | 4               | 4               | 4               | 4               | 4               | 4               | 4               | 4               | 4               | 4               |

(Signed) Archibald Blair.

I hereby do Certify upon my honor that the above Abstract is true and just.

(Signed) Archibald Blair.
## Appendix to Consultation 1st May 1793.


<table>
<thead>
<tr>
<th>Month</th>
<th>Rice</th>
<th>Doll.</th>
<th>Ghee</th>
<th>Salt</th>
<th>Salt Meat</th>
<th>Wheat</th>
<th>Spirits</th>
</tr>
</thead>
<tbody>
<tr>
<td>and Women</td>
<td>103·34</td>
<td>51·37</td>
<td>6·20</td>
<td>6·20</td>
<td>....</td>
<td>....</td>
<td>....</td>
</tr>
<tr>
<td></td>
<td>100·20</td>
<td>50·10</td>
<td>6·12</td>
<td>6·12</td>
<td>....</td>
<td>....</td>
<td>....</td>
</tr>
<tr>
<td>April</td>
<td>101·20</td>
<td>50·30</td>
<td>6·14</td>
<td>6·14</td>
<td>....</td>
<td>....</td>
<td>....</td>
</tr>
<tr>
<td>for 134</td>
<td>97·20</td>
<td>48·30</td>
<td>6·4</td>
<td>4·6</td>
<td>1</td>
<td>8</td>
<td>15</td>
</tr>
<tr>
<td>do.</td>
<td>100·30</td>
<td>50·15</td>
<td>6·11</td>
<td>6·11</td>
<td>2</td>
<td>10</td>
<td>25</td>
</tr>
<tr>
<td>June</td>
<td>50·44</td>
<td>25·22</td>
<td>31·21</td>
<td>31·21</td>
<td>3</td>
<td>18</td>
<td>40</td>
</tr>
<tr>
<td>for 130</td>
<td>50·44</td>
<td>25·22</td>
<td>31·21</td>
<td>31·21</td>
<td>3</td>
<td>18</td>
<td>40</td>
</tr>
</tbody>
</table>

## Appendix to Consultation 1st May 1793.

[No. B.] Provisions received on Account of the Settlement at Port Cornwallis.

<table>
<thead>
<tr>
<th>Month</th>
<th>Rice</th>
<th>Doll.</th>
<th>Ghee</th>
<th>Salt</th>
<th>Salt Meat</th>
<th>Wheat</th>
<th>Spirits</th>
</tr>
</thead>
<tbody>
<tr>
<td>Store February</td>
<td>165·18</td>
<td>0·30</td>
<td>5·38</td>
<td>0·38</td>
<td>....</td>
<td>....</td>
<td>....</td>
</tr>
<tr>
<td>1792</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Received by</td>
<td>50·0</td>
<td>50·0</td>
<td>20·0</td>
<td>20·0</td>
<td>....</td>
<td>....</td>
<td>....</td>
</tr>
<tr>
<td>the Viper</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>March 13</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Received by</td>
<td>180·0</td>
<td>50·0</td>
<td>20·0</td>
<td>20·0</td>
<td>6</td>
<td>50</td>
<td>Pipe</td>
</tr>
<tr>
<td>the Ranger</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1-8 inches dry.</td>
</tr>
<tr>
<td>from Calcutta</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>June 10th</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Received by</td>
<td>272·0</td>
<td>200·0</td>
<td>.....</td>
<td>.....</td>
<td>....</td>
<td>....</td>
<td>....</td>
</tr>
<tr>
<td>the Viper</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>from Prince</td>
<td>887·18</td>
<td>300·30</td>
<td>45·38</td>
<td>40·38</td>
<td>6</td>
<td>50</td>
<td>1-130</td>
</tr>
<tr>
<td>of Wales Ild.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>June 11th</td>
<td>504·04</td>
<td>252·02</td>
<td>31·21</td>
<td>31·21</td>
<td>3</td>
<td>18</td>
<td>40</td>
</tr>
<tr>
<td>Remaining in</td>
<td>163·14</td>
<td>48·28</td>
<td>14·17</td>
<td>9·17</td>
<td>3</td>
<td>32</td>
<td>90</td>
</tr>
<tr>
<td>Store July</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>31st 1792</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Signed Archibald Blair.

I do hereby certify upon my honor that the above account is true and just.

(Signed) Archibald Blair.
### Appendix to Consultation 1st May 1793.

**No. C. — Expenses of the Settlement at Port Cornwallis.**

<table>
<thead>
<tr>
<th>Year</th>
<th>Event Description</th>
<th>Siccas</th>
<th>A.</th>
<th>P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1792</td>
<td>Feb.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>March</td>
<td>To Sundry as per account particular</td>
<td>114</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>May</td>
<td>To ditto purchased at Calcutta</td>
<td>184</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>To Provision &amp; Stores purchased at Prince of Wales Island</td>
<td>613</td>
<td>14</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>To Amount Pay to July 31st 1792 as per Pay List</td>
<td>5890</td>
<td>10</td>
<td>0</td>
</tr>
<tr>
<td>Octr.</td>
<td>To the passage of 25 Artificers to Calcutta in the Union</td>
<td>250</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td></td>
<td>7052</td>
<td>12</td>
<td>0</td>
</tr>
</tbody>
</table>

**No. C. — Cash received on account of the Settlement at Port Cornwallis.**

- By Balance of March 17 1792 | 1507 10 6
- By three Months work of Six Joiners | 240 0 0
- By two Ditto of Six Sawers | 132 0 0
- By Cash received of Bruce Boswell Esq.*, Marine Pay Mr. | 7000 0 0

| Total | 8879 10 6 |

**Port Cornwallis Jan. 1793**

| Total | 7052 12 0 |
|       | 1826 14 6 |

(Signed) Archibald Blair.

I do hereby certify that the above Account is true and just upon my honor.

(Signed) Archibald Blair.

### Appendix to Consultation 1st May 1793.

**No. D. — Expenses of the Settlement at the Andamans.**

<table>
<thead>
<tr>
<th>Year</th>
<th>Event Description</th>
<th>Siccas</th>
<th>A.</th>
<th>P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1792</td>
<td>Aug. 5th</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>To 200 Mounds of Rice Supplied at the Andamans</td>
<td>700</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>To 200 Ditto Doll Ditto</td>
<td>700</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>To 20 Ditto Ghee Ditto</td>
<td>400</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>To 20 Ditto Salt Ditto</td>
<td>80</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Octr.</td>
<td>To Stores and Provisions purchased at Calcutta as per account particular</td>
<td>21497</td>
<td>7</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>To the Freight of the Schooner Leebord from November 1st 1792 till Febry 28th 1793</td>
<td>1000</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>To a Launch with seven Men for the same period</td>
<td>500</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>
To the People of the Ranger for Extra work 369 A. 0 P. 0
To the People of the Union for Ditto 350 A. 0 P. 0
To the Schooner Leeboard Coppered & Stored 2200 A. 0 P. 0
To a Launch with Masts, Sails, Oars &c Compleat 800 A. 0 P. 0
To the Amount of Pay till the 15\(^{th}\) instant as per Pay List 19823 A. 13 P. 0

<table>
<thead>
<tr>
<th>Siccas</th>
<th>A.</th>
<th>P.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>369</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>350</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>2200</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>800</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>19823</td>
<td>13</td>
</tr>
<tr>
<td></td>
<td>48420</td>
<td>4</td>
</tr>
</tbody>
</table>

Errors Excepted.

Port Cornwallis March 12\(^{th}\) 1793.
(Signed) Archibald Blair.
I hereby do Certify upon my honor that the above Account is true and Just.
(Signed) Archibald Blair.

[No. D 1.] — Appendix to Consultation 1\(^{st}\) May 1793.

Cash received on account of the Settlement at the Andamans.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>By Balance Jan(^{st}) 1793</td>
<td>1826 A. 14 P. 6</td>
</tr>
<tr>
<td>By Cash received of Bruce Boswell Esq., Marine Pay Master October 29(^{th}) 1792</td>
<td>38,000 A. 0 P. 0</td>
</tr>
<tr>
<td>By Cash received of Captain Alex., Kyd Superintendent</td>
<td>6,000 A. 0 P. 0</td>
</tr>
<tr>
<td>By Balance due me</td>
<td>45826 A. 14 P. 6</td>
</tr>
<tr>
<td></td>
<td>2593 A. 5 P. 6</td>
</tr>
<tr>
<td></td>
<td>48420 A. 4 P. 0</td>
</tr>
</tbody>
</table>

Appendix to Consultation 1\(^{st}\) May 1793.

No. E. — Return of the Establishment at the Andamans. 33

<table>
<thead>
<tr>
<th>Names or Quality</th>
<th>Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Archibald Blair Lieut. in Charge</td>
<td>1</td>
</tr>
<tr>
<td>David Wood Surgeon</td>
<td>1</td>
</tr>
<tr>
<td>Deputy Store Keeper</td>
<td>1</td>
</tr>
<tr>
<td>Homan Clerk Gunner</td>
<td>1</td>
</tr>
<tr>
<td>European Overseers</td>
<td>2, 4, 5 highest No. for any month 6</td>
</tr>
<tr>
<td>Master Carpenter</td>
<td>1</td>
</tr>
<tr>
<td>Foreman</td>
<td>2</td>
</tr>
</tbody>
</table>

33 With this list is an abstract of Pay for each month from Aug. 1792 to March 1793.
Sa. a.
The lowest amount is in Oct. 807 10 and the highest in Nov. Dec. Jan. 854 10 for each of the three months.
<table>
<thead>
<tr>
<th>Names or Quality</th>
<th>Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tent and Sail Maker</td>
<td>1</td>
</tr>
<tr>
<td>Sergeant Major</td>
<td>1</td>
</tr>
<tr>
<td>Havildars</td>
<td>3</td>
</tr>
<tr>
<td>Naicks</td>
<td>3</td>
</tr>
<tr>
<td>Private Sepoys</td>
<td>30</td>
</tr>
<tr>
<td>Chinese Carpenters</td>
<td>3</td>
</tr>
<tr>
<td>Chinese Gardener</td>
<td>1</td>
</tr>
<tr>
<td>Bengal Carpenters</td>
<td>12</td>
</tr>
<tr>
<td>Ditto Turner</td>
<td>1</td>
</tr>
<tr>
<td>Ditto Smiths</td>
<td>8</td>
</tr>
<tr>
<td>Ditto Sawers</td>
<td>10</td>
</tr>
<tr>
<td>Ditto Bakers</td>
<td>4</td>
</tr>
<tr>
<td>Ditto Taylers</td>
<td>6</td>
</tr>
<tr>
<td>Ditto Washermen</td>
<td>8</td>
</tr>
<tr>
<td>Ditto Potters</td>
<td>2</td>
</tr>
<tr>
<td>Ditto Brickmakers</td>
<td>2</td>
</tr>
<tr>
<td>Ditto Bricklayers</td>
<td>2</td>
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<tr>
<td>Ditto Gardeners</td>
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</tr>
<tr>
<td>Bengal Fishermen</td>
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<td>Sarangs</td>
<td>1</td>
</tr>
<tr>
<td>Tindals</td>
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</tr>
<tr>
<td>Lascars</td>
<td>56</td>
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<tr>
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<td>Women Children &amp; Servants</td>
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Appendix to Consultation 1st May 1793.

No. F. — Expenditure of Provisions of the Settlements of Port Cornwallis and Old Harbour.

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<td></td>
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</tr>
<tr>
<td>Aug.</td>
<td>180 Men</td>
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<td>50-15</td>
<td>6-12</td>
<td>6-12</td>
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<td>87 Do.</td>
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<td>Oct.</td>
<td>87 de.</td>
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<td>118-26</td>
<td>1-434</td>
<td>1-434</td>
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<td>20-30</td>
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<td>60-00</td>
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<td>Jan.</td>
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<td>134-04</td>
<td>16-24</td>
<td>16-24</td>
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<td>232-10</td>
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<td>45-00</td>
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<td>1825-25</td>
<td>922-27</td>
<td>117-08</td>
<td>127-08</td>
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Appendix to Consultation 1st May 1793.

No. F.1. Provisions received on account of the Settlements of Port Cornwallis and Old Harbour.

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<td>14-17</td>
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### Table: The Anjaman in the XVIIIth Century

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<th>Salt</th>
<th>Salt Mt</th>
<th>Spirits</th>
<th>Biscuits</th>
<th>Wheat</th>
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<td>20:00</td>
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<tr>
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<td>500:00</td>
<td>100:00</td>
<td>40:00</td>
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(Signed) Archibald Blair.

The above is a true copy of the Return of Provisions delivered by Captain Blair to me.
4th April 1793.

(Signed) A. Kyd Superintendent Andamans.

Appendix to Consultation 1st May 1793.

**N. G. — Account of Persons and Stores purchased at Calcutta for the Settlement at the Andamans.**

<table>
<thead>
<tr>
<th>Date</th>
<th>Description</th>
<th>Rs.</th>
<th>a.</th>
<th>p.</th>
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<tbody>
<tr>
<td>Oct. 1st</td>
<td>To 90 Maunds of Bolt Iron at 10 per Maund</td>
<td>900</td>
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<td>To 200 dwt of Flat Bar Iron at 6s</td>
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<tr>
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<td>To 200 dwt of Square Bar at 7s</td>
<td>1400</td>
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<tr>
<td>Oct.</td>
<td>To Coolie and Boat hire</td>
<td>25</td>
<td>8</td>
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<tr>
<td>Oct. 12th</td>
<td>To 160 Maunds of Rice at 17s</td>
<td>280</td>
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<td>...</td>
</tr>
<tr>
<td>Oct. 12th</td>
<td>To packing, Coolie hire and Boat hire</td>
<td>8</td>
<td>8</td>
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<tr>
<td>Oct. 16th</td>
<td>To 160 Gunny Bags</td>
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<tr>
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<td>To 4 Mds. of Ghee at 12s</td>
<td>43</td>
<td>...</td>
<td>...</td>
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<td>Oct. 14th</td>
<td>To 300 , Firewood</td>
<td>48</td>
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<td>...</td>
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<td>To 2 Duppers</td>
<td>2</td>
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<td>...</td>
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<tr>
<td>Oct. 14th</td>
<td>To Coolie and Boathire</td>
<td>4</td>
<td>...</td>
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<tr>
<td>Oct. 14th</td>
<td>To 4 Barrels Pitch</td>
<td>68</td>
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<tr>
<td>To 10 Groundstones</td>
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<td>To Cookie and Beathire</td>
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<td>2</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>To 1000 Mats for Dunage</td>
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<td></td>
<td></td>
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<td>To 40 Gramsticks</td>
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<td>To 200 Cocalies at 10s.</td>
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<td>To 11 Europe and 55 country Prikaxes</td>
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<td>To 46 Iron Crows</td>
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<td>To 22 Copper Pots and 40 Dishes</td>
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<td>To 110 Lines and fishing hooks</td>
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<td></td>
<td>60</td>
</tr>
<tr>
<td></td>
<td>To 275 pair Hinges</td>
<td></td>
<td></td>
<td>275</td>
</tr>
<tr>
<td></td>
<td>To 24 Padlocks</td>
<td></td>
<td></td>
<td>36</td>
</tr>
<tr>
<td></td>
<td>To 10 Mds. Gunnie Twine</td>
<td></td>
<td></td>
<td>50</td>
</tr>
<tr>
<td></td>
<td>To package &amp;c.</td>
<td></td>
<td></td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>To 1 Dozen Door Locks</td>
<td></td>
<td></td>
<td>54</td>
</tr>
<tr>
<td></td>
<td>To Boathire</td>
<td></td>
<td></td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>To 8 Hides</td>
<td></td>
<td></td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>To 4 Timeglasses</td>
<td></td>
<td></td>
<td>11</td>
</tr>
<tr>
<td></td>
<td>To 14 Mds. Biscuit</td>
<td></td>
<td></td>
<td>84</td>
</tr>
<tr>
<td></td>
<td>To Jars packing &amp;c.</td>
<td></td>
<td></td>
<td>14</td>
</tr>
<tr>
<td></td>
<td>To 2000 Mds. of Rice at 1-6</td>
<td></td>
<td></td>
<td>2750</td>
</tr>
<tr>
<td></td>
<td>To 1000 lb. at 1-12</td>
<td></td>
<td></td>
<td>1750</td>
</tr>
<tr>
<td></td>
<td>To 3000 Bags</td>
<td></td>
<td></td>
<td>330</td>
</tr>
<tr>
<td></td>
<td>To packing d.</td>
<td></td>
<td></td>
<td>18</td>
</tr>
<tr>
<td></td>
<td>To Boathire</td>
<td></td>
<td></td>
<td>32</td>
</tr>
<tr>
<td></td>
<td>To Cooliehre</td>
<td></td>
<td></td>
<td>32</td>
</tr>
<tr>
<td></td>
<td>To 1000 Mds. of Doll at 1-8</td>
<td></td>
<td></td>
<td>1500</td>
</tr>
<tr>
<td></td>
<td>To 50 Dr. Patna Rice</td>
<td></td>
<td></td>
<td>115</td>
</tr>
<tr>
<td></td>
<td>To 200 Dr. Gram</td>
<td></td>
<td></td>
<td>262</td>
</tr>
<tr>
<td></td>
<td>To 10 Dr. fine Doll</td>
<td></td>
<td></td>
<td>20</td>
</tr>
<tr>
<td></td>
<td>To 1260 bags</td>
<td></td>
<td></td>
<td>138</td>
</tr>
<tr>
<td></td>
<td>To packing</td>
<td></td>
<td></td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>To Coolie and Boathire</td>
<td></td>
<td></td>
<td>30</td>
</tr>
<tr>
<td></td>
<td>To 42 Wood Axes Europe</td>
<td></td>
<td></td>
<td>42</td>
</tr>
<tr>
<td></td>
<td>To packing Sundrys</td>
<td></td>
<td></td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>To 2 Cages [7 bags] of Paint</td>
<td></td>
<td></td>
<td>60</td>
</tr>
<tr>
<td></td>
<td>To Sundrys for Copper Smith</td>
<td></td>
<td></td>
<td>18</td>
</tr>
<tr>
<td>Item</td>
<td>£</td>
<td>s</td>
<td>d</td>
<td></td>
</tr>
<tr>
<td>----------------------------------------------------------------------</td>
<td>----</td>
<td>----</td>
<td>----</td>
<td></td>
</tr>
<tr>
<td>To Cloathing for the Detachment</td>
<td>134</td>
<td>12</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>To 3 Casks of Spirta</td>
<td>323</td>
<td>7</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>To Boathire</td>
<td>3</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>To 2 Sledge Hammers, Glen, Tin &amp; Tinkal</td>
<td>28</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>To 2 Glass Lanthorns</td>
<td>5</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>To Coolie and Boathire</td>
<td>6</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>To repairing a Chronometer</td>
<td>28</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>To Sundries for a Stone cutter</td>
<td>10</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>To 10 Mds. of Sugars</td>
<td>100</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>To Boathire Coolie hire and packing</td>
<td>3</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>To Boathire for Sending the People on board</td>
<td>20</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>To 12 Hides for covering the ammunition</td>
<td>12</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>To 100 bags of Faddy</td>
<td>136</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>To Boathire &amp;c.</td>
<td>4</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>To de, attending down the River</td>
<td>50</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>To Carpenters Tools of Sorts</td>
<td>300</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>To 4 Mds. of Wax Candles</td>
<td>240</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>To 2 Boxes for de</td>
<td>4</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>To 500 Mds. Mingo Rice at 1-12</td>
<td>875</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>To 1000 bags</td>
<td>110</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>To packing boathire &amp; Coolie hire</td>
<td>23</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>To 10 Maunds Ghee</td>
<td>120</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>To package for de &amp;c.</td>
<td>6</td>
<td>8</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>To 40 Mds. Salt</td>
<td>160</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>To 30 bags and Shipping Charges</td>
<td>12</td>
<td>8</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>19543</td>
<td>2</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td><strong>To Commission of 10 per Cent.</strong></td>
<td>1954</td>
<td>5</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td><strong>Grand Total</strong></td>
<td>21497</td>
<td>7</td>
<td>0</td>
<td></td>
</tr>
</tbody>
</table>

(Sign.) Archibald Blair.
### Appendix to Consultation 1st May 1793.


<table>
<thead>
<tr>
<th>Date</th>
<th>Description</th>
<th>Quantity</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>1792 March</td>
<td>To 10 lb. of Europe Twine for making Lines</td>
<td>10</td>
<td>0 0</td>
</tr>
<tr>
<td></td>
<td>To 1 Cast Net...</td>
<td>8</td>
<td>0 0</td>
</tr>
<tr>
<td></td>
<td>To Thread for repairing Ditto</td>
<td>6</td>
<td>0 0</td>
</tr>
<tr>
<td></td>
<td>To 1 Maud wax Candles</td>
<td>58</td>
<td>0 0</td>
</tr>
<tr>
<td></td>
<td>To 4 Ditto of Oil</td>
<td>32</td>
<td>0 0</td>
</tr>
<tr>
<td>May 3rd</td>
<td>To a Compleat set of clothing for 1 Havildar 1 Naick and 10 privates...</td>
<td>90</td>
<td>12 0</td>
</tr>
<tr>
<td></td>
<td>To Soap &amp;c. for the Washermen</td>
<td>16</td>
<td>8 0</td>
</tr>
<tr>
<td></td>
<td>To 1 Maud Nails</td>
<td>23</td>
<td>0 0</td>
</tr>
<tr>
<td></td>
<td>To 1 Ditto Candles</td>
<td>54</td>
<td>0 0</td>
</tr>
<tr>
<td>May 28th</td>
<td>To 372 Mauds of Rice from Prince of Wales Island</td>
<td>544</td>
<td>0 0</td>
</tr>
<tr>
<td></td>
<td>To 136 Bags</td>
<td>27</td>
<td>4 0</td>
</tr>
<tr>
<td></td>
<td>To Coolie and Boat hire</td>
<td>4</td>
<td>0 0</td>
</tr>
<tr>
<td></td>
<td>To 4 Pecul Dammer</td>
<td>35</td>
<td>0 0</td>
</tr>
<tr>
<td></td>
<td>To 1 Cally[? Catty] Brass Wire for fishing</td>
<td>3</td>
<td>8 0</td>
</tr>
</tbody>
</table>

Sigd. Archibald Blair.

I do hereby Certify upon my honor that account is true and just.

(Sigd.) Archibald Blair.

### Appendix to Consultation 1st May 1798.

No. I — Expense of Stores at Port Cornwallis.

<table>
<thead>
<tr>
<th>Year</th>
<th>Description</th>
<th>Quantity</th>
</tr>
</thead>
<tbody>
<tr>
<td>1792 March</td>
<td>Pick Axes worn out</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Europe Twine for fishing Lines</td>
<td>10 lbs.</td>
</tr>
<tr>
<td></td>
<td>Cast Net</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Dammer for paying the Boats bottoms</td>
<td>1 md.</td>
</tr>
<tr>
<td></td>
<td>Oil for Ditto</td>
<td>1 do.</td>
</tr>
<tr>
<td></td>
<td>Ditto for Artificers and Lamps</td>
<td>1 do.</td>
</tr>
<tr>
<td>April</td>
<td>Oil for Sundrys</td>
<td>1 do.</td>
</tr>
</tbody>
</table>
### May
- Bengal Hoes worn out: 6
- Pick Axes: 2
- Spades: 2
- Hatchets: 4
- Expence of Candles for three Months: 1 Md.
- Oil: 1 do.
- Europe Rope for Boats Moorings Tickles &c.: 2 Coils.

### June
- Iron for Sundrys: 4 Mds.
- Dammor for paying the Boats: 3 do.
- Oil for mixing ditto: 2
- Ditto for Artificers Lamps &c.: 1

### July
- Oil for Lamps &c.: 1 Md.
- Felling Axes: 2
- Hatchets: 4

I do hereby certify upon my honor that the above account is true and just.

(Sigd.) Archibald Blair.

1793. — No. XXV.

Fort William, 6th May 1793.

Read a Letter from the Superintendent at the Andamans.

Major Kyd 15th April.

Edward Hay Esq. Secretary to Government, Fort William.

Sir, — I beg you will be so good, as to acquaint the Most Noble Marquis Cornwallis Governor General in Council that I have this day dispatched for Calcutta the Viper Snow, under Charge of Lieutenant Roper; — Since I had the honor of addressing his Lordship in Council by the Union there has been no occurrence of any consequence, I have only the pleasure of saying therefore that every thing is going on well at this Settlement and that I have hopes, that the Stores and Provisions and all the People will be under cover before the setting in of the Rains.

When the Sea Horse Snow returned last from the Cocos, she brought from that Island, John Bell, a Mill Wright and one Native of Madras who were the only remaining part of a small Settlement which had been formed there about fourteen Months ago by some Speculators at Madras, for the purpose of Manufacturing Cocoanut Oil by means of a Wind Mill which they had actually erected; but in the Month of May last their employers having neglected to send them any Assistance the Workmen in a fit of despondency took the rash Resolution of embarking on a slight Raft with a very small quantity of Provisions and Water, and there cannot be a doubt that they must all have perished; since that period John Bell and one Man, have remained in the Island in hopes of receiving Assistance from Madras, but being reduced to the greatest distress & Misery for want of every necessary, they were glad to leave the island before
the Monsoon set in again; indeed at all events, I should have thought it necessary to have prevented them from going on with their Plan, as the Coconuts of that Island becomes a very valuable and necessary Article of Provision for the Natives of this Establishment. When the Viper Snow went last there I sent John Bell back and gave him every Assistance to bring off such parts of the Machinery of his Mill as he thought of any value which is now landed here and will be delivered to the Proprietors if they choose to send for it. I will take the liberty of observing that I think the conduct of those People who ever they are is very nefarious, for independant of their taking upon them to transport, from Madras, a Number of the Natives to a foreign Country without the permission of Government they have voted in the most cruel and most unfeeling manner in leaving them on a barren Island without giving them any support or Assistance, which has been the occasion of the loss of the greatest part of the party and must inevitably have caused the rest to perish in the most miserable manner, had it not been for the event of Governments forming a Settlement here.

I request that you will represent to the Board that a supply of Cash for the payment of the People of this Establishment will be necessary to be sent by the Union, I therefore request that Ten Thousand 6s. Rs. may be sent of which I should wish 500 Rs. to be in Copper Coin. In compliance with the directions of the Board I have receiv'd into the Treasury here 5000 Rs. from individuals mostly in small Sums, for which I have given them drafts on my own Agent and now draw on Government for the Amount, in favor of Messrs. Wilson Harrington and Downie which I request may be done honor to. There will be in future I imagine a great part of the Cash necessary for the Settlement supplied in this way, but I beg leave that it may be observed to the Board, that it will be necessary that there should be an Exchange of one p' Cent in my favor, or I must be a loser of that Amount to pay the Agency without Government chooses to direct that a separate Bill of Exchange should be made out, for every trilling Sum paid in which would be an endless trouble.

I have the honor to be &c.

Port Cornwallis
15th April 1793.

(Signed) A. Kyd,
Sup't. Andamans.

Ordered that the Bill drawn by Major Kyd, in favor of Messrs. Wilson, Harrington & Downie, be duly honored, and that the Question relative to the Exchange to be authorized in his future drafts be referred to the Accountant General.

Agreed that a supply of Cash to the Amount of 10,000 6s. Rs. including the proportion of Copper Coin, mentioned by the Superintendent at the Andamans be sent to him by the Union, and that an order on the Treasury be issued for the Money with directions to the Sub Treasurer to pack it and dispatch it consigned to the Superintendent by that Vessel.

1793. — No. XXVI.

Fort William 10th May 1793.

Read a Letter and its enclosure from Captain Blair.

Captain Blair Dated 9th May,

To Edward Hay Esq'., Secretary to the Government.

Sir, — I beg leave to inclose a Note from the Engraver, with his terms and the time it will take to finish a Plate of the accompanying Chart.

As the Expense is more than I imagined I should be glad to have the sanction of Government before I proceed further.

I am, &c.

May 8th 1793.

(Signed) Archibald Blair.
Enclosed in a Letter from Captain Blair 8th May.

Captain A. Blair.

Sir, — Accompanying I return the Chart which you favored me with yesterday to peruse, I find it contains considerably more work than that I engraved for Captain Popham. The price will be Twelve hundred Sicca Rupees and will take Ten Weeks to complete it.

I am &c.

(Signed) R. Britridge.

May 8th 1793.

The Chart received from Captain Blair is one of the North part of the Andamans shewing the Places of those dangerous Coral Ledges lately discovered, and a safe Track to avoid them, with an explanatory Line encompassing the dangerous Space.

The Governor General in Council being entirely of Opinion that it will be very proper to have this Chart published, it is Agreed that the same shall be done at the Company's Expence and that Captain Blair shall be Authorized to employ Mr. Britridge in engraving it on the Terms mentioned in his Letter, striking off as many Copies as shall be thought by Captain Blair necessary.

1793. — No. XXVII.

The following Letter has been received from Capt. Allen.

Captain Allen 9th May.

To E. Hay Esq**, Secretary to Government.

Sir, — I have the pleasure to acquaint you that the Phoenix left the Pilot on the 7th Instant having on board one hundred and thirteen Sepoys and Settlers for the Andaman Islands being Nineteen in Number more than are mentioned in Captain Apsley's list which contained only Ninety-four. They are all well and hearty.

Calcutta
9th May 1793.

I have the honor to be &c.

(Signed) George Allen.

Fort William 17th May 1793.

Read a Letter from the Town Major.

To I. L. Chauvet Esq†, Sub Secretary.

Sir, — I have the honor to inform you that in Obedience to the Commands of Government Conveyed to me by your letter of the 26th ultimo I have engaged 2 Sirdars and 70 Biddars or Coolies to serve at the Andaman Islands, and that these people, with women and Children not exceeding ten more, are in readiness to embark whenever the Vessel may be prepared to receive them.

I am &c.

(Signed) A. Apsley

Fort William Town Major's Office
13th May 1793.

Ordered that the people abovementioned be embarked in the Union; and that the Garrison Storekeeper be directed to order a Sufficient supply of Provisions and Water to be put on board for their use in the Voyage to the Andamans.

1793. — No. XXVIII.

Fort William 27th May 1793.

Deputy Accountant General 24th May.

My Lord, — I have had the Honor to receive Mr. Sub Secretary Shakespeare's Letter of the 1st Instant transmitting Captain Blair's Accounts of his Receipts and Disbursements at the Andaman Islands from March 1792 to 15th March 1793, and Conveying the Commands of your Lordship in Council to the Accountant General, to report thereon.

These Accounts Commence with a Balance of Sicca Rupees 1507-10-6 under date 17th March 1792, the accuracy of which Cannot be ascertained, as the account of Captain Blair's Disbursements prior to that date have not yet been transmitted to this office.
I beg leave to observe that the Sums Charged for the Articles provided at Calcutta, Prince of Wales's Island and the Andamans, are unaccompanied by any Vouchers; your Lordship in Council will therefore be pleased to determine on the Charges for those articles as well as for Commission at the rate of 7% on the purchase of the principal part of the Stores.

The only check which these accounts could undergo in this Office was a comparison of the Sums advanced to Captain Blair and an Examination of the Additions and Calculations of Account all of which are perfectly correct.

I have the honor to be with the highest respect &c.

Fort William Act. Genl. Office
the 24th May 1793.

(Signed) Thos. Myers
Dep'y Act. Genl.

Ordered that the Accounts above mentioned be sent to the Acting Marine Paymaster and Naval Storekeeper for his report thereon. The Governor General in Council does not think it proper to Authorize the Commission of 10% drawn by Captain Blair on his Purchases of Stores, as it does not accord with the existing Regulations.

1793. — No. XXIX.

Fort William 31st May 1793.

The following Letter and its enclosure were received from the Acting Marine Paymaster, and, under the Circumstances stated therein the Secretary was directed to call on Captain Blair to Certify to his Accounts upon Honor, as true and Just, which having been done, Authority was given for Paying them and an Order on the Treasury was issued yesterday, in favor of the Acting Marine Paymaster for the Sum of Rs. 639-1-6 to enable him to discharge the Balance due to Captain Blair on the 12th March 1793, on Account of Supplies &c., for the Settlement at the Andamans except the Commission Charged and declined to be admitted at the last meeting, on his Purchases of Stores.

To Edward Hay Esq. Secretary to the Government.

Sir,—In Consequence of your desire that the Accounts for 1792/3 delivered by Captain Blair, might be examined, I wrote to that Gentleman this day, to furnish me with the different vouchers, enclosed in a Copy of his reply which I beg leave to forward you.

The Particular quality of each article, not being generally specified, in Captain Blair's Accounts, renders it difficult to examine them with precision.

The Accounts, fourteen in number, I herewith return.

I am &c.

(Signed) Bruce Boswell
Acting Marine Paymaster.

Fort William Marine Paymaster's Office
the 29th May 1793.

Enclosed in a Letter from the Acting Marine Paymaster dated 29th May.

To Bruce Boswell Esq. Acting Marine Paymaster.

Sir,—Being unacquainted with Official forms, it never occurred to me that Vouchers were necessary for the Stores I purchased for the Settlement at the Andamans, but had I been informed that they were, on the delivery of my first set of Accounts, I Certainly should not have omitted them with those which have been sent for your examination.

I have no doubt on a Comparison of the Prices Current, of the Times, when the Stores were purchased, with those charged in my Accounts that it will appear they have been reasonably bought.

I am &c.

(Signed) Archibald Blair.

(A true Copy) (Signed) Bruce Boswell Act's Marine Paym.

Calcutta
May 29th 1793.

(To be continued.)
A COMPLETE VERBAL CROSS-INDEX TO YULE'S HOBSON-JOBSON
OR GLOSSARY OF ANGLO-INDIAN WORDS.

BY CHARLES PARTRIDGE, M.A.

(Continued from p. 162.)

Cevel; ann. 1510; s. v. Dabul, 223, ii.
Cevel; ann. 1510; s. v. Choul, 163, i.
Ceylan; 108, ii, footnote; ann. 1516; s. v.
Ceylon. 139, i.
Ceylon; ann. 1610; s. v. Singalesa, 338, i;
ann. 1779; s. v. Buddha, 91, i.
Ceylon; s. v. 138; i, 776, ii, s. v. Adiger, 4, i;
s. v. Bazaar, 55, ii, s. v. Berbery, 66, i, s. v.
Beriberi, 66, ii, s. v. Bo Tree, 81, i, s. v.
Boutique, 81, ii, s. v. Budgerow, 91, ii, s. v.
Buffalo, 93, ii, s. v. Bungalow, 98, ii, s. v.
Burgher (a), 100, i, s. v. Burma, 100, ii, s. v.
Cabook, 106, i, s. v. Calamander Wood,
110, i, s. v. Candy, n. p. 119, ii, s. v. Capelau,
122, i, s. v. Cat's-eye, 134, i, s. v. Cavally, 135,
ii, s. v. Chetty, 145, i, s. v. Chilas, 149,
i and ii, see 151, ii, footnote, s. v. Cloth, 158,
i, s. v. Choys, 166, i, s. v. Cobly Marsh, 173,
i, s. v. Coco-de-Mer, 177, i, s. v. Colombo,
182, ii, s. v. Comboy, 183, ii, 3 times, s. v.
Coromandel, 196, ii, 3 times, s. v. Coromandel,
199, i, twice, see 199, ii, footnote, s. v. Corral,
200, ii, see 202, ii, footnote, s. v. Covil, 207, ii,
s. v. Crease, 212, ii, s. v. Cutcherry, 232, i,
s. v. Devil Worship, 238, i, s. v. Dewally (b),
238, ii, see 245, ii, footnote, twice, s. v.
Dondra Head, 249, ii, s. v. Doney, 249, ii, s. v.
Elu, 262, i, s. v. Fiscall, 270, ii, s. v. Florida,
270, ii, s. v. Galle, Point de, 274, ii, s. v. Gow,
299, i, s. v. Hackery, 310, i, s. v. Horse-keeper,
324, ii, s. v. Jaffna, 340, ii, s. v. Jaggery, 340,
ii, twice, s. v. Jargon, 341, ii, s. v. Jhoom,
351, ii, s. v. Kling, 372, i, twice, s. v. Lacar,
388, ii, s. v. Laterite, 390, i, s. v. Lemongrass,
392, ii, s. v. Lubby, 399, ii, s. v. Lunka,
401, i, s. v. Mabar, 401, i, s. v.
Madura, 408, i, s. v. Malabar (b), 413, i, s. v.
Malabathrum, 415, i, s. v. Maldives, 417 ii,
s. v. Mangolin, 422, ii, s. v. Margosa, 427, ii,
s. v. Modelliar, 435, i, s. v. Moor, 445, ii, s. v.
Muckna, 454, i, s. v. Munjase, 457, ii, s. v.
Negombo, 476, ii, s. v. Olykyn, 487, i, s. v.
Pagoda, 498, ii, s. v. Pali, 505, ii, twice, s. v.
Palmyra, 506, ii, twice, s. v. Palmyra Point,
507, i, s. v. Pandaram, 507, ii, s. v. Param-
ghee, 512, ii, s. v. Patchouli, 517, ii, s. v. Patola,
520, ii, s. v. Pepper, 529, ii, s. v. Pologra,
345, i, s. v. Portia, 549, ii, s. v. Praia, 561, i,
s. v. Prasit, 562, ii, s. v. Putam, 563, ii, s. v.
Ramasamy, 578, i, s. v. Rest-house, 577, ii,
s. v. Rogue, 579, ii, s. v. Sarong, 601, ii, 602,
i, s. v. Serendib, 619, ii, twice, s. v. Shanam,
620, ii, s. v. Singalesa, 635, ii, 4 times, s. v.
Snake-stone, 643, ii, s. v. Talapoin, 677, i, s. v.
Talipot, 679, i, s. v. Tayan, 704, i, s. v. Tom-
tom, 708, i, s. v. Trineomalee, 715, ii, s. v.
Veddah, 736, i, s. v. Vindah, 738, i, s. v.
Vihara, 738, ii, s. v. Wandee, 739, ii, s. v.
Zirbad, 750, i, s. v. Caryota, 773, ii, twice, s. v.
Chittagong, 778, i, s. v. Devil-bird, 790, i, s. v.
Eln, 797, ii, 798, ii; ann. 404; s. v. Concan,
189, ii; ann. 500; s. v. Java, 347, i; ann.
545; s. v. Maldives, 417, ii; ann. 551; s. v.
Chank, 141, i; ann. 1161; s. v. Chumbeje,
115, ii, twice; ann. 1220; s. v. Sefala, 645,
ii; ann. 1344; s. v. Fanam, 265, ii; ann.
1508; s. v. Aljofar, 735, ii; ann. 1516; s. v.
Quicon, 570, ii; ann. 1552; s. v. Singalesa,
656, i; ann. 1554; s. v. Mangellin, 423,
i, s. v. Jam, 810, i, 3 times; ann. 1563; s. v.
Cobra de Capello, 173, i, s. v. Eagle-wood,
258, ii; ann. 1572; s. v. Comorin, Cape,
184, ii; ann. 1586; s. v. 135, i; ann. 1607; s. v.
Modelliar, 435, i; ann. 1610; s. v.
Carnatic, 126, i; ann. 1659; s. v. Beriberi,
67, ii, s. v. Sourso (b), 680, i; ann. 1672; s. v.
Trineomalee, 715, ii; ann. 1673; s. v.
Pattamar (a), 521, i; ann. 1681; s. v. Guana,
304, i; ann. 1736; s. v. Mandarain, 421, ii,
i, s. v. Vedas, 735, i; ann. 1703; s. v. Anaconda,
16, ii, twice; ann. 1779; s. v. Buddha, 91, i,
i, s. v. Veddas, 736, i; ann. 1779; s. v. Columbo,
Root, 183, i; ann. 1796; s. v. Jargon, 345,
i; ann. 1799; s. v. Ambaree, 11, i; ann.
1801; s. v. Buddh, 91, i; ann. 1803; s. v.
Anaconda, 17, i, s. v. Lascar, 389, i; ann.
1807; s. v. Lascar, 388, ii; ann. 1809; s. v.
Beriberi, 67, i; ann. 1810; s. v. Bandy, 44,
ii; ann. 1813; s. v. Calamander Wood, 110,
i; ann. 1818; s. v. Pali, 506, i; ann. 1826;
Chadock; s. v. Pommelo, 546, i.
Chadur; ann. 1614: s. v. Chintz, 155, ii, s. v. Chudder, 167, ii.
Chaghatai; s. v. Tanga, 682, i.
Chagrin; s. v. Shagreen, 619, ii; ann. 1663; s. v. Shagreen, 619, ii.
Chagura; s. v. Choul, 162, ii.
Chab; s. v. Chop, 161, i, twice.
Chabur-pai; ann. 1549; s. v. Charpoy, 141, ii.
Chahute; s. v. Cuddy, 215, ii.
Châ-i-Khitî; s. v. Tea, 689, i.
Chaimur; s. v. Choul, 162, ii.
Chaimir; ann. 936: s. v. Choul, 162, ii.
Chaitya; s. v. Dagoba, 225, ii.
Chaiwal; ann. 1597; s. v. Bombay, 77, i.
Chai-Jehan; ann. 1865; s. v. Taj, 860, i.
Chakad; ann. 1554; s. v. Sind, 684, ii; ann. 1555; s. v. Jaucquete, 339, ii.
Chakal; s. v. Jackal, 338, ii.
Chakar; s. v. Chuckler, 166, ii.
Châkar; s. v. Chaokur, 139, ii, twice, s. v. Nokar, 481, i.
Chakar karnâ; s. v. Chuckler (b), 166, ii.
Chakarnâ; s. v. Chuckler (b), 106, ii.
Chakkâzi; s. v. Jackass Copal, 339, i, 3 times.
Chakazâ; s. v. Jackass Copal, 339, i.
Chake-Buruke; ann. 1350; s. v. Jack, 337, ii.
Chakiria; s. v. Codavascam, 178, ii.
Chakka; s. v. Hackery, 805, ii.
Chakka; s. v. Jack, 335, ii.
Chakkawasti; ann. 460; s. v. Chucklerbutty, 167, i.
Chakla; s. v. Hidgelee, 314, ii, s. v. Chucklab, 779, ii.
Chakma; s. v. Chuckmuck, 780, i.
Chakmack; s. v. Chuckmuck, 780, i.
Chakman; s. v. Chupkan, 168, ii.
Chakor; ann. 1190; s. v. Chickore, 149, i.
Châ-kor; s. v. Chickore, 148, ii.
Chakora; s. v. Chickore, 148, ii.
Châkr; s. v. Chuckler, 166, ii.
Châkr; s. v. Chuckler, 166, ii, s. v. Chuckrum, 167, i, s. v. Churruck, 169, ii, s. v. Akalee, 755, i, s. v. Hackery, 806, i.
Châkram; s. v. Chuckrum, 167, i.
Châkramu; s. v. Chuckrum, 167, i.
Chakravarti; s. v. Cospetir, 201, ii, s. v. Quilon, 599, i; ann. 400: s. v. Chucklerbutty, 166, ii; ann. 700: s. v. Cospetir, 202, i; ann. 1866: s. v. Chucklerbutty, 167, i.
DOOB GRASS.

Here is an earlier and better quotation than that to be found in Yule.

1795. — The short wiry grass, known in Bengal by the name of Doop, which is quickly propagated by planting it in little bunches, and of which we had fortunately taken down a considerable quantity, soon spread itself over the rising we had cleared, and effectually prevented any of the soil from being carried off, thus insuring good pasture whenever a sufficient space could be cleared away. — Kyd's MS. Report on the Andamans in Bengal Consult. for 1795.

R. C. Temple.

PONSEY.

1756. — "He was then becomine to his Servant that stood in a ponsée above the Gout ... at the Gout besides the Ponsée were the Gour deours Servants was ... So without given me time to make an Answer, he run down stairs and up to the side of the river to get into the Ponsée ... Therefore with Mr o Haraes got into the same Ponsée were the Gour deour was and set off the last boat that left the Gout." — Alex. Grant's Defence, ante, Vol. XXVIII. pp. 290-300.

NOTES AND QUERIES.


(To be continued.)

THE SANSKRIT VERSION OF EUCLID.

With reference to a remark made by Prof. A. Weber, in a note to his paper (ante, Vol. XXX. p. 367), respecting a Sanskrit version of Euclid, I may point out that, at the Stockholm Oriental Congress, on the reading of the late H. H. Drury's paper respecting this work found at Jaypur, I mentioned that Raja Sawai Jaisinha had in his library the Historia Celestis of Flamsteed and other European works, and that there was no reason to suppose that he had not some of the 17th century versions of Euclid also — most of which contained the whole fifteen books of the Geometry. After my return from Stockholm I wrote to the late Prof. Weber, reminding him that Lancelot Wilkinson had, long ago (in the Jour. As. Soc. Beng. Vol. VI. p. 938), called attention to the same work — the Ekdhri Ganita which had been translated into Sanskrit by Sarrat Jagannatha for the famous Raja Baja, the astronomer-prince.

R. C. Temple.

J. Burgess.
THE JANEO.

The available information regarding the jaino or thread of caste is fragmentary and incomplete. In the Panjab fuller data as to its form, and the different tribes which wear it, may throw light on the extent to which Brâhmanical influence has prevailed.

The orthodox jaino is thus described:—"The jaino or sacred thread of the Hindús is thus made: The four fingers of the hand are closed and a thread is wound back and front over them (? to represent the union of the four sacred elements in created things) 96 times — i. e., 19 x 8, or according to the ogil dov, common only to the Eastern nations and the Chinese. This thread forms a strand of the jaino. Three of these strands are then taken together and divided into the three parts, and these are then twisted and made into three threads of six strands each. This is called an agra. Two agras go to a jaino, or aggregate of six threads of six strands each. The jaino is knotted together by a number of knots depending on the descent and sect of the wearer. It is worn over the left shoulder, which is a concession to Buddhism, as it was originally worn round the waist.

In worshipping the gods the jaino is worn over the left shoulder and held across the palm under the thumb of the left hand, while the libations are made with the right hand forward. In worshipping the pitris (ancestors) it is worn on the right shoulder, and the libation is made with the fingers of the right hand raised higher than the palm, so that the water pours to the right. In worshipping the Rishis the thread goes round the neck, and the water is poured out with both hands inwards towards the chest.

When dirty the jaino must be made into the form of the svastika or mystic cross, in the manner that children play at "cat's cradle," and then washed.

But this is not the only form. For instance:—"Jogis wear a jaino, or sacred thread, round their necks, of nine cubits length, and made of three strands, woven of black wool of eight threads on a bobbin, and plaited into a bobbin-thread, like our own braid necklaces. Round their waists they wear a similar thread of two separate bobbin-threads of eight strands each, twisted together with a loop at one end and a button at the other. To the jaino they attach a round circlet of horn (rhinoceros it should be), and to this they attach a nádā, or whistle, which makes a noise something like a couch, but not so loud."

Further, the use of knots indicates the status of the wearer, thus:—"Among Sarwariya Brâhmans, there are three higher grades and thirteen who are inferior. The higher grades have five and the inferi or three knots in the jaino, or Brâhmanical cord. If a man borrow the cord of a person of another grade he adjusts the knots according to his rank; for the knot is the important part of the cord." Similarly the Gaur Brâhmans in Bikanir have 5 knots, but the Adh Gaur only 3.

It is, however, difficult to say how far the wearing of the jaino indicates status, e. g., the Lobhâns wear it and even when Sikhs are very particular about it, whereas among Jâs only Akârâ Jâs wear it and then only at their marriages (Hooghlypur Gazetteer, p. 56). Probably some one will be able to explain the apparent inconsistency between this and the last para.

The Khûs Jâs of one village (Rattâhâni) in Tahsil Mogh in the Ferozepur District continue to wear it, though the tribe as a whole has abandoned it.

Lastly, it appears that occasionally some sections of a caste wear the jaino while others do not, e. g., some of the Sunârs wear it, and certain gôts among the Kangâ Gaddis, among whom it is used at marriage ceremonies in a curious way.

Some Kanaets in the Simla Hills also wear it — not all.

Information then is required on the following points:—

(1) State the sections of each caste which wear the jaino in any form.

(2) For each such section, state the way in which the jaino is worn, the number of strands and knots in it and describe any peculiarities in its material or manufacture.

(3) Is it worn on any special occasion, but not ordinarily? If so, when?

(4) State the explanations given of the variations in above.

(5) Add any information you can (giving references to books if necessary) to the above; e. g., is there any connection between sectarial marks and the different forms of the jaino?

H. A. Rose,
Superintendent of Ethnography, Panjâb.

Simla, 24th July 1901.

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1 This position of the band may perhaps be compared with those in Plates i. and vi. in De Marchi's La Corte Privata di Roma Antica, 1895, Vol. i.
NOTES ON INDIAN HISTORY AND GEOGRAPHY.

BY J. F. FLEET, I.C.S. (RETD.), PH.D., C.I.E.

The places mentioned in the Wani plates of A.D. 807.

This record has been edited by me in Vol. XI. above, p. 156 ff., with a lithograph. It was originally brought to notice, in the Jour. R. As. Soc., F. S., Vol. V., by Mr. W. H. Wathen, who published the text of it, as inscription No. 2, opposite p. 344, with a translation of it, by Mr. L. R. Reid, at p. 350 ff. A remark on p. 350, at the head of the translation, tells us that the plates were found by Mr. Reid in the Näsik district. And a further remark on p. 353 records the belief by Mr. Wathen that they were obtained “in the Wanadindori district, near Näsik, in the Mahratta country.” These remarks have been understood to connect them with Wani, a small town about ten miles north-north-east from Dindori, the head-quarters of the Dindori taluka of the Näsik district, Bombay Presidency. In the Indian Atlas sheet No. 38 (1857), the name of this town is given as ‘Wun.’ It is given, however, as ‘Wani’ in the Deccan Topographical Survey sheet No. 4 (1876), and in the Postal Directory of the Bombay Circle (1879). And it is certified as Wani, in Nargari characters, in the compilation entitled Bombay Places and Common Official Words (1878). And from these sources, combined, I continue to use the form Wani, as being most probably the actually pronounced form of the name. The plates have come to be customarily known as the Wani-Dindori plates, and the results given in the present note will show that, whether they were actually obtained at Wani or not, they really do belong to the neighbourhood of that town. It has been said, in the Gazetteer of the Bombay Presidency, Vol. XVI. Näsik, p. 661, that Wani itself is mentioned in the record, by the name of ‘Van.’ That, however, is a mistake, due to the fact that, instead of Vatanagara-vishay-antaragatah, which the original really has in lines 39, 40, the text published by Mr. Wathen gives Vānata, &c., and that Mr. Reid’s translation gives “of the Van division of the Näsik district.” And it is also questionable whether Wani has any claim to such antiquity, as a place of any importance, though it has been “once the head-quarters of a petty division.”

The record recites that, on a specified day in the Vyaya sahasvatara, Saka-Sahvat 730 (current), falling in A. D. 807, the Raṣṭrakūta king Gōvinda III., when in residence or in camp at Mayurakhandi, which is the modern Markanda, a hill-fort, in the Kailānālī taluka of the Näsik district, about fourteen miles north-north-east from Dindori, whose grandfather was a resident of Vengi and belonged to the community of Chaturvedī of that place, a village (grāma) named Ambaka, lying in the Vatanagara district (vishaya) of the Näsik country (dēṣā). And it specifies the boundaries of Ambaka as being, on the east, a village (grāma) named Vajavura; on the south, a village named Varikhaṇḍa; on the west, a village named Pallitavāḍa, and a river (nadi) named Pulindā; and, on the north, a village named (Padma)nāla.

1 See, also, id. p. 155, note I. On p. 661, the record is wrongly spoken of as being dated in A. D. 699.
The names of Vādjavuru, Pallitavāla, and Padmanāla, seem to have disappeared; at any rate, I cannot trace anything representing them, even as names of hamlets. But the other names suffice to fix the locality to which the record belongs. Vajansagara is certainly the ‘Wurner’ of the Atlas sheet No. 38 (1857), the ‘Wächtner’ of the Topographical sheet No. 5 (1877), and the ‘Warneir’ of the Topographical sheet No. 9 (1875); these various spellings, of course, all represent Wańner; and the place is a small town or large village, in lat. 20° 14′, long. 74° 5′, in the Chándwar (Chándwād) taluka of the Nāsik district, about twenty-two miles towards the north-east from Nāsik. Ambakā is the ‘Amb’ of the Atlas sheet No. 38, and the ‘Ambé’ of the Topographical sheet No. 8 (1875), in the Digólī taluka, about five miles north-east-by-east from Digólī, and eight and a half miles on the west of Wańner. Vārikhedā is the ‘Werkher’ of the Atlas sheet No. 38, and the ‘Warkhair’ of the Topographical sheet No. 8, close on the south-west of ‘Amb’, ‘Ambé’. And the Pulindā river is a large nullah, flowing southwards close on the west of the village-sites of ‘Amb’, ‘Ambe’, and ‘Werkher’, ‘Warkhair’, which joins the Kādāvā, Kādvā, or Khādva river about a mile on the south-west of ‘Werkher’. ‘Warkhair’, the name of the nullah is entered as ‘Unandā’ in the Topographical sheet No. 4, and as ‘Unanda’ in the Topographical sheet No. 8; the real name seems to be Unandā.

Veṅgi, which is mentioned as the place of abode of the grantee’s grandfather, was the capital of a province, known as the Veṅgi or Veṅgi mandala, which is most familiar to us in connection with the Eastern Chalukya kings. According to a record of A.D. 1186, it was a sixteen-thousand province; that is to say, a province which included, according to fact or tradition or conventional acceptance, sixteen thousand cities, towns, and villages. The position of the capital seems to be very closely marked by the still existing village of Pedda-Vēgi, “the larger Vēgi,” about seven miles north of Elloro (Elūru), the head-quarters of the Elloro taluka of the Gudavari district, Madras Presidency. Pedda-Vēgi is shewn in the Indian Atlas sheet No. 94 (1899) as ‘Pedvaigie, in lat. 16° 48′, long. 81° 10′. There is, somewhere close by, another village, called Chinn-Vēgi, “the smaller Vēgi,” which, however, cannot be found in the map. And it seems that Sir Walter Elliot has told us that the evidences of ancient buildings, and the many curious mounds, which probably cover the remains of the old city, extend from Pedda-Vēgi as far as Chinn-Vēgi and Dendulūra. This last-mentioned place is shewn in the map as ‘Dendaloor’, in lat. 16° 45′, long. 81° 13′, about five miles towards the south-east from ‘Pedvaigie. It is mentioned as ‘Lendulura in the Chikkulla plates of Vikramānvravarman II.’

When I was preparing this record for publication, Mr. W. Ramsay, I.C.S., gave me the identification of Ambaka with ‘Ambé’ and of Vārikhedā with ‘Warkhed’, and also gave me the name of the nullah as Unandā; see Vol. XI. above, p. 137. The record, however, seems to have been fully localised even before that time; for, Mr. Reid’s translation of it presents ‘Ambegaoon as the modern name of Ambakgrāma and ‘Warkher’ as the modern name of

5 It has been suggested that Pallitavāla is the modern ‘Paramor,’ — the ‘Purmores’ of the Atlas sheet No. 38 (1857), and the ‘Parmo’ of the Deccan Topographical Survey sheet No. 8 (1875), — about two miles on the west of ‘Amb’, ‘Ambé’, which is the Ambaka of the record; see Gar. Ro. Pres. Vol. XVI. Nashik, p. 255, note 1. And the village stands, of course, in the required position. But it is difficult to understand how the name Pallitavāla could pass into any such form as ‘Paramor.’
6 The name of the river into which the Pulindā-Unandā flows, is given as ‘Culva’ in the Atlas sheet No. 38, and as ‘Khādva’ in the Topographical sheets Nos. 4 and 8. It is certified as Kādāva or Kādvā, in Nāgarī characters, in Bombay Places.
7 Regarding the numerical components in the ancient territorial appellations, see Vol. XXIX. above, p. 277, and note 18.
8 The identification of Veṅgi with Pedda-Vēgi appears to be due to Sir Walter Elliot. I am not able to refer to his paper on the subject.
9 See Mr. Sewell’s Lists of Antiquities, Madras, Vol. I. p. 36.
Várıkheḍa: but, while presenting the ancient name of the nullah as 'Vőinda,' though Mr. Wathen’s text has Pulinoa, for the Pulinoa which really stands in line 41 of the original, it gives the modern name of it as 'Unmad.' The identification of Ambaka with 'Amb,' and of Várıkheḍa with 'Varkhed,' is also mentioned in the *Gaz. Bo. Pres.* Vol. XVI, Nasik, p. 185, note 1; the suggestion made there, that 'Vadner' is mentioned in the record as 'Vadur,' is only due to Mr. Wathen having read *Vadutura,* instead of *Vadavura,* in line 40. I myself originally suggested that Vataṇagara might perhaps be Waḍi; at that time, however, I had not the map to refer to, and I did not know of the existence of Waḍi.

The Indian Atlas sheet No. 38, N. W. (1896), which includes the locality to which this record belongs, was not available to me when I wrote the above note. It illustrates pointedly how much more useful the old maps still are for certain purposes. It does not show the ancient and famous Márkiṣa by name, but only indicates it by a small spot, marked 4384 (feet high), in lat. 20° 23', long. 73° 50'; and we are left to find the position of it from the old sheet or from other sources of information: nor, we may add, does it present the names of the Ahiwant and Dabhap forts, and of various other hill-forts along the same range, all more or less of repute, which are all duly shown, and very clearly, in the old sheet. Though it is supposed, not only to be up-to-date in details, but also to follow a certain uniform system of transliteration, it gives the village-names, with which we are concerned, as Vani, Waṭner, Amb, and Warkhair; thus presenting, in only four names, three instances of inconsistency, in the use of both e and ae for one and the same native character, in the use of both d and r to represent the lingual d, and in the use of both e and ai to denote the long vowel a, and one mistake, in omitting to mark the long d in a word which it should have presented either as Värker or as Wärkhed. It omits to mark the long d in the name of the nullah, which it gives as Unanda. And it presents the name of the river both as Kadva and as Kadwa.

The places mentioned in the Sāngli plates of A. D. 933.

This record has been edited by me in Vol. XII, above, p. 247 ff., with a lithograph. The original plates were then in the possession of a Brāhmaṇ resident of Sāwanṭwāḍī, the head-quarters of the Native State of the same name between the Ratnagiri district and the Portuguese territory of Goa. But, when the record was originally brought to notice by General Sir George LeGrand Jacob, in the *Jour. Bo. Br. R. As. Soc.* Vol. IV, pp. 97, 100 ff., the plates belonged to a family of Brāhmaṇs residing near Sāngli, the head-quarters of the Sāngli State in the neighbourhood of Kolhapur. And, on that account, they have been customarily known as the Sāngli plates. The results given in the present note, however, will show that they have not really any connection with the neighbourhood either of Sāngli or of Sāwanṭwāḍī.

The record recites that, on a specified day in the Vijaya *svacchāsara,* Saka-Saśvāt 855 (expired), falling in A. D. 933, the Rāṣṭraṅga king Gōvinda IV., then permanently residing at the capital of Mānyakheḍa, which is the modern Mālkheḍ in the Nizam’s Dominions in lat. 17° 17', long. 77° 13', granted to a Brāhmaṇ, whose father had come from a city (nagara) named Pundavardhana, a village named Lōhagrāma, lying in a territorial division called the Rāmpuri seven-hundred. And it specifies the boundaries of Lōhagrāma as being, on the east, a village named Ghōṭēgarama; on the south, a village (grāma) named Vāṇjulī; on the west, a village named Chitśavharajha; and on the north, a village named Sōnaha.

The text and translation published by General Jacob present this name as Vīśchavharabha. And I originally read as Vīśchavharajha or Vīśchavharanā. It seems tolerably certain to me, now, that the last syllable is jha, not bha. As regards the consonant of the first syllable, it certainly does look, in the lithograph, more like c than ch; but there does not seem to be any such word as jṭačha, whereas chiṭačha, standing so doubt for chiṭača.

1 The tamarind-tree' figures as the first component of very many place-names; and so, even apart from the identification that can be made. I should say, now, that this consonant was intended for, and should be read as, ch. One name commencing with chiṭačha, which was perhaps originally identical with the name which we have in this record, is that of the 'Chitśavhar' of the Decan Topographical Survey sheet No. 20 (1878), shown as 'Chitśavhar' in the Indian Atlas sheet No. 38 (1877), five miles north-west-by-west from the Rāṣṭara which is mentioned further on, and as 'Chitśavhar' in the quarter-sheet No. 38, S. W. (1883).
Lōhagrāma is the 'Lohogaon' of the Deccan Topographical Survey sheet No. 26 (1878), about sixteen miles towards the south-south-west from Newāsa, the head-quarters of the Newāsa tāluka of the Ahmadnagar district, Bombay Presidency; in the Indian Atlas sheet No. 38 (1857), it is wrongly placed about three miles towards the west-north-west from its position as given in the Topographical sheet. Ghōdēgrāma is the 'Ghorēgaon' of the Topographical sheet, about three miles east-north-east from 'Lohogaon'; in the Atlas sheet No. 38, it is shown as 'Gorehgaon.' Vanjuli is the 'Vānjoli' of the Topographical sheet, two and a half miles south-by-west from 'Lohogaon;' in the Atlas sheet No. 39 (1855), it is shown as 'Wanjoše.' Chinchaviharajha is evidently the 'More Chinchora' of the Topographical sheet, two and a half miles towards the west-by-south from 'Lohogaon;' in the Atlas sheet No. 39, it is shown as 'Chinchoreh Moree.' And Sonnált is the 'Sonai' of the Topographical sheet, four and a half miles north-by-south from 'Lohogaon;' in the Atlas sheet No. 39 it is shown as 'Sonuee.' These villages are shown as Lohogaon, Ghērēgaon, and Sonnált, in the Atlas quarter-sheet No. 38, S. E. (1886), which places Lohogaon in its proper position, and as Vānjoli and More Chinchora in sheet No. 39, N. E. (1895).

With these identifications established, we can see that the Bānapuri of the record,—the town which gave its name to the seven-hundred district in which the village of Lōhagrāma was situated,—is the modern Rāhuri, the head-quarters of the Rāhuri tāluka of the Ahmadnagar district. Rāhuri is the 'Rāhuri' of the Topographical sheet No. 26, and the 'Rahooré' of the Atlas sheet No. 38, and the 'Rahooré' of the quarter-sheet No. 38, S. W. (1886), in lat. 19° 29', long. 74° 43'. 'Lohogaon,' the ancient Lōhagrāma, is distant from it about twelve miles towards the east-south-east.

The city of Pundavardhana, which is mentioned as the place from which the grantee's father had emigrated, and the name of which seems to be given in precisely the same form in the Angkëhī plate of Vīgrahapālādēva III,10 is, no doubt, the Pundravardhana of other records, and the "Pundravardhana, subject to the kings of Gaṇja," of the Rājatarāyginī, iv. 421; and it seems to be the Pundavardhana which is referred to in two of the votive inscriptions at Siēhi.11 For opinions which have been expressed regarding the identification of it, reference may be made to the Rev. S. Beal's Si-yu-ki, Vol. II, p. 194, note 18, and Dr. Stein's Kalhāna's Rājatarāyginī, Vol. I, p. 160, note on verse 421. Its position ought to be capable of being determined very closely, even if it cannot be actually fixed, by means of the villages which are placed in the Pundravardhana bhukti by the Khālimpur plate of Dharmañālēva12 and the Dinjēpur plate of Mahāpālādēva.13

The places mentioned in the Kardā plates of A. D. 972.

This record has been edited by me in Vol. XII, above, p. 262 ff., with a lithograph. It was originally brought to notice, in the Journ. R. As. Soc., F. S., Vol. II., p. 379, by Mr. W. H. Wathen, who published the text of it, with a translation in the same journal, Vol. III. p. 94 ff. In his first notice of it, Mr. Wathen said that "it was found in the town of Kardā, in the "Deckan." In his second notice of it, he described it as "an inscription on three copper plates "transmitted by Captain Pottinger, said to have been found at Kurda, in the Dekkan." In dealing with it, I said, for some reason or other which I cannot now explain, that 'Kardā' or 'Kurda' seemed to be Kardā in the Taljēdā tāluka of the Khāndēsh district. But it is practically certain, now, that the real find-place of the record must have been the 'Kurda' of the Indian Atlas sheet No. 39 (1855), the 'Kurda' and 'Kurdlah' of Thornton's Gazetteer of India, Vol. III. (1854), pp. 224, 225, a town in lat. 18° 38', long. 75° 32', about twelve miles towards the south-east-by-east from Jāmkhel, the head-quarters of the Jāmkhel tāluka of the Ahmadnagar.

district, Bombay Presidency. In the official compilation entitled Bombay Places and Common Official Words (1878), the name of the place is certified as Khاردम in Nāgār characters, and is transliterated as ‘Kharda.’ And more recent maps also show it as ‘Kharda,’ see, for instance, Constable’s Hand Atlas of India (1893), Plate 31, and the Indian Atlas quarter-sheet No. 39, N. E. (1895), and Philip’s Gazetteer and Map of India (1900). I conclude, therefore, that the initial of the name is really the aspirated kh, and that we must accept Kharda as the conventional transliterated form of the name.15

The record recites that, on a specified day in the Aṅgiras saṅratāra, Śaka-Saṁvat 894 (expired), falling in A. D. 972, the Rāshtrakūṭa king Kakka II., then permanently residing at Mānyakāla, i. e. Mālkhēd,16 granted to a Brāhmaṇa, who was a resident of a place spoken of as irimat Gejuravāvī, “the famous Gejuravāvī,” and had come to Mānyakāla on business, a village (grāma) named Paṅgarikā, in a group of villages known as the Vavvulatalla twelve in a territorial division called the Uppalākī three-hundred. And it specifies the boundaries of Paṅgarikā as being, on the east, a village (grāma) named Rōhitalla; on the south, a village named Silahare; on the west, a village named Kīnīhīgrāma; and, on the north, a village named Antaravallī.

Paṅgarikā is the ‘Pangry’ of the Indian Atlas sheet No. 56 (1882), in lat. 19° 16’, long. 75° 54’, about twenty miles towards the north-east from ‘Bheer,’ ‘Bhir,’ ‘Beer,’ ‘Bir,’ or ‘Bid,’ the chief town of a district of the same name in the Nizam’s Dominions, and about fifty miles towards the north-north-east-half-east from Kharda in the Jāmkhēd taluka. The same sheet shows ‘Roitalla,’ answering to the Rōhitalla of the record, about two miles on the south-east of ‘Pangry.’ Two miles on the south of ‘Pangry,’ it shows a village ‘Soralla,’ the name of which must be, in some way or another, a corruption of the Silahare of the record.17 And, three miles towards the north-west from ‘Pangry,’ it shows ‘Keenugaoon,’ answering to the Kīnīhīgrāma of the record. And sheet No. 56 (1889) shows ‘Unterrvull,’ answering to the Antaravallī of the record, about five miles almost due north from ‘Pangry.’ In the beautiful survey map of the Bheer Circar, prepared under the superintendence of Lieutenant H. Du Vernet in 1835, the above-mentioned villages are shewn, quite similarly except in respect of one of them, as ‘Pangry,’ ‘Roitalla,’ ‘Soralla,’ ‘Keenugaoon,’ and ‘Unterrvull.’ The Indian Atlas quarter-sheet No. 39, N. E. (1895), shows Kīnīhīgrāma as ‘Kinagoon.’

Gejuravāvī, the residence of the grantee, is evidently the modern ‘Givrai’ of the Atlas sheet No. 39 and of the Survey map of the Bheer Circar, a town about eighteen miles north of ‘Bheer.’ ‘Pangry’ is distant from it only five and a half miles to the east. In some other maps its name is shewn as ‘Givrai.’ And in the Atlas quarter-sheet No. 39, N. E. (1895), it is shewn as ‘Govrai,’ in lat. 19° 15’, long. 75° 43’,18

15 The Atlas sheet shows also a ‘Kurdeh,’ in the Sirūr taluka of the Poona district, about thirty-four miles towards the east-north-east from Poona. It further shows, in the Pīrārī taluka of the Ahmadnagar district, a ‘Hungha,’ about eighteen miles north-east-north from ‘Kurdeh,’ with ‘Rasatallah’ five and a half miles east-southeast from ‘Hungha,’ and ‘Kisaae’ eight miles towards the north-north-west from ‘Hungha.’ And, any name like Rōhitalla being extremely rare, it seemed, at first, that the record was to be localised here, and that the other place-names mentioned in it had disappeared. I found the locality to which it really belongs, afterwards, in the course of my search for the present representative of the ancient Tagara, regarding which see the Jour. R. As. Soc., 1901, p. 537 ff.

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18 Even this name is not unique. In the Atlas sheet No. 39 (1877) I notice two villages named ‘Givrai,’ and four named ‘Girroy,’ and two named ‘Gervroy,’ all within about sixty miles from the town ‘Givrai,’ towards the north and north-west, and on the other side of the Gōdāvārī. These villages were probably founded by emigrants from the town.
The maps do not show any name answering exactly to that of Vavvulatalla, the chief town of the group of twelve villages which included Pahargikâ. But it seems likely that Vavvulatalla is now represented by the modern 'Talkhâir,' of the Atlas sheet No. 56 and of the Survey map of the 'Beher Circar,' a small town or large village fourteen miles towards the east-south-east from 'Pangry.'

Also, the maps do not show any place that can be conclusively identified with Uppalikâ, the chief town of the three hundred district. The only trace of the name that I can find anywhere in the locality to which we are fixed, is the 'Oopli' of the Atlas sheet No. 56 and of the Survey map of the Beher Circar, a village on a small river called 'Koonka,' sixteen miles south-south-east from 'Talkhâir.' And it is possible, of course, that this place, now an ordinary village, may in ancient times have been of sufficient size and importance to be the chief town of a territorial division. But it seems to me more probable that Uppalikâ may have been the ancient name of 'Beher' itself, the chief town of the district of that name in the Nizam's Dominions, from which 'Talkhâir' is distant only twenty-one miles north-east-by-east. In other maps and gazetteers, the name of this town figures as 'Bir,' 'Beher,' 'Bar,' and 'Bid;' and, with a very exceptional marking of the long i, it is shown as 'Bid;' in lat. 19° 59', long. 75° 46', in the Indian Atlas quarter-sheet No. 39, N. E. (1895). The true form of it seems to be certainly Bid. The word bid, which is very familiar in the Kanarese form bid, means 'a halting place, a camp, an abode.' The ancient Tiravâdasî, "the camp of Tiravâda," seven miles to the west-south-west from Kâlhpur, is now known as simply 'Bir,' 'Bid' that is Bid. In the prefix in the name of the 'Bir Kingaon' of the Atlas sheet No. 38 (1857), which is shown as 'Birkingaon' in the quarter-sheet No. 38, S. E. (1886), about fifty-six miles towards the north-west-by-north from 'Beher,' Bid, we have, no doubt, the same word bid, marking that place, also, as one at which kings and governors would encamp on tours of inspection and troops would halt on marches. 'Beher,' Bid, must surely have had originally some more specific appellation, to distinguish it from other places, in the same part of the country, which were used as camps. And it seems to me highly probable that it may have been known in former times as Uppalikâbida, "the camp of Uppalikâ."

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BY SIR RICHARD C. TEMPLE.

(Concluded from Vol. XXXI, p. 191.)

A Narrative of the Peoples Behaviour on Bird Island.

Which I Should have Remark'd in my Journall, but durst not, having no place to Secrete my papers but lay Exposed to Every One, and was Inspected into Daily by Several So that if I had mention'd any thing disagreeable to them, Should not have been Suffer'd to keep a Journal at all.

July 17th. As Soon as it was Day Light, we all Assemble'd together, And for Some time only Bewail'd our Misfortunes. At Length being Roused [awaken'd] by the dismal prospect that Appear'd before us. Some went to See how The Land look'd further in the Country, while the Others that Stayed With me desired I would still Continue their Officer, and they would Obey me in all

19 I do not find the name Vavvulatalla anywhere at all, except perhaps in the case of a small village near the Travellers' Bungalow at 'Thorodhâ' on the high-road from Nândgoa to Almâqâbâd. The name of the village is shown in the Indian Atlas sheet No. 38 (1857) as 'Baboolthâl,' which is very possibly a printer's mistake for Baboolthâl. The village is in lat. 20° 11', and long. 74° 54'. It is about ninety miles away towards the north-west from 'Pangry.' And it has, of course, no connection with the Vavvulatalla twelve of the record.


21 This is the last of the corrections in another hand.
Respects, and Should Entirely Rely on my Superior Judgment to get them of this small Place, being Informed by Those who went to look Round and Return'd in a few Minutes that We Were on an Island 2 Leagues from the Main. I told them they Might depend on my Assistance in all Respects and that there was No Time to be lost, Our Situation Requiring us to be diligent in Looking About for provisions &c., for Subsistence during our Stay here, which I Th' Thought would be a Month at Least, before Every Body would be Able to Travel. Accordingly, Sett Out and Soon Found Several Useful Things As Inserted in my Journal, but before Night Most of Those that was Able to Work was Drunk and Rosenebury So Bad that had I not Accidentally Seen him Lying Amongst the Wreck And Calling for Assistance to get him up he must Infallibly have been drowned, the Side having Flow'd Over part of him when we got him up, for Which Piece of Service before we Left the Island he as Often Came Close to me and Laughed in my face by way of Derision, knowing very Well I durst Not Correct him, all the Villains having Taken Their Oaths to Stand by One Another in Opposition to the Officers, And if Either of us Offer'd to Strike any of them, three or 4 Was to Fall on him and Beat him heartily.

Howsoever before it Came to the pass, they Obey'd me for a fortnight, by which time their was Some prospect of the Boats Going One, the keel and Steem being Finished; but before any more was done the Carpenter fell Sick, but by his Discourse as I found Soon Afterwards, only feign'd himself so, for Missing him from Work, Enquired after him, and was Informed he was Not well, Upon Which Information Mr. Collett & Self went to Condole with him, we found him in the Cook's Tent Brooking himself a Basher of Salt pork, I asked him how he did, adding I was Sorry for his Indisposition, hoping he would Soon be better. Yes Answer'd he that May be for Your Own Good; but I Can See how Things are Going. Your 3s. in Counsell Mr. Bothwell can be Attended On, but I may Die and be damn'd before You. Offer much Wine or any Thing Else to me; but Damn Me If! I'll bee Used so. I Can See well Enough Which Way Things are going, but I'll be damn'd if I have not a Fair Understanding before I do a St[are]ke More. Here I Interrupted him, and Told Him I thought he had gone far Enough, till he Explained himself; That I did not Understand What he Meant by Saying, he Saw how Things go. I then asked him if he Saw Any Clandestine proceedings by Any of the Officers or any Body Else; to Which he Answer'd No, that if he did that we Should Soon know it, for Damn me if I'll be flung By the Best of You. I answered in my Turn, that believe not Body Intended to fling him as he Cally'd it; therefore was Sorry to see him prejudiced Against Mr. Collett & Self, because we Assisted a Sick person; adding that As Soon As we heard of his being Out of Order, Came to Condole with him, And he Should find Either of us Very Ready to do any Thing Conducive to his Health & hope'd that his present disorder was Only a Cold, Which a Little hot Wine going to Bed would carry off. To this he Answered in the Sorely Manner as before, Saying he would have a fair Understanding before he Would do a Stroke More. Upon Which Mr. Collett & I left him, and Walk'd together to Try if we Could guess The Reason of Such Behaviour and the Only Conjectures we Could put on it Was his Incapacity to Build the Boat, and Some Time Afterwards, found we were quit Right in Our Opinion, for he did not know how the Transum price of the Searn (sic) was to be Fixt. He Continued Sulky 2 days & the 3d day, went to Work Again, Which I was Very Glad to See making no doubt if he Would Work that We Should compleat One to Serve our Turns.

Soon after this Dan. Ladoix who was Capt. Steward on Board the Doddington Occasioned fresh disputes, by Insisting upon keeping what Pork he or his Mess Mates Pick'd up to themselves, Which was Contrary to my Orders; and the day this dispute Arose Upon, he had Given Orders to the Cook Not to dress pork for two of the Matroses, Who was at Work with me, all the Morning on the Wreck, because they had not Brought any for Themselves. The Cook Obey'd his Orders, so that When we was Call'd to dinner, the 2 beforementioned had Nothing to Eat; therefore Made their Complaint to Me; at the Same time Inform'd Me how it happen'd Upon which I Took Ladoix to Task, Asking him by What Authority, he Order'd no Victuals to be dress'd for the two men. He
Answerd there was Orders given to the Cook by Mr. Collett that What Pork he Brought to the Tent Should be Used Only for his Own Mess, Therefore he thought he had as good a Right to Keep what he Pickd up, And for the Future None but his Own Mess Should Tast a Bit of What he Save'd. All that he Say'd was Confirmed by his Mess Mates, And in the Most Insolent Manner that Can be Imagine'd.

Mr. Collett Declared he Never gave any Such Orders, And I am Very Certain there was no Such Orders given to the Cook by any officer but my Self, Concerning the Pork; (And those Were) if there Should be any difference in the pieces he took to dress, that I Expected the Best. This was told to all the People Immediatly, who thought Themselves Very ill Used. Therefore took the Method beforementioned to Convince me there was No difference to be made, Which gave me no Manner of Concern. However there Behaviour Shew'd I Should be a person of Very Little Consequence in a Short Time, it the Carpenter went on with his Work, but while they would Allow me to have any Command Over Them was determined to Exert my Authority. Therefore Insisted That Every Body Should be Carefull in picking up all the pork they Could Find, and deliver it to Mr. Collett, who was Made Store Keeper, in Order that proper Care Should be Taken of it for the good of the whole. Ladox Swore Damn him if he would Pick up Another Piece, while he was on the Island, Adding he Would Always have as good a peace of Pork as I. Being Talkd to in this Manner by One who a few days before Attended on Me, Provoked me to Strike him two or 3 Slaps in the Face, Which had a Very good Effect, he being quit Silent Afterwards, And he and the Rest went to Work with me on the Wreak.

Soon After this the Carpenter, and The Rest of the people was Informed by Bothwell, that the Treasure & Wrought Plate was Not to be Shared. Upon which Information Mr. Collett & I was Calld the greatest Rogues in the World, & Every One Swore it Should be Shar'd, and Every thing Else that Came Abroad there belonged to Who it would. After Our days Work was Over and Every Body met in the Tent to Supper. The Carpenter Asked me When the money and plate Was to be Shar'd which Surpriz'd me greatly. Howsoever finding they Were Resolved to Share it, thought it Needless to deny my Intentions, Especially Since I found that Some I thought I Could Trust, proved false; And Indeed Bothwell was the Last person I should have Suspected being One Who Came on Board ye Doddington with a Design to Settle in India. Besides he Lay Under Some Obligations to me, for being Sick Most of the Time we Were at Sea, he had Every thing my Cabiing Afforded for his Nourishment.

Therefore Told them that Neither the money Or Plate Should be Shar'd but Delivered up to the Proper persons, when We Came to India. He then Ask'd me what was to be done with those Blocks I had Taken so Much Pains to Tarr, to Which I Answer'd I knew them Blocks to be of the Greatest Consequence to His Majestys Ship, And Consequently to the Honble Company whose Service I was Now in, Therefore it behoved me as an Officer to Take Care of Every thing that Might be of Consequence to the Company, Especially Such things as Was in Our power to Take with us, Which I Should do to the Utmost of My Power, and any Man that would offer to prevent them Carrying Blocks going into the Boat, I Should look upon him Ever Afterwards to be an Enemy to his Country, and an Unfit person to be Employ'd in the Service. We Were Now in. In Answer to this Chisholme, and the Rest of the People, dam'd the Kings Ships & Blocks, Asking Me What Either of them was to them, And Whether I thought they Built the Boat to Carry the Kings Stores of the Island or themselves. At the Same Time Swore the Blocks Shoul'd not go into the Boat, Or Money Either till it was shar'd; Adding that I was a Very Honest person to Insist that the Plate Should not be Shar'd therefore it was Very plain Only Wanted to Keep it Between Collett & My self, and that if did deliver it, that None would get any Credit by it but Our Selves, And as We Are all Upon a Footing Now, Nothing Should go of this Island but What Would be of Service to the Whole. The Carpenter Asking Every Now and then when the Rest would permitt him to Speak Who am I, What do you Make of me. Nothing. You Shall Find that Nothing Shall go in that Boat but What I think proper. This provok'd me a Good deal, therefore desired Leave To Speak Which
was Granted the Not without many Interruptions from Chisholm & King. Notwithstanding the Aim the Carpenter gives himself in Saying Nothing should go in the Boat But What the Carpenter Approves of, I Expect I am to have the Directions of Stowing her, and if I can put the Carrying Blocks which are only 6 in Number in the Boat, without discomposing any Body, hoped None Would have any Objections, and on the Contrary would not desire it; And as to your Sharing the Money Desire you'd think better of it; Being of Such Consequence as am Sure will Touch Your lives, King and Chisholm Answered they knew the Laws of their Country as well as I, and they would Run the Risk of hanging; which Ended the dispute.

And for about a month Afterwards was Pretty Quite, When the Carpenter took upon [himself] to Find Fault with me for Taking a Boy in the Boat with me One day when I went the Off Side of the Island To Try if [I] Could See any of the Treasure. This Boy happen'd to be One Who assisted the Carpenter, the Very Seldom Employ'd and at This Time Was Idle; therefore thought it no Crime to take him. He directed his Discourse to Mr. Collett Saying I might Employ my Time much better in Fishing, than looking About for Treasure, which would be of no Service to any Body here, if he had his Will; Adding if I had been There when the Boat Went of Chaln Should not have gone in the Boat And that he had No Business with any Body that belonged to Him. Here Mr. Collett Interrupted him saying he thought Mr. Jones had a Right to Take any Body he pleased in the Boat with him, and if it was Otherwise that for his part, Should be Subject to None Else; And as to Looking for the Treasure knew it to be my duty, Adding that he would Vouch if I did not find anything Else to Detain me, that would Bring in fish. Chisholme was Very Impertinent all this Time and Said I might Spare my Self the Trouble of Looking for Treasure, that if he Thought what was Saved Already would not be Shared that he would Take it on his Back and Throw it Over the Rocks, Where it Never Should be Seen More. The Carpenter Spoke Next Saying he was hunted; but Davin him if he Would not do the Less for it. When I Came in Brought in 10 Large Fish with me but could See Nothing on the Ground where I Expected to find the Ships Bottom. As Soon as I met Mr. Collett He Told me All the Above, Desiring me at the Same time Not to Take Any Notice of it, and Not to be so much with the Carpenter, Which Counsel I Took, And only Concerned my Self in Getting up Plank, and Other Things Which we wanted most. It Would be Needless to Mention the Abuse I and Mr. Collett Received, dayly therefore Shall pass Over a Month Which brings me to the Time the Treasure Chest was Broke Open and 600 Pounds Taken Out by the following persons: Vizt, Rich Topping Carpenter, Samuel Powell 5th Mate, Nath Chisholme Quarter Master, Jon King, Rob Beasly, Fore Mast Men, Jn Lester Montross. The Person who first Found out this Peice of Villany was Scound, who being Curious to know the Weight of it, found it so light that Convinced him, that there Could not be much in it; and Turning the Bottom up found it had been Cut with a Chisel, upon which Discovery went To the Rest And Told them of it. At Which Peice of News, those that broke it Open Seem'd so much Surprised at as any of the Rest, Which was King and Beasly, who with About 8 More Met me as I was Coming towards the Tent, and King in the most Sorryfull manner Told me what had happened, Exclaiming all the way till we came to the Chest Against the Villains that did it, and desire'd in a particular Manner that I would find Some Method to find who they Were. Accordingly, As Soon as I had Secured the Remaining 1600 dollars, Mr. Collett and I went into the Store Tent and drew up an Oath, which I Offer'd To Take first, and then Administer it to the Others. Some Seem'd Willing, but waited for the Carpenter to Take it first, Which he Refused, as did all the Rest. I then desire'd it might be postponed till next Sunday, That Whosoever Were the Aggressors Might have an Opportunity to Return it or Carry it from Whence they Took it, Which was agree'd upon by all, Excepting the Carpenter Chisholme and Powell, who Satt Mute all the While. I Intreated them all I Could to Return the Money Again; Telling them it Could not be kept Secret, and that Whosoever was the Unhappy people that Took it, and persisted in keeping it, Would Answer for it with Their Lives. This had no Effect for the Tuesday following, this being Sunday. They all took

87 Three words erased.
their Oaths on the Bible to Stand True to One another, and Insist upon Sharing the money & Everything that Came ashore, Belong to Whome it Would. This Information I got from Ralph Smith Which was One Who took the Oath.

Monday the Carpenter did Nothing but make a Quadrant Case for Chisholme and tho mine wanted only Repairing Could not Get it done till 3 or 4 days before we Left the Island, and then the Smith did it. The Carpenters Not Working Surprized Mr Collett and I Greatly, Especially When We Saw them all Assemble together, and Getting drunk. Therefore I and my party Which was Mr Collett Webb & Yates Midshipman, and McDoull Went to the Other Side of the Island to Try if we Could Judge what they Were About, and we Agreed in Our Opinions, that they were Choosing Another Person to Command them, Which we Thought would be Powell. Therefore as had been told by Chisholme & Powell Several Times, that They were as Capable as I was to Navigate the Boat, and did not want me to Command them Thought it Needless to Concern my Self with Them any More, or at least till I Saw the Event of their Consultations. The Next day as Observ'd before was Devoted to taking their Oaths And drinking till most of them was drunk.

The Carpenter & Powell Was So Bad they were Lead or Rather Carried to their Hammocks. Chisholme was so Bad Could not be moved so that he lay most of the Night in the Carpenters Tent, which was become Secret to me And the Others before mentioned, And was Made no Other Use of than to keep the Carpenters and Chisholmes Chests in, which is quite Furring from the Use I Intended it; for when I Raised it, being for them to Work in When it Rained. Howsoever this day when it was pretty full Took the Liberty to look in, for Which presumption the Carpenter met me at the door and Run his head in my Face, which I took no Notice of; but Walk'd of Quietly and for the Remainder of the Week lett them Go on their Own way, without Taking Notice of any thing, tho in the Interim had Rain Which Wett all the Boats Sails Rigging, and not One of them would be at the Trouble to get them out to dry. All this Week, they Endeavoured to Out do another in Behaving insolent to us, for I Never met with any of them, as was Walking Round the Island, but Set up a Horse laugh at me; And as my Self and the Other 4 Used to be a good deal Over at the First Tent that was Made, Which had Still one Covering Over it, they thought it to great an Indulgence, Therefore took it of. Neither I or any of us Took the least Notice of Any of their Behaviour till Sunday, When I was to propose Taking The Oath to them Again, which thought of doing as Soon as we had Dined; But was prevented by a Quarrell that happened, between Powell & King About a Fowling Piece Which was found by the Latter, Who swore if any Man Offered to Use it, besides himself he would Shoot them with it; But Recollecting himself that he had gone a little to far, Expected the Carpenter. Howsoever After Supper, Informed them that I had heard Nothing of the Money which was Taken out of the Chest, And desired to know if any of them had, Which was Denied. I then asked if they would follow my Example, And Take the Oath, to Which, Jno Glass Answer'd that I Need not Trouble my Self about it any More; Adding that those that had The money would Take Care of it. I did not think this a Sufficient Answer, therefore Asked Severall by Name, which Refused, so finding it Needless to Mention it any more, dropped that Subject, And Asked them if they Intended to Obey my Orders any More, and if they did not Desired they would Appoint some body Else to Take Care of the things Which Was Lying Looting, Mentioning the Sails and Rigging. Severall of them Answer'd together they Could Take Care of the things as well I Could, And King Called out the Carpenter Should Command them, Which he Refused; but at the Same Time, Seemed well pleased that he was A Man of Such Consequence Among them. Upon his Refusing, Beasty Answered, then Mr Jones Shall Continue, but was desired to Hold his Tongue by King, Who Said he would not Obey me Without I Consulted all of them Upon all Occasions, Which I Refused, Telling them if any One of them was Capable, would not trouble my Self any More about any thing; but as they was not, Self preservation Induces me, tho the Confess if he had the least prospect of a Deliverance Without, Would not do it. Notwithstanding am determined Never to Consult Such a Pansell of Lovers. King Answered He was as

*So in the Ms.*
good a Man as I was, and as We Were all Upon a Footing, thought it Only Reasonable they Should be Consulted, And a Great deal more of Such Discourse. Howsoever it Ended desiring I would Continue to direct them.

About a Month After this Mr. Collett Happened to go into the Carpenter's Tent, at a Time when Chisholm & the Carpenter was drinking Some Brandy and Water, of Which they asked him to partake; which he did and drank Success to our Undertakings. With all my Heart answered the Carpenter, and am glad we are all Alive, that came Ashore. This startled Mr. Collett a little, but not seeming to understand What he meant, say'd it was a Very Wholesome Air. Or some Would have been dead, Eating such Trash as we were Obliged to do Sometimes. Yes Answered he believe the Air is very good, notwithstanding that you may thank god, you are Alive, for not long ago, there was some who designed to haveMurdered Mr. Jones your Self, & the other 3; Adding there was only one Man Consent wanting, and it would certainly [have] been done, Which was Jn. King that refused and say'd he would dye first before he would Suffer it to be done. And two days ago told me of it, I desire you'll keep what you've told you a Secret, and when we get from hence and come to another Place will tell you more of it, but we never afterwards found him in so good a Humour, as when he told Mr. Collett the above mentioned. So that am quite ignorant who the Villains are who was to have been the executioners.

The next thing we was inform'd of was that the Kings & the Honorable Company's packetts was to be burnt, least it might be Hurtful to them at Mosenbones, besides they suspected our papers was in it. Lester the Montross asked several to assist him to do it, but they refused being afraid it would be found out, and the Kings Pacquet being there, it would hang them.

Being at Work upon the Wreck on day was surprized to see McDoull coming towards me in great confusion, and it was some time before he could speak. At length he told me, they were murdering Mr. Collett in the tent. I left what was about immediately, and as we walking over the island asked him the meaning of it. He told me that some had been complaining there baggs had been robbed and Mr. Collett advising to search all the tent, was taken up by King, saying that his Should be search'd first, adding that he was the greatest thief ashore; which provoked Mr. Collett to strike him, and King returned it. When McDoull left the tent several others had got round him crying — thresh him, damn him, learn him to strike again. Howsoever by the time I came it was all over and Collett was gone from the tent, I thought it needless to take any Notice of it, for they were quite masters, and in all probability, should have come off no better than Mr. Collett; so he returned back to make an end of what I was about.

About a fortnight before we left the island a fresh rupture broke out; Powell being discover'd by one of the people with a bottle of Brandy, which he knew must be out of the sea stock. Therefore came and made his complaint to me, but not without consulting the rest first. I sent for Powell and told him what was laid to his charge, which put him in a great passion, denying that he ever touch'd it. Those who accused him durst not prove it, being desired to hold their tongues by King and some more of them. Powell was extremely offended, that I should call him to account for any such thing, saying he did not know a more likely person than myself to do such a thing; adding that one day when everybody was gone to gather eggs, excepting Mr. Webb and myself, we had drank out of a case bottle which he had found a little before under Mr. Webbs hammock. Being accused of a fraud which I never thought of provoked me so that I could not help striking him, which he returned, and grabbed fast hold of me. He was soon undermost, and the Carpenter as soon informed of it, who came running into the tent, and came immediately to me, being disengaged from Powell before he came in, which
I believe Save'd me Some Strokes from him; saying that I was the person that Stole The Brandy,—And that he knew how it was a going Some Time ago. I believe he Spoke Truth Against his Will, Now or at least Unknown to him, for I Make no doubt but his Confident gave him a drink Now and then. The Next that took Me to Task was Looster the Montross, Who asked me by what Authority I Sent for him, and Order him and the 2 Other Montrosses to Assist me, if any Body Should Attempt to take the Remain'd of the Money; Adding that he would Lett me know he was My Officer, Being in the Kings Service and I Only in the Merchants. I did not think it Worth my While to Answer him, but he was going on in the Same Abusive Manner the Others Used to do, which provoked me to Call him Villain, and Told him if he did not Leave of his Abusive Language I would knock him down, with the first thing that Came in my way. But he Only laught at me Telling me I was the Greatest Villain, and wish'd I would Offer to Strike him, he would desire no better Sport. The Usage I had Receiv'd from the Rest before and the Abusive Language from this Scoundrell, put me past my Reason, therefore Run towards him; and he Meeting me, which I did not Observe, got the first Blow, which had not in my Power to Return, being taken hold of by Mr Collett and the Best who parted us. By this Time Chisholm who had been out of the Tent Some Time, Came in Swagging and asked what Domingoing was going on Now, that they would have no More of it; Adding he knew what to do With the Boat as Well as I when She was a Floate. And if I wanted Anything to Turn Out with him he would make me Easie presently; Which Challenge I did not Care to Except; but told him, if he durst Take on of the Guns, I would Meet him with Another, which he Refused. And Then the Carpenter, who Refused likewise, but Upon Second Thought Said he Would. Accordingly went out of the Tent and I follow'd. He began to Strip himself and asked what I was for, Stick or Flat; Adding he would Lett me see he was Not Afraid of his Flesh, I said Nothing to him but Return'd into the Tent Again; and he Follow'd, Asking me if taking 2 Guns was the way to try a Man. No Answer Chisholm a Good Sticke or Flat is the way. So this Fray Ended with Telling me, they did not want any More of my Commanding or Domingoing Over them, and That They were all Upon a Footing, therefore wanted no Commander. To Which I made them no answer. Neither did I Concern my Self with any Thing afterwards, till within a day the Boat was to be Launched; but There was very little to do which Made me quite Easy, and from this Time Would Mess no More with the Carpenter. And indeed Should not have Eat with him at all, if I thought he would have Behaved in the Manner he has done; for when I divided the People into two Messes Thought by Taking all the Officers into Mine, there Would be no danger of the Rest of the People doing any Thing Contrary to our Will. But it happen'd I Made Choice of the greatest Scoundrells. I Enjoy'd Being in a Mess by Our Selves Greatly, and so did the Rest of my Mess Mates; Notwithstanding they were Obliged to Cook for themselves, and Often 3 days before we Could get the Kettle to Make Broth, which was the Best of Our Food at That Time; it being Mostly Employ'd for the Carpenters. And if at any Time it was Not, all the Rest Insisted being Served before us. The People Receiv'd their Orders from the Carpenter & Chisholm Which was to get as Much Iron as they Could, and our Method of Getting it was to Burn it Out of the Wreck, and one day When they had tried it, took the Trouble to Carry the Carrying Blocks I had got up and Tarr'd and throw them in the fire. Beenley was Seen to throw one in by Yates. About 4 or 5 days before the Boat was Launched Powell Seem'd to be head Man, giving his Orders to Take the Brandy Cask and Rinch them. Mr Collett Assisted to get them out of the Tent, they being in the Place, Where we Mess, and afterwards took the Liberty of Rinching one of them out with a little fresh Water; Which Powell Observing, Damn'd his Assurance and Asked what Business he had to do that, Swearing he Should not have it, and Call'd him all the Infamous Names That could be thought of; Swearing that None of us Shall go of the Island in the Boat, and Indeed Expected that would be the Case.

However 2 days Afterwards the People Came To me to know if I thought proper to have the things Share'd. I asked Them whether they were Tantalizing me and if they did not think being Left on the Island was Not Punishment Enough without it.
MILE STONES IN TELUGU LITERATURE.

They Answer'd they Intended no Such thing, And as to What Powell Says Signifies Nothing; Adding they Hoped every thing Might be forgot, and that I would Take upon me the Direc-
tion as before. I Readily Comply'd with their Request, and told Them that had no Objections
to Sharing Such Things as I knew No Owners to; But as to the Treasure and Plate Could nor
would not Consent to Share it. Therefore hoped they would Return what was Taken Out of
the Chest, and Allow things to go in their proper Channell; which if you'd do, Assure you, What's past
Shall be Buried in Oblivion. They Made me no Answer, but Went to the Carpenters Tent, and
in a few Minutes Return'd. Again, Saying they were Determined to Share every thing, And desired
to know, What we would have done with Our Shares. Collett told Them to Lay it a One Side;
but as they divided it, they Brought Ours to us which We took Care of, things it Better to Save
so much of it. Than lett them Have it. The Money which was Taken out of the Chest was Con-
cealed in the Boat, but they happened to be Discovered doing it, by Some of those who was not
Concern'd who Immediately Told the Rest. So finding they were Blown took it Out Again the
day before It was Shor'd. As soon as the Money was divided the Other things was put up to
Auction, being a Contrivance of Mr Collett's to Save the Plate, Which Otherways would have been
Run down. 2 days after this we Launched the Boat and the Next day in getting her Out, the
Granville Came home and She Drove Upon the Rocks; Which Accident the Carpenter Lay'd to
my Charge, Saying that if he had been Aboard it Should not been So. I asked him how he would have
Prevented it; but being at a Loss for an Answer only Grumbl'd at me. While we were at sea they
would often find Fault with my Carrying to much Sail, Threatening to Cutt the Halliard, and lett
the Sail come down. This was when we were before the wind and sea, and had we not Carried
Sail to give the Boat Some Way through the Water, would Certainly have foundered. When we
went into the first port it was by Consent of Every body; but when I proposed going out, they
Objected against it Saying it would be Time Enough 10 or 12 days hence. Howsoever the wind
Coming Fair about a Week afterwards we were ready sail'd. While we lay in this Port,
Chisholm always Stay'd ashore to Buy what the Natives Brought to Sell, and I being a shore one
Day, when a small Elephant's Tooth was brought to the Tent, begg'd Leave to buy it: Which
Offended Mr Chisholm Greatly, and told me I would only Spoil the Market. Howsoever I bought
the Tooth, and gave the man about 4 pounds of iron for it, the believe could have got it for less,
but thought gaveing a good price would encourage them to bring More. The next day was
a small Elephant's Tooth and in the Tent Unknown to Chisholm, Which gave me an Opportunity of hearing
him, telling Some of the People how I had Spoilt the Market, and there would be no Such thing
As buying any thing more now. at the same time rediculing Every word I said to him, before got
leave to buy it. As soon as he had done I Stepp'd out of the Tent and took him to task for what
he had been saying; Which put him in Some Confusion, but Soon Recovered, and told me if I wanted
any satisfaction to turn out with a good stick, to which I confess I had no great liking for.
Howsoever desired he would get a couple of good Sticks, and I would take a turn or two with
him if I came of with the worst out. He Look'd about and soon found one which throw'd to me
and went in search of another, but could, or as I believe, would not find one. So return'd saying,
his did not mean any harm, but to the contrary, always wish'd me well, and that he would sail
with me again as soon as any man. So our intended battle ended, and from that time nothing
worth mentioning happen'd. Afterwards.

SOME MILE STONES IN TELUGU LITERATURE,
THE AGE OF BHIMAKAVI.

BY C. R. SUBRAMIAH PANTULU.

There has been a good deal of speculation as regards the fixing of the dates of Telugu
poets generally. But, unfortunately, we find here an absolute wilderness unclaimed and without
promise of natural vegetation, for barren indeed has been the arena on which the few insipid writers
of the Telugu dialect have paraded. The torpor of academic dullness still dominance over the vast
extent of the Telugu country, and in taking up the subject we are sore afraid that we are treading on very slippery ground. It is still wrapped in mystery, in spite of ingenious arguments advanced in favour of particular theories by modern writers.

The poet Bhima lived during the extreme end of the twelfth and the earlier part of the thirteenth century. He was born at a village called Vemulaṇḍa near Drakṣarasam in the Gōḍavari District. Many curious stories are told of him. In the village was a Niyaṭi Brāhmaṇa, Somana by name, on whose demise, his wife, being poor and widdowed, eked out a livelihood by singing songs at the houses of the rich. The story goes that on a certain Mahāśivarātri day, she joined a company of other females and went to Drakṣarasam, and while the others were praying to the local god to bless them with good and useful offspring, she, feeling certain that she would have no more issue, vowed that, if she should have a son, she would light a lamp with a tubul of water to the deity, whereupon all the women assembled laughed in their sleeves. Sometime after, as Fate would have it, she became pregnant. The village folk, though assured by her that her pregnancy was the result of her devout prayers to the deity, gave a deaf ear to her and excommunicated her. Not long after she gave birth to a son (named Bhima after the local deity), whom she brought up with a great deal of love and care, and educated him as became proper. As the boy grew older and joined with others of his class at play, they began to boycott him by calling him 'a widow's son.' Bhima, being unable to endure the taunt, was sorely grieved at heart, and went to his mother and demanded an explanation from her. On being told the facts, he immediately quitted the village, reached Drakṣarasam, entered the temple and clasped the śūga with both his hands. The god had mercy on him and said:—"Whatever deeds you do, whatever expressions you utter will prove true." Sometimes after, he reached his native village, but at a house where the Brāhmaṇas were being feasted, the gates were closed against him as being a widow's son, despite his earnest entreaties. He cursed them that the ādi should become frogs and the rice chūnānum. Immediately frogs began to jump from one leaf to another. The Brāhmaṇas were sore dismayed, and learning that it was due to Bhima's adhītiya, opened the door, promised to admit him if the frogs became rice and ādi as usual. It was so, and thinking that he was the beloved of the god the Brāhmaṇas admitted him into the sacred order. After that he lived by telling impromptu stories. He is best known as a poet of abuse and was called by people generally Uddanakavi and Kavirākshara. He used to visit the courts of kings, and proclaimed himself as the son of the god Bhūmisvara.

Three years afterwards Dananripala, the father of Vimaladitya, was ejected and his kingdom was occupied by the Kalinaga. It is said that the poet Bhima abused the then reigning king, Kalinaga Gaṅgū, because he was refused an audience by the king, who was wholly immersed in the affairs of state and wanted the poet to see him after all the bustle and whirl was over. The poet grew very much enraged, and said that thirty-two days hence his kingdom would be occupied by his enemies. The words proved true, and the king was driven out of his kingdom. He wandered unknown from village to village and in the darkness of the night fell into a pit before Bhima's house and wept bitterly at his fallen position. The poet happened to come out of his house and enquired who he was and was told that it was the king, reduced to this state by the poet Bhima. The poet took pity on him and said that he would yet defeat his enemy in battle and be crowned king at Sajjanagara on the sixth day of the dark fortnight in the month of Mīna.

The king joined a band of Bhāgarvas and went to Sajjanagara, and when the king of the place asked the band if they would undertake to play the part of his enemy, Kalinaga Gaṅgū, the unknown wanderer, forced them to accept the offer, played the part of Kalinaga Gaṅgū himself and for the purposes of the play received the royal sword and horse from the king. He then mounted the horse and, sword in hand, approached the reigning king, cut off his head and ascended the throne. This Sajjanagara goes at present by the name of Sajjapura, a village near Peddapur in the Gōḍavari District, and was the seat of the empire before the Peddapur fort was built. If what is stated above be the fact and if he was a contemporary of the Chālkaya kings, we are obliged to infer that the poet...
must have lived twenty or thirty years before the reign of Rājanarindra, as Vimalāditya reigned for seven years and his elder brother Saktivarman twelve years after they had once more taken possession of the throne. This has the support of Srinātha in his Kāthakaṇṇa, where we are led to think that the poet must have lived at the beginning of the thirteenth century.

After the demise of Rājanarindra, the Chōjas occupied the whole of Vēgīḍōs, and we learn that our poet lived at the time of the Chāluṣya king Chokkaraṇa, who was then reigning over a portion of the Telugu country. Once, when the king was in his bower, he stretched out his leg against a pillar and asked the poet, who was standing before him, to convert it into a lily tree; whereupon the poet recited a verse and did so. The people assembled were wonderstruck. As the king was unable to take his leg off the tree, he requested the poet once more to reconvert the tree into a pillar, which was accordingly done. We learn from the Appakaviya that our poet lived at the time of Sāhīṇīmāra (to whom Bhāskara's Rāmdaṇḍa was dedicated), who was a contemporary of king Chokka.

That Bhimana was living at the end of the twelfth century may be inferred from the following story. When the poet was on one of his tours, his horse grazed in the fields of one Pōtarāja of Guḍimeṭla, and it is said that he abused the Raja because the horse was impounded. This abusive stanza, though cited by Appakavi as by one Rellūrī Tirumalayya, is usually taken to be Bhimana's, and the date when Pōtarāja flourished goes to prove that it was not Tirumalayya's. Guḍimeṭla is a small village, about ten miles from Nandigama, in the District of Kistna, and was the seat of a certain section of the Chōja Rājas. We learn also that this Pōtarāja, the son of Rājendrachōla, gave innumerable inadu lands to very many Brāhmaṇas and temples, and from the inscription on the temple pillar at Kānagiri we learn that he made over certain lands to Malleśvara Śvāmi of Bezwāḍa in Saka 1122, i.e., 1189 A. D. We learn also from the Appakaviya that Kavirākshasa, i.e., Bhimana, lived after Nannaya Bhaṭṭa and prior to Tikkana.

Among the poet's works, his treatise on Prosody, dedicated to one Rechanna, a Vaiṣya, is the only one available. It is said that he prepared certain astrological charts, but there seems to be no strong foundation for attributing the authorship to him. It is said also that, when his mother was distributing ghāṭi to certain Brāhmaṇas, he told her that her "belly was smirched with the dirt of the pot." This means allegorically (in Telugu) that her son had breathed his last, and so he himself immediately died, because the words he had used had become a curse.

SOME UNPUBLISHED MA'ABAR COINS.1

CONTRIBUTED BY T. M. RANGA CHARI, B.A., AND T. DESIKA CHARI, B.A. B.L.

**OBVERSE:**

1. Z. Billon. The legend "Balban" appears in the area while the legend in the margin is not decipherable.

2. R. Copper. "As-Sultān al-'a'zam Jalāl-'ud-dunā'ī wa n'd-din."

3. R. Silver "As-Sultān bint Muḥammad Shāh Abū'l-Mugaffar."

**REVERSE:**

"Sultān al a'zam Ghiās'u'd-dūniyā wa n'd-dīn."

"Firdaws Shāh."

"As-Sultān al-a'zam 'Alād-dunīvā wa n'd-dīn."

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1 Z stands for the Zambro Collection of coins.

R for the Ranga Charī-DesiKA Charī Collection.

M for the Madras Museum Collection.

T for the Tracy Collection.
4. R. Billon. Legend in the area: "Muḥam-
mad Shāh." There is a legend in the margin which is not legible.

5. R. Silver. "As-Sultaṅ al-ażam Qutbudd-
duniyā wa u’d-din."

6. R. Copper. "As-Sultan al-ażam Qutbudd-
duniyā wa u’d-din."

7. R. Silver. Legend in the area: "Qutbudd-
duniyā wa u’d-din." The legend in the margin is not decipherable.


9. R. Copper. "Tughlaq Shāh."

10. R. Copper. "Tughlaq Shāh."


12. R. Copper. "Indu'r-Rafī Muḥammad Tughlaq," "733" (H).

13. R. Billon. Legend in the area: "Aḥsan Shāh." In the margin: "734" (H).


17. Z. Silver. Legend in the area: "Muḥam-
mad Damghān Shāh." In the margin: "741" (H).

18. R. Copper. Legend in the area: "Muḥam-
mad Damghān Shāh." Date in the margin: "742" (H).

19. R. Silver. Legend in the area: "Muḥam-
mad Damghān Shāh." Date in the margin: "742" (H).

20. R. Copper. "Sultaṅ Sikandar Shāh."


22. Z. Copper. Legend in the area: "Mu-
ḥarāk Shāh." The legend in the margin is not decipherable.

23. R. Copper. "Bar gazīd Raḥmān," "757" (H).

24. R. Copper. "Ala′ud-duniyā wa u’d-din."

25. R. Copper. Legend in the area: "Dāud Shāh." The legend in the margin is not legible.

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

BY SIR RICHARD C. TEMPLE.

(Continued from p. 212.)

1793. — No. XXX.

The following Letters were received on the 28th Instant from Captain Blair.

Captain Blair Dated 27th May.

To The Most Noble Charles Marquis Cornwallis K. G. Governor General &c. in Council.

My Lord,—I have the honor to lay before your Lordship a General Chart of the Andamans, a letter of Report on the Subject, and a Paper Containing Astronomical Observations.

Should your Lordship have leisure to examine the chart and Report, you will perceive that several Dangers have been lately discovered; and from the very abrupt inequalities of the depth in several places it is probable that there may be other Dangers yet undiscovered. I therefore beg leave to observe that a more minute investigation of the Soundings appears necessary in those parts where the bottom is Coral.

The best time to execute this service will be from December to April inclusive, when the weather is favorable, and when it is probable the Viper might be spared from the Pilot Service for this investigation.

I beg leave also to observe that Lieut. Wales is well qualified to execute this Service.

I am My Lord Marquis Your Lordships Most Obedt. Humble Servt.

(Signed) Archibald Blair.

Calcutta

May 27th 1793.

Captain Blair Dated 27th May.

To The Most Noble Charles Marquis Cornwallis K. G. Governor General &c. in Council.

My Lord,—To a former report which I had the honor to lay before your Lordship June 19th 1789, with a General Chart and Plans of three Harbours, it is now necessary to add a Sequel: having Completed the Circuit of the Andamans since that Period, discovered an excellent Harbour, a number of Inlets, and several dangerous Coral Banks.

Having by your Lordships orders engaged some Artificers Sepoys and Laborers and also provided the necessary Stores, I left Calcutta the beginning of September 1790 to form a small Settlement at the Port now termed in the Chart Old Harbour, with Instructions to prosecute the Survey, when the Vessels could be spared from the Service of the Settlement, Soon after my arrival I made a Particular Survey of Old Harbour a plan of which I had the honor to transmit to your Lordship from thence.

East Coast Andamans.—On March the 20th 1790 having left Lieutenant Wales in Charge, at the Settlement, I sailed with the Ranger and Viper Accompanied, by Captain Kyd in the Experiment, to prosecute the Survey, and with an intention to Complete the Circuit of the Andamans Course (sic) being from Old Harbour up the Coast of the Island I shall observe the same progression in this Report.

From the North point which forms the entrance of Old Harbour, the land rises rather Abruptly to a height which may be seen above thirty miles distant: a Continuation of this, in a broken Ridge in the direction of North, and to an extent of nine miles very pointedly marks to the Navigator the situation of old Harbour, at the North extremity of the Ridge the descent is more Gentle,
terminating where an extensive Inlet is formed, named in the Chart Shoal Bay it retreats to Southward behind the high land, and to northward round an island where a second mouth is formed; which abounds with Oysters [Oyster Bay]. On a reference to the Chart it will be perceived that this extensive double Inlet, is too shallow for the reception of Ships.

Two miles northward of Oyster Bay in Lat. 11° 58 is Port Meadows, a small but Convenient Harbour. The passage in, is very narrow, south of an island which is situated in the entrance. The interior part of this harbour, is inworship by Coral Reefs. The surrounding land, in general is low, with extensive tracks of Mangrove Jungle, intersected by Creeks, and forming several islands.

Two miles northward of Port Meadows is situated the eastern entrance of Middle Strait, the Bar of 1½ fathoms, the intricacy and narrowness within together with the difficulty and danger of access from westward, renders it useless for ships of burthen, but it will afford an easy communication between the east and west Coasts of the great island. The Tides in this Strait are not so strong as might be expected. It is here proper to observe that the Coast from Shoal Bay to middle Strait, ought not to be approached without caution closer than two miles as there are some dangers, which are inserted in the Chart, extending nearly that distance from the land.

Northward from Middle Strait there are great inequalities in the surface of the land, some parts low, and others rising very abruptly and nearly insulated by the sea: the direction is N E by N but deeply indented with Bays and Inlets. The soundings are regular and no dangers without the depth of ten fathoms, The distance to Strait Island is thirteen miles the direction N E. Here the Archipelago contracts the breadth of Dilligrant Strait to three leagues: and from Strait Island to Round Hill [Wilson Island] (which is the narrowest part) the breadth is only one league. The number and variety of the Islands Agreeably diversified with rugged Cliffs and luxuriant forests presents a prospect beautiful and picturesque. On a near Approach the Caves Appear, which are inhabited by innumerable flocks of the Small Swallow; which makes the edible Birds-nest so much valued by the Chinese as a delicacy and restorative. The principle (sic) Cave is situated the south point of Strait Island, which is rocky, but not exceeding forty feet in height. The entrance, which is washed by the tide, is an irregular aperture of about six feet wide, and the same height; on Advancing thirty or forty feet, the height diminishes to four feet and the breadth increases to twenty. Here it is rather dark and very warm, and the top and sides of the Cave are Covered with Nests: an astonishing number of Birds, twittering, and on the wing, whisking past the ears and eyes, this Contrasted with the melancholy noise of the waves resounding through the gloomy Cavern formed a very uncommon and interesting Scene. The Birds are probably induced to choose this situation from the Caves being inaccessible either to Snakes or Quadrupeds and probably defensible Against birds of Prey. The Nests in general are in form of the quarter of the sphere of 2½ inches diameter, of this shape one of the sections being firmly fixed to the rock the other section leaves the Nest Open above. The Substance is glutinous; those most in estimation are white and semi-transparent. It has been doubtful, and various Conjectures have been formed of what the Nests are Composed. In smaller and more accessible Caves I have observed a Mucilage, exuding from the rock, moistened by exhalations from the sea, which washes the lower part of those Caves. This Mucilage on being agitated and dried, had both the texture color and taste of the Nest; but what removed all my doubts of this being the substance was seeing the Birds in immense numbers, resorting to a Cave very productive of the Mucilage in the month of January which is the season the Birds Build their Nests. It may now be presumed that the Nests are neither of animal or vegetable, but a mineral Substance. But to return to my more immediate duty.

It has been already observed that the breadth of Dilligrant Strait is contracted to the breadth of one league, between Strait Island and Round Hill; but besides suffering this Contraction, the Soundings beyond this become very irregular and there are many dangerous patches of Coral on either side: one in particular half a league east of Strait Island is very dangerous; it will appear in the Chart. The Spit extending about the same distance north from Round Hill, the Reefs connected with Middle and North Buttons, and an extensive and dangerous
Coral Bank and reef to northwest of those Islands. These ought to deter Strangers from entering Diligent Strait, except in Cases of necessity, should such a measure become necessary Strict attention to the following instructions will lead through the Straits with safety. If entering from Northward, first steer for the North Button, which is a small island readed remarkable from several white Cliffs; pass to right or Northwest of it not exceeding one mile distant; when a breast steer N. E. and pass middle Button, leaving it also to Northeast and Observing the same distance; when the last is brought to bear N. E. it will be necessary to alter the Course to south and to steer in that direction until the north Button is just perceived to eastward of Middle Button; with this mark steer about S W b S Observing to keep the Islands in the same position, and this will lead through the narrow part of the Strait clear of the Dangers of either side. A reference to the Chart will make the instructions more easily understood.

The Archipelago Appears to Consist of eleven islands, of various sizes, I speak with doubt as the largest of fourth island may probably be intersected by narrow channels, which would increase the number. The south Island [now Neill Island] which is very small, bears from Old Harbour nearly E. N. E. distant seven leagues. It is surrounded by a Coral Bank to South and East, the least Water on it is 7 fms except a small Reef from the south extremity which has 3 fms about half a mile distant from the island. The passage between this and the second island, is clear the ground Coral with some Spots not exceeding the depth of 5 fms.

On the South extremity of the Second Island [now Havelock Island] there are a few Coconut trees; it is moderately high the Major part rocky, but Covered with trees except some Cliffs which rise abruptly from the Sea, at the northeast and near the northwest extremities. From the south point there is a Reef on which the sea breaks, half a mile from the shore. A Bay is formed between the two northern points but it is too shallow for Ships, The passage between the second and third is nearly two miles broad and Clear of danger with very deep Water near the third Island.

The third Island [now Peel Island] is of a triangular form, with a Considerable projection on the north side. The south point which is acute, is formed of high white Cliffs one in particular which is almost insulated, has in many situations the Appearance of a sail. On the south east side there are two small Bays, and at the bottom of the northern one, there are several Coconut Trees, where some natives usually reside. The water is very deep on this part of the Coast, about 40 fms, two miles from the land. From the Northwest angle to the North point of the projection the soundings are very regular Close to this point there is a narrow channel with 7 fms, over a Reef, which extends from the point of the island almost three miles in a north east direction; between this point of the reef, and another extending from an angle of the fourth island, there is another narrow channel By the long reef and the two islands a small but Commodious harbour is formed. The passage between the third and fourth islands [Fourth Island, now known as two — John Lawrence and Wilson Islands] is shut up to eastward by Coral Reefs. The northeast angle of the third island must not be approached closer than three miles, to avoid a Coral reef, which Appeared to be Connected with the island.

The figure of the fourth island as well as its surface, is very irregular, and the soundings round it correspond. On the east side Ships must not Approach Closer, than six miles, as Minerva Bank is situated that distance to eastward of the island, and on some places of the Bank there is not more than 2½ fms, at low Water. The east extreme of east island N, N, W. leads to eastward of the Bank. The east side of the island is deeply indented, and some parts behind rugged island may probably be insulated. Round Hill which is remarkable from its regular shape, and being the highest land of the Archipelago forms the Northeast angle of this island it is seen ten leagues distant in Clear weather — Estward of this angle there are several Banks which run Off a Considerable distance, all within the dotted line in the Chart Should be avoided.

The passage [Kwangtung Strait] between the fourth and fifth islands [now Henry Lawrence Island] has deep water in the western entrance about the middle there is a Reef,
from the fourth island, and across the eastern entrance there is a Bar of sand and Coral, with only 3 fms. on it.

The fifth island is low and almost bisected by the opposite Bays, on the north and south sides of the island the Water is deep and the soundings are pretty regular.

The Bays and Inlets [now Elphinestone Harbour] are formed by the three islands, north of Strait island (of which long island is the northern) are too Confined and intricate to be of material use, though they might afford Shelter, in the Case of being driven in, by distress.

Abreast of the south end, opposite the Middle and towards the North extreme of long island there are three dangerous patches of Coral, about two miles distant from the island. To avoid those and the large Coral Shoal northwest from the north Button; it will be safe, not to Approach that part of the Coast closer than bringing the North Button to bear North.

The small Inlet [now Rangat Bay] in Lat° 12° 29 is very remarkable having a Bold Bluff point, of either side. The entrance is narrow and there is not Sufficient depth within for ships. There is an extensive reef from the north point and there is rocky ground about half a league beyond it.

From this part of the Coast, to the Lat° 12° 45 the land rises rather abruptly to a Considerable height. The direction of the coast is almost due north for five leagues, and then trends to N N E, to Stewart sound with three small projecting points. Between the second and third of those, there is a Coral Bank, which extends a league to sea, with 10 fms on the outer edge and Shoaling very quick from that depth to 4 and 2 fms.

Stewart Sound is very extensive Consisting of three large branches. The entrance in Lat° 12° 53 is to south of sound Island, and Appeared perfectly clear quite across to passage Island; which is small and surrounded by a white sand beach. It will Appear by the Chart, that the western, or inner Branch, is well Sheltered and the soundings are regular. The outer or southern Branch is more exposed; and two patches of Coral being found, makes it probable that there may be yet others undiscovered. The northern Branch is more Confined and it has not sufficient depth for large Ships. The passage to Northward of sound Island is too intricate for large ships, and it requires further examination.

From Stewart Sound, the Coast runs in almost a direct line N by E. The soundings are very regular extending from the land a league and a half to the depth of 100 fms. There is a break in the land [Tara-lait] one league and a half north of Stewart Sound which has the appearance of an Inlet. From the north entrance of the sound, the land rises abruptly from the sea and forms a large Ridge with a regular and gentle ascent to the south peak of the saddle, which may be seen twenty leagues distant in clear weather. The north peak of the saddle is due north from the south peak distant one mile and three quarters with a Considerable hollow between them. From the north peak the decent is Steep and irregular, and after forming a variety of Valleys terminates in the southern part of Port Cornwallis. The decent from the saddle to the sea is so Steep in some places, as to be without vegetation. There is one rivulet of fresh water which has its source from the south peak and there are appearances of several more which have not been examined.

On this part of the coast the soundings extend from it about four miles and are perfectly regular. Craggy Island is bold having 12 fms. very close without it, the north part is Connected with the great island by a reef.

The entrance of Port Cornwallis is in Lat° 18° 17. Being the first Oppening to Northward, and so near the Saddle, marks its situation with peculiar precision. The access is easy being two thousand five hundred yards broad. It is bounded on the North by a Reef extending from Ross Island, and on the Opposite side by south Reef which is separated by a narrow Channel, from Dundass point. The Spit extending from South Reef, to North east is extremely
narrow and on one small Spot there is only 3½ fms. at low Water. Here it may be necessary to lay a Buoy at some future period when frequented by large Ships. Atalanta Bay is immediately round Dundass point, and is a good situation to Anchor during the S W monsoon. St. George Island is situated nearly in mid channel two nautical Miles from the entrance. It is of very small extent, but surrounded by a Coral reef, which leaves at low Water a Space of an irregular form equal to an area of 300 yards square. From this Island, Ships might be much annoyed in their progress up the Harbour. At the extremity of the S point which extends one Mile west from this island there is a Spot of Coral almost dry at low Water on which it will be necessary to have a Buoy or Beacon.

Above St. George Island the harbour opens to the breadth of two Nautical miles, and the depth of one and a half of excellent anchorage; bounded on the east by Hood Point, and the east side of Minerva Bay, by the east side of Chatham Island and shore point on the West; and to the North by Minerva Bay, perseverance point and the Continuation of the Harbour. The Ground is soft tenacious clay the depth regular decreasing from 20 fms. in the entrance to 10 and 9 fms. abreast of Perseverance point. Here the harbour is Contracted to the breadth of 1600 yards; by the Shoulder of Chatham Island to west; and a Continuation of the land in a direction nearly North from Perseverance point to the eastward. The Harbour extends a mile north from perseverance point; and beyond this there is a narrow and intricate channel which leads to a very secure and Convenient [North] Basen, adjoining the North west point of Pit Island.

The Shoulder and north part of Chatham Island is encompassed by a Bank with 3 fms. on the outer edge, about 300 yards from the island. The Continuation of this Bank with a gentle curve and westerly direction joins the west point and embraces Ariel Island from the north part of which, it takes a Circular direction, inclosing another Commodious (South) Basen, north of Ariel island, and then by an easterly course terminates on the Northwest point of Wharf Island. Within the Margin already described there is a very extensive Mud bank, portions of which Appear at low water. It occupies a Space of about four square miles. This Flat termed in the Plan Shool Bay is situated to westward of Pit, Chatham and Ariel Island it is of an irregular form with an extensive branch to the northwest and several inlets to southward.

The relative situations will be better Comprehended by an examination of the Plan, by which it will appear that the two Basons are well situated to Accommodate ships under repair and capable of being strongly defended. It will also be perceived that the Range of the Harbour having a Northwest direction, that the prevailing winds (northeast and Southwest) will be fair for either entering or quitting this Port.

Twelve hundred yards above Perseverance point there is a Spring of fresh Water which Afforded in the month of Feb', at the rate of 150 tons p'day, and it appeared to have suffered no sensible diminution as late as the 6th of April 1793, which is the latter part of the dry season. This Spring is situated in a very Convenient part of the harbour and issues out of the ground about twenty feet above high water mark, adjacent there are two Rills, and near Hood point another very productive Spring.

The land in the vicinity of the harbour abounds with timber trees of excellent quality, and fit for all the various parts of ships.

The soil and Climate promises all that can be expected from the most happy tropical situation.

From Port Cornwallis to the North extremity of the great island, and round the group of islands which encircle it, several Danger's have been lately discovered which will demand attention in the Navigator to avoid.

The Table Islands bear from Ross Island N 13° E. distant seven miles, they are inverened to eastward by an extensive coral reef; and there is besides this, a ledge of rocks some of which just Appear they bear from the east extremity of the islands S. S. E. distant one mile & a half, and

[It has, however, always proved to be extremely unhealthy. — Ed.]}
there is 24 fms a very small distance without the rocks. From east extreme Table islands, Pocock [Pocock] island bears N. 18° W distant 8 miles. The soundings are irregular with several Spots of sand and Coral Particularly within the Opposite bearings of the islands; some Spots so little as 4 fms at the distance of a league from the land Without the Opposite bearings of the islands, the soundings are more regular, deepening to 30 and 35 fms, about two leagues from the land. The navigator must not be deceived by this false Appearance, for immediately without the depth of 35, the Water suddenly shoals to 20 which depth will be found within 100 yards of Union ledge; on which there is only 1 fms, at low Water. The greatest extent of this very dangerous ledge is in the direction of the meridian about half a mile the breadth about 300 yards. The soundings are a little irregular even to eastward of this Ledge; there being 28 fms, immediately without it, and beyond that depth, so little as 12, and 10 fms, whence it deepens to 30, 50, and 75 and at the distance of four miles east of the Ledge, there is no ground with 110 fms. From Union Ledge Pocock island bears W 28° N distant seven miles the eastern table island S 30° W the same distance On referring to the Chart it will Appear that many lines of soundings have been run between Union and Jackson Ledges, and that the depth is very unequal, it therefore Should be avoided, though no Dangers have been yet discovered in that Space.

Jackson ledge is situated one league east of the North extreme of East island. The extent in a South east direction is nearly half a mile and the breadth a quarter mile, and the least Water on it is 1 fms. Southwest from this at the distance of one mile is situated Ranger Ledge, a Small Circular Spot of 100 yards diameter, with only four feet on the Shoalest part. It bears from the north extreme of East Island E b N and distant from it two miles. To northward of those Ledges I was very particular in sounding and found very Considerable inequalities in the depth; on some Spots not more than 5 fms, but by a very diligent look-out from the mast head, I have no reason to think that there is any less than that depth, to northward of Ranger Ledge. Those alarming inequalities of depth do not extend above two miles to northward of Ranger Ledge, and there is a Continuation of similar soundings to westward, extending the same distance round East and Landfall islands. This will be found more clearly expressed in the Chart by a dotted line encompassing the irregularity of Soundings as well as the Dangers, with a written explanation.

It will be Observed by the Chart, that there is a good and deep passage between East island and Ranger Ledge. For this passage no further direction will be necessary, but observing to round East island very close to avoid the Ledges altogether. The distance of Pocock island would render the bearings too indeterminate for a Mark to avoid the Ledges. During the S W monsoon I think it would be improper to Attempt this Passage; for a Ship rounding East island as Close as it can be done with Safety, would hardly weather Jackson and Union Ledges.

Clough passage is formed by the North extremity of the great Island and Northwest Island to the south, and with Landfall Island to the north. There is a extensive Reef nearly in the middle, part of which appears above water. On either side of this reef there is deep water, and it will be the Safest mode to pass it pretty close, as a mark to avoid more hidden dangers, which will appear in the Chart; The Ground in general is Coral, with very alarming over falls, and the tides are irregular. Such passages cannot be recommended, though a knowledge of them may prove useful in particular cases.

Northwest island is low surrounded with a Coral reef some parts probably extending half a mile beyond high water mark; it is otherwise bold. The soundings westward from this island, to the edge of the Bank are regular the depth increasing from 12 to 16 fms, the first two leagues; in the remaining it deepens to 40 which is close to the edge of the Bank.

Cape Thornhill is a round hill of a regular form and has the Appearance of being insulated by a narrow channel.

West from the cape and distant two miles is Cliff Island which is Steep and Rocky and appears bold to westward. Two miles to southward there is a low island of small extent surrounded by a reef between this and Cliff island there appears to be very shallow Water.
South west from Cape Thornhill at the distance of two leagues there is another promontory but it is flat and low, and it also has the Appearance of being insulated: particularly so when viewed from South west, for on the south side there is an extensive Inlet [now Temple Sound]. This Inlet has an island [now Pagot Island] near the entrance and several extensive coral reefs, which appear to bar the entrance.

On this part of the Coast the ground in general is coral with very great over falls. S. S. W from the last Inlet and distant two leagues there is a dry rock [now Boojum Rock] which is situated about one league from the Coast Two leagues further and nearly in the same direction, there is a small flat island about the same distance from the great island. The line of the Coast from the above Inlet in Lat. 13°24' [?] is nearly in the direction of south, with two projections in Lds. 13° 20 and 13° 16 and there is an Appearance of an Inlet E b N from North reef island [?] Casuarina Bay.

The passage [Interview Passage] to eastward of north reef Island to Port Andaman has deep water near the island; but at the distance of two miles to Southeast there is rocky ground, with alarming over falls in the Soundings, which will appear in the Chart.

From North reef Island which is in Lat. 13°06 the bank of Soundings extending near six leagues and near the edge, there is an extensive [West] Coral Bank reaching from Lat. 13°04 to Lat. 25°30. W. Ales who examined it in the Ranger could find nothing less than 7 fms. but from the irregularity of the sounding and quality of the ground, there probably may be less water, I have an Extract from Captain Nimmo in which he mentions to have had so little as ½ near the North end of this Bank. It Certainly Should be avoided by large Ships.

Having in a former report began my narrative with an Account of Port Andaman and Continued it progressively along the west Coast and round to Old harbour; this finishes the circuit of the Andamans.

I have in a former report noticed the very rude and uncivilized State of the Natives, which I find now to be general I gave instances of their hostile inveteracy to Strangers these prejudices may have Originated from having been in a State of Slavery; but there are certain and recent causes for the Continuance of this unfortunate propensity; several of the Natives have been carried off to gratify an unwarrantable curiosity and others entrapped and sold for slaves, unless those alleviating Circumstances are Considered a most unfavorable and unjust opinion would be formed of the Natives Our intercourse with those in the neighbourhood of Old harbour afforded frequent opportunities of Observing that they are susceptible of the most tender impressions and that their dispositions are happy.

It now remains to make some Observations on the Passage between the Little Coco and Land fall island.

The little Coco bears from the Center of East island N 22°30 E. distant nineteen miles, and from the North point of Landfall island N 32°30 E. distant twenty miles. It is Connected with the Andamans by a Bank of Soundings the edges of which are nearly parallel to the line of Bearings between it and the north extremity of Land fall island, and are also nearly equidistant from it the major part of the Shoal water is however on the east side of the line.

Union Jackson and Ranger Ledges afford a Striking example of the dangers always to be dreaded where the Bottom is Coral.

I have already Observed that for the distance of two miles to Northward of Jackson and Ranger Ledges that the depth was unequal I made a very particular examination further to northward by sounding and a good eye at the mast head. To my great Satisfaction I found no abrupt inequalities in the depth with a bottom of sand quite across the Bank; and there was no appearance of Shoal water from the mast head. Those lines of Soundings only that I can have a Certain dependence on, are inserted in the Chart. It will be perceived that N b E from
the little Coco and distant three leagues there is so little as 12 fathoms, but by recrossing several times, I could find nothing less than that depth.

Directions for Ships bound to Port Cornwallis during the S W Monsoon. — I shall close this Report with the following Observations, which may prove useful to Ships bound for Port Cornwallis, during the South west monsoon This Stormy season generally Commences in May, with Cloudy squally weather attended with heavy rain. The first and latter parts are the most violent. July and August have frequent intervals of two or three days good weather.

Ships from the Coast of Coromandel Should gain the parallel of 13° 39 which is the Lat. of the North extremity of Land fall island and on a near approach Should keep in 13° 43 but not to northward. In this last parallel (as will be observed by a Reference to the Chart) Ships may Cross the Bank with Safety. If there Should be a mistake in the latitude and it prove to be the southward even as much as six or seven miles, it will be attended with no danger and little inconvenience, provided due attention be paid If the land should be seen before soundings are obtained (which will always be the case in the day with clear weather) Nothing more will be necessary, than to bear up, to that Course, which may be a point and a half to Northward of the most Northerly land seen, and round land fall island at the distance directed. When Approaching this land in the night It will be necessary to have the Ship under such sail as to admit of sounding with 25 or 30 fathoms of line, and to be prepared instantly to bear up on having ground Should the night be good and the weather so clear as to see three or four miles After Sounding 30 or 25 fathoms, Ships in such cases might (with caution) cross the Bank But Should the weather prove dark and Squally it would be necessary on having ground immediately to bear up and haul by the wind to Northwest after deepening the water to 50 fathoms, or loosing soundings, the Ship might be put on the other tack, and by short boards kept nearly stationary till day light.

In such cases as the preceding it would be of great Utility were there a light house on the north extremity of landfall island. The northern point is obtuse with a Small eminence that Appears to me an Admireable situation.

Utility of a Light house on the North extremity of Landfall I. — A Light house erected on this Spot would be an excellent Mark to make the land and to avoid those dangerous Coral ledges to eastward.

Calcutta
May 27th 1793.

I am &c.
(Signed) Archibald Blair.

Ordered that the General Chart furnished by Captain Blair of the Andamans be transmitted to the Honble Court of Directors by the next dispatch, and that, in the mean time, an Accurate Copy be made of it in the Surveyor Generals Office to be preserved in this Country.

1793. — No. XXXI.

The following Letter has been written to the Governor in Council at Bombay.

To the Governor in Council at Bombay.

Honble Sir, — Captain Archibald Blair being soon to leave Bengal in Order to resume his Station in the Marine at your Presidency we Should do him Injustice if we did not assure you that his attention and Abilities in the management of our first Establishment at the Andamans have Claimed our warmest Approbation. He had the direction of that Settlement for some years, and acquitted himself invariably as a discreet and zealous Officer, highly qualified for the duty entrusted to him. Considering him, as we do, to be a most useful Servant of the Company, we cannot recommend him too Strongly to your Notice; and after doing so, we think it hardly necessary to say

[Here follow 6 pages of astronomical observations.]
we are persuaded that the Circumstances of his having been so long employed upon Duty under this Government will not lessen his Pretensions to that encouragement and Situation, under yours, to which his Rank and Services entitle him, without prejudice to Superior Claims.

Such is our Opinion founded upon experience of the Merits of Captain Blair that we Cannot help recommending that, if he Should wish, after taking that Tour of duty which is incident, we understand, to his present Standing, to return to the Andamans for the purpose of directing our Marine Establishment there, he may have leave of absence from Bombay for that purpose.

It is proper to Acquaint you that we have agreed that he should continue to receive the allowances of a Surveyor until his arrival at Bombay and we request that they may be Accordingly paid to him at the rate of Son. Rs. 358 per Mensem from the end of last month to which Time they have been issued to him in Bengal. This Presidency will, of Course be debited by you for the Amount.

Fort William
29th May 1793.

We have the honor to be &c.

1793. — No. XXXII.

The following Letter And its enclosure were received from the Town Major, on the 29th Instant.

To Edward Hay Esq., Secretary to the Government.

Sir, — I have the honor to inform you that the Bildars and Coolies entertaining by me to serve at the Andamans as mentioned in the Accompanying list will embark to day in the Union to proceed to that Island.

You will Observe by the Certificate affixed to the foot of that list that those people have received an advance of four Months pay Commencing from the 25th instant. The Sirdars at the rate of 8 S. Rupees and the Coolies or Bildars at 6 S. Rupees per month.

Fort William Town Major's Office
20th May 1793.

I have the honor to be &c.

(Signed) A. Apsley,

To Mr.

List of Coolies and Bildars engaged to serve [at] the Andamans.

Sirdars

Rampersaud

2 Callipersaud

<p>| 15 Pusand Sing | Dursaa Sing  |
| 14 Doornam Sing | Dommend Sing  |
| 13 Buldy | Lochund  |
| 20 Shaik Mongly | Tattoo Doss  |
| 19 Shaik Joansam | Kaunt  |
| 21 Ramtonoo  |
| 25 Chintamond 2a | Gungaram  |
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I certify that the aforesaid Sirdars, Bildars or Coolies have received from me an advance of four months pay Commencing from the 25th of May, the Sirdars at the rate of 8/= Rs. 8 and the Coolies or Bildars at 8/= Rs. 6 per month.

Fort William Town Major's Office
29th May 1793.
(Signed) A. Apsey

1793.—No. XXXIII.

The following Letter was written by the Board, Orders, to the Superintendent at the Andamans by the Secretary, on the 30th Instant.

Major Alexander Kyd, Superintendent at the Andamans,

Sir,—You will receive enclosed a duplicate of my Letter dated the 25th Ultimo, and forwarded by the Phoenix.

On the 5th Instant upon the arrival of the Viper, I was favored with your Letter of the 16th of last Month and it was laid before the Governor General in Council.

The Circumstances mentioned in it, relative to the People, who had formed a small Settlement at the Cocos, induced the Board immediately to give Orders that the Letter, of which I inclose a Copy, should be written to the Secretary at Fort St. George, no answer to it has yet been received.

In consequence of your Application for a supply of Money, a sum amounting to ten thousand Sicca Rupees in the proportions desired of Silver and Copper has been packed up and dispatched to you as per enclosed Bills of Lading, by the Union Snow now proceeding to your Settlement.

The Governor General in Council has directed me to acquaint you that your draft in favor of Messrs Wilson, Harington, and Downes, for the sum of 5,000, 8/= Rs. received into your Treasury from Individuals has been duly honored. His Lordship thinks it equitable that any Expence incurred by you in effecting the Negotiation of Bills drawn for Supplies of Money for the Publick Service, should be reimbursed, but, in order to save that Expence, in future, he is pleased to desire...
that you will draw on Government in the form prescribed in the Bills of Exchange sent herewith, which will also render your Negotiations less troublesome. There are 250 Setts, each Sett consisting of two Bills.

You will require, by the Union Six Boxes and six Jars, of Purveyors Stores, that were to have been sent, for the use of the Settlement at Port Cornwallis, by the Phoenix, but it was afterwards found, could not be Conveniently taken in that Vessell.

A Number of Bildars and Cooks have embarked on the Snow [Union] for the Andamans, according to the enclosed List, which is Accompanied by a Copy of a Letter from the Town Major Concerning them. They have been provisioned for the Trip, and if the Stock laid in should, owing to an unexpected length of Passage, be found insufficient, Lieut. Roper has instructions to Supply them from the Vessel's own Stores. A Separate and exact Account is to be kept of these Supplies that it may be adjusted with the Owner Captain Blair.

Captain Blair having transmitted to the Board a Chart of the North part of the Andamans, showing the places of those dangerous Coral ledges lately discovered, and a Safe track to avoid them, the Governor General in Council has authorized the publication of it, and you will be furnished with Copies as soon as they are finished.

He has also lately sent in to the Governor General in Council a General Chart of the Andamans, a Report on the subject of it, and a Paper Containing Astronomical Observations, you will receive a Copy of the two latter in the present dispatch and Captain Blair has informed the Board that a Copy of the General Chart is already in your possession.

Fort William
30th May 1793.

I am &ca.

The Secretary reports that Lieut. Roper Commanding the Union has received his Sailing Orders to proceed to the Andamans.

1793. — No. XXXIV.
Fort William 11th June 1793.

Ordered that the following Letter be written to the Superintendent at the Andamans.

To Major Alexander Kyd Superintendent at the Andamans.

Sir, — I am directed by the Governor General in Council to transmit to you a Copy of Intelligence, which has been received this Morning from Mr. Baldwin at Alexandria, that War was declared by France against England and Holland on the first of last February. His Lordship in Council has no particular directions to give you in the present State of Affairs confiding generally that you will take the necessary Measures for the Protection of the Settlement under you Charge in as far as Circumstances and your Means admit.

I am &ca.

Council Chamber 11th June 1793.
(Signed) E. Hay Secretary to the Govt.

Ordered that the following Instructions be sent to Lieutenant Roper By the Secretary.

To Lieutenant Roper Commanding the Union Snow.

Sir, — Intelligence having been received that war was declared by France against England and Holland, on the first of last February, I am directed by the Governor General in Council to desire that you will take Charge of the two accompanying Packets addressed to the Commodore, and Major Kyd at Port Cornwallis, you will of course be upon your Guard against an Enemy during your Voyage to the Andamans.

I am Sir, Your, &ca

11th June 1793.
(Signed) E. Hay Secretary to the Government.
1793. — No. XXXV.

Fort William 17th June 1793.

The following Letter was received from the Superintendant at the Andamans on the 15th Instant, by the Snow Phoenix, and circulated for the perusal of the Board.

Superintendant at Andamans 31st May.

To Col. Edward Hay Esq. Secretary to Government.

Sir, — I have the pleasure to acquaint you that the Snow Phoenix Captain Moore arrived at this Port, on the 23d instant with the followers belonging to the Sepoy Detachment, with some of the Artificers that were left by the Ranger and Cornwallis, and four Hundred Bags of Rice that were Obliged to be left at the same Time; this Vessel experienced very bad weather during the passage, by which the Rice was much damaged on which there will be a loss of about fifty Bags.

I have received your letters of the 22d and 27th of March and 25th of April, no parts of which require any particular answer, only that you will be pleased to signify to the Governor General in Council that should the Honble Commodore Cornwallis touch at this Port, any of the Company's Vessels, then in the Harbour, which he may have occasion to employ — shall be immediately ordered to attend him.

I am very sorry to be obliged to communicate to the Board, that the Scrobutic complaint, which broke out amongst the Laborers, has by no means abated; during the last two Months no less than twenty Men have fallen a Sacrifice to it, and at present nearly a half of those that remains, are unfit for any labor; but as there is a prospect of our being soon supplied with Vegetables, we are in hopes that by a change of diet, the distemper may be got under. I have however to observe that it has principally raged amongst the Coolets that came from Bengal in last November, who were most sorely distressed creatures, on whose constitutions was probably the seeds of the complaint; for none of the Sepoy Detachment or private Servants who have exactly had the same diet, have been in the least affected with it.

The South West Monsoon set in here very early this Month, with very blowing Weather and hard Rain, and there has been Much Rain ever since; as from the great want of workmen we were by no means in a very forward state, with the Temporary Buildings, and as our Tents are few and much worn the people have suffered a good deal from the inclemency of the weather; we are however using every effort to get every body under cover to which the Artificers that have now arrived will much contribute.

I have granted permission to Two Sepoys, to proceed to Bengal on the Phoenix for the recovery of their health, and on such occasions, or to visit their families in Bengal, I have to request that the Governor General in Council, will be pleased to authorize me to grant Furloughs to Non commissioned Officers and Sepoys of the Detachment, without prejudice to their Allowances, for a greater time than is specified by the standing regulations — and without a strict adherence to numbers in the proportion therein limited which cannot well apply to this place.

I have the pleasure to acquaint you that the Cornwallis Snow arrived on the 29th instant from the Coast of Pedier where I sent her for Stock with directions to Lieutt. Wales to examine every Fort from Diamond Point to Acheen Head, that I might exactly know, what dependance we may have on that Coast for Provisions, and I am glad to say that his report is pretty favorable.
I beg you will acquaint the Board that finding the Allowance of Grain which had been established for the Settlers, was more than they could expend, I have reduced the quantity one fourth and still find that the Ration is perfectly sufficient.

Port Cornwallis 31st May 1783.

I have the honor to be &c.

(Signed) A. Kyd Andamans.

1793.—No. XXXVI.

Fort William 24th June 1793.

Read a Letter from Captain Allen.

Captain Allen Dated 20th June.

To Edward Hay Esqr. Secretary to Government.

Sir,—Herewith I have the honour to enclose a Bill of Freight for the Phoenix to the Andamans: having in order to render the Vessel as Commodious as possible to the People, given up the intention of an Additional Voyage and having on board the Accompanying extra List of People with Major Kyds Pass, who secreted themselves in the Vessel, with Stores as above Specified, and a very great Expense having been incurred in Consequence of the Advanced Season, and difficulty of getting out of the River, as also sending a Vessel down to Supply them with water so as to keep the Sea Stock entire until leaving the Pilot I beg leave humbly to submit to the Consideration of the Governor General in Council the said Extra bill of Eight hundred Six hundred rupees and to hope that it will not appear an unreasonable Compensation under all the Circumstances of the Case.

Calcutta 20th June 1793.

I have the honor to be &c.

(Signed) George Allen.

Enclosed in Captain Allen's Letter Dated 20th June. List of Passengers from Port Cornwallis to Calcutta pr Phoenix Captain Moore June 1st 1793.

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14 Persons Total

(Signed) A. Kyd
Superintendt. Andamans.
Enclosure in Captain Allen’s letter, dated 20th June.

The Honble Company ... ... ... ... ... ... ... ... Dr.

To Freight of the Snow Phoenix for four hundred Bags of Rice, and one hundred Settlers delivered at the Port Cornwallis in the Island of Andaman, on the 1st June 1793 According to Agreement.

Calcutta
20th June 1793.

Sicca Rupees 4,000.
Received the Contents.
(Signed) George Allen.

Extra delivered.

13 Setlers having Major Kyds Pass
20 bags of Rice
6 do. of Paddy
3 do. of ground Rice
1 do. of Dhill
1 do. of Tamarinds
1 do. of Salt
2 Barrels of Gunpowder
15 Chests Boxes and Packages of Military Stores &ca. delivered to the order of Major Kyd and 14 Passengers returned.

by order of Major Kyd

Sicca Rupees 800
Allowed 500
Vide Consultation

Agreed that, in Addition to the Agreed Freight of Sicca Rupees 4000 for four hundred Bags of Rice, and one hundred Settlers, sent in the Phoenix to Port Cornwallis, Captain Allen be allowed an Extra Freight of 500 Sicca Rupees for the rest, and that an Order on the Treasury be issued in his Favor accordingly.

1793—No. XXXVII.

Fort William 22nd July 1793.

Read a Letter from the Secretary to the Hospital Board.

To Colin Shakespear Esq., Sub Secretary.

Sir,—I am directed by the Hospital Board to transmit to you the Accompanying Extract of a Letter which they have received from the Surgeon at Port Cornwallis, which they beg you will lay before the Governor General in Council, with their request, that they may be authorized to increase the Pay of the Hospital Coolies to Six Rupees per Mensem, and the Pay of the Other Servants in the Same proportion, or that the Superintendant be directed to grant the augmentation.

The Hospital Board farther beg leave to recommend that Two Washermen may be added to the Establishment of Hospital Servants.

I have the honor to be Sir Your most Obedient Humble Servant


A. Campbell, Sery.
Enclosed in a Letter from the Secretary to the Hospital Board 19th July.

Extract of a Letter from Mr. Wood Surgeon to the Andamans Dated 22nd June 1793.

In fixing the rates of wages, for the Servants attached to the Hospital at Port Cornwallis I am persuaded the Board did not advert to the increased pay given as an encouragement for people to come to this Settlement. Every Coolie receives Six Rupees pr. Month, and artificers in the same proportion above the rates paid in Bengal. With the present allowances granted by the Board, I am not able to procure one person, and the only Assistance I have had, has been from three labourers taken from the public work; people very ill qualified either for the Service of a Dispensary, or the Attendance of an Hospital.

I beg leave to State to the Board the utility the Sick (especially the Coolies) would derive from the allowance of Washermen to the Hospital, the want of which, I have in several instances had reason to regret.

(A true Copy.)

Fort William Hospital Bd. Office
the 19th July 1793.

Agreed that the pay of the Hospital Coolies, at the Andamans, be increased to Six Rupees per Mensem, and that the Pay of the Other Servants be augmented in the same proportion.

Agreed also that two Washermen be added to the Establishment of Hospital Servants at that place.

1793. — No. XXXVIII.

Fort William 26th July 1793.

Read a Letter from the Garrison Store Keeper.

Edward Hay Esqr. Secretary to the Government.

Sir, — Having received an Indent, Copy of which is enclosed, for a Supply of Provisions for the use of the Settlement at Port Cornwallis, I request you will advise the Governor General in Council thereof, and Communicate to me his Orders, whether, & when it should be provided.

Fort William
25th July 1793.

I have the honor to be &c.

(Signed) G. Robinson Garrison Store Keeper.

Indent No. 3.

To G. Robinson Esqr. Garrison Store Keeper, Fort William.

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I do hereby Certify in pursuance of the General Orders, that the articles specified in this Indent are indispensably necessary for the Service of the Settlement at the Andamans, According to the best of my Knowledge and Belief, after the most careful Examination.

Port Cornwallis  
June 27th 1793.  
(Signed)  
E. Welsh, Commissary.  
A. Hay, Superintendent at Andamans.

Ordered that the Garrison Store keeper be directed to Comply with the above Indent for Provisions requisite at the Settlement of Port Cornwallis and to despatch them by the Seahorse.

1793. — No. XXXIX.
Fort William 29th July 1793.

Read a Letter and its enclosure from the Superintendent at the Andamans.

Supt. at the Andamans 23rd July.

To The Most Noble Marquis Cornwallis Governor General in Council.

My Lord. — On the 13th of June a vessel from Madras sent with dispatches for Admiral Cornwallis arrived at the Andamans by which we learnt that the Nation was engaged in a War with France.

Altho' I did not think it probable that the Enemy would have it in their power to fit out an Armament, or think the attack of the Establishment an Object, yet from our very defenceless Situation I did not fail to feel some alarm lest some of their Privateers for the sake of Plunder, might be induced to pay us a visit and immediately therefore began to devise means to enable us to repel such attempts.

On the 17th of June the Union arrived from Bengal in which Vessel there was a number of useful labourers, and as I had then fixed on a plan which I thought the best adapted for our Situation, and most within our power of execution, and as all our people were pretty well covered from the Weather Immediately began to take Measures for putting it in execution.

The Accompanying plan of the ground of the new Establishment with a Copy of my letter to the Engineer will point out what is intended to be done by which your Lordship will perceive that the Post may soon be made a respectable one, and I hope you will think, that the plan was the most expedient for the Occasion.

As the Cornwallis and Sea Horse Snows were both ready for sea, I immediately came to the resolution of dispatching them to Calcutta for the Necessary Supply of Artillery and Stores for such a Post and for such increase of the Detachment as might be thought necessary and also thought it best to proceed to this place myself, in the Idea, that I could be more useful here in forwarding the Equipment and procuring the necessary people, than by remaining at Port Cornwallis where I was convinced every possible exertion would be made towards carrying the proposed plan into execution and in this I am happy that I anticipated your Lordship's wishes which were conveyed to me in a letter from Mr. Hay by the Venus Brig which vessel we Spoke the day we left Port Cornwallis.

I now take the Liberty of pointing out to your Lordship, what Strikes me as most Necessary and pressing to be done for the protection of the Settlement at the Andamans.

The Sepoy Detachment to be increased to the Strength of two Companies from Volunteer Sepoys from the Battalions at Barrackpore.

A Detachment of European Artillery to be ordered in readiness consisting of one Serjeant, one Corporal, two Gunners and Ten Maitresses.
A Detachment of one Sarang, one Tandal, and Forty experienced Gun Lascars to be Drafted from the Artillery Lascars.

A proportion of Artillery and Stores, (of which there is accompanying a List) to be got in readiness if your Lordship approves of it, and for which I have prepared the necessary Indents.

As many Bldars and Coolies as can be sent in the next vessels, that can be dispatched, with a proportional addition of Provisions — these are the Classes of people that will be most wanted for some time to come, I beg leave to observe that the greatest care should be taken, that stout and healthy men are chosen.

As independent of the present Situation of Affairs, it would certainly be expedient to arm the Vessels on the Andaman Establishment, from their being liable to be sent to Pedeir Aracan and Other piratical and Hostile Coasts I beg leave to transmit an abstract of the Expense of an Establishment of people for them, which on consulting with the Commanders appeared more suitable than the old one and an Abstract of which I also send by which your Lordship will perceive that the additional expense is small.

I imagine also it will be necessary that the Officers commanding the Vessels on the Andaman Establishment, should have some Commission or letter of Marque granted them, to act against the Enemy, and authority to enforce the necessary Discipline on board their Vessels, and as they are all Lieutenants in the Bombay Marine I take the liberty of proposing as the easiest mode, that they may be directed to act by the instructions they will have received from the Bombay Government, which it is probable have been drawn out with every legal caution.

Fort William I have the honor to be andc.
26th July 1793. (Signed) A. Kyd Superintendent at the Andamans.

(Copy) To Ensign Stokoe of Engineers.

Sir, — I have already communicated myself so fully to you on what appears to me to be the best and Speediest means of putting this Settlement in a State of Defence, so as to be able to repel any attack of privateers or small armament that the French nation, said to be at war with Great Britain might put out, which although I do not think it is an Event that is probable, is yet what it is our Duty to guard against I have therefore Sketched such works on a plan of the point of this Island, which accompanies this expressing the ground in its present state as appears to me the best adapted for the present Occasion, considering the slender means we have of putting much in execution.

It is fortunate that so very little ground has yet been cleared of trees, and that the woods are of so very impervious a nature, that although they would not be an insurmountable impediment to an Enemy well provided with Workmen and tools, would yet be a great obstruction but which a force only provided with their arms would certainly find it impossible to penetrate. We are thus left to pay our Chief attention to the defence of that ground which is cleared and to making all Tracks, which the Settlers have made as impassable as possible, which last will not be attended with much labour.

The hill A presents itself happily on a part on which a work will command the whole cleared Space, and which will admit of being of a Capacity to contain a considerable Body of Men and which from its height and Commanding Situation may certainly be made a very respectable post.

It was my first intention to Occupy it with a large round Redoubt but on a more minute inspection and consideration of the ground, think the present figure holds out more advantages.
The Northfront (the most likely to be Attacked) has two demi Bastions, thus projecting and Possessing some ground the same height with that of the Redoubt, will have some flanking fire, and a Gun in the face of each Demi Bastion will have the range of the whole valley on each side that is cleared of wood; and might prevent or intemdate an enemy from landing in boats to burn the buildings.

The North and the East fronts are the first that should be put in execution, and to them there should be good Ditches and Parapets at least 14 feet thick but the other two faces are so entirely unapproachable and are so much out of the power of being annoyed by cannon from ships, that there is hardly Occasion for Shutting them in, but at all events it may be done with a parapet 6 or 8 feet thick and without a Ditch.

As on the East side the ridge of the Hill continues so high the ascent cannot be seen from the redoubt upon the point, therefore where the Ridge terminates there should be an Entrenchment B with embrasures for two Guns from the flank of which there should be a Strong Abattis, extending across the Valley to the thick wood on each side, indeed the sides of that Hill in its whole length is now so much covered with felled. Timber, that a very little labour will render it absolutely impassable on the flanks of this Work, so that the only point where it can be attacked must be at this Strong Work at the top of a Hill of rapid and sudden ascent, the road along the ridge from the Redoubt to this work should be made practicable for Guns and to be seen in its whole length from the Redoubt and the felled trees and branches on each Side should be formed into different lines of Abattis as absolutely to confine the Road to the Ridge.

I have made the Road to lead into the Redoubt thro' a Redan in the last face, but could it conveniently be carried round to the South face it would be better, which you will only be able to determine when the ground is cleared and labelled; the East face need only then be a Strict line in which there may be four Embrasures.

From the South face there Should be a small path out to the valley where a small space Should be cleared away for the labourers women and children to retire to, and where also there Should be your principal Depot of Provisions. From this Valley should also be cut [as] Small and Secret path to the water side on the west side, to the entrance of which Stores and Provisions may be sent in Boats, and the Road should be led as much as possible clear of heights for the ease of Carriage, and every Other track and path that the Settlers have made should be as Carefully Shut up and concealed as possible.

And Vessels in the Harbour Should be moored in the Situation C in the Manner the Seaman term at “fours” — so that the Guns from the west face of the Redoubt and musquetry from the Entrenchment D could protect them should they be Attempted to be cut out or destroyed by Boats, for which purpose any of the Trees that obstruct the View in the Spaces marked in Yellow, should be cut down, and the whole of that side of the Hill, Should be kept in its present impracticable State, only leaving one small and winding path for the convenience of getting at Fresh Water, but which could quickly be shut up. The path also from the Garden to the East point of the Island should be carefully shut up, and every other Path and track thro' the woods that has not been particularized. There are yet many other additions that Might be made to the Strength of this Ground, but what I have now pointed out is as much as you can execute until you have more people. Should however any Alterations or Improvements Occur to you during the progress of the work you will of course adopt them, first consulting with Lieutenant Wells and you will of course pay Strict Attention to whatever he may recommend as advisable, either in Altering or adding to the above plan.

Port Cornwallis
28th June 1793.

I am Sir &ca.

(Signed) A. Kyd, Superintendant Andamans.
List of Artillery and Stores required for the Andamans.

6 Iron 12 prs. with Garrison Carriages with all their apparatus.
2 Brass 6 prs. Field pieces with Field Carriages and their apparatus.
1200 12 pr. Round Shot.
300 Do. Grape.
400 6 pr. round Shot fixed to bottoms.
100 Do. Case Shot.
30 Barrels of Gun powder.
30 Barrels of Musquet Ammunition,
600 Flannel Cartridge bags for 12 pounders.
200 Do. Do. Do. for 6 Do.
1 Gin with Blacks (sic) and fold complete.
20 Large Tarpanlins.

(To be continued.)

NOTES AND QUERIES.

ROYAL FUNERALS IN TRAVANCORE.

To a non-Hindu the ceremonies and customs consequent on the death of a member of the reigning family of Travancore are interesting, but somewhat inexplicable, inasmuch as there is probably a reason for every custom and rite, and yet so little is known regarding the ceremonies carried out on the occasion. Even among Hindus, it is only a select few who are able to throw light on the subject. For instance, the corpse of a deceased Prince is invariably wrapped in a red or scarlet silk cloth, and it would be interesting to know why red or scarlet is the colour chosen. Yet nobody appears to be sure. It is conjectured that scarlet is the colour for Princes; but the Travancore Princes are simple in their habits, and in the privacy of life are amply satisfied with a white muslin cloth or two. Even on State occasions, very sober-coloured and simple costumes are worn. However this may be (writes a correspondent to the Madras Mail), I have gleaned a few facts regarding Travancore Royal funerals which may be of some interest.

As soon as death is announced, the attendants and others, especially the women servants of the Prince's palace, proclaim the fact by a loud and continued wailing. The news flies apace and bells are tolled, mounted troopers, with arms reversed, gallop about imparting the tidings, and the Nair Brigade Band plays the Dead March [1], while guns corresponding to the age of the deceased are fired from the saluting batteries. The junior members of the Mahārāja's family, with their principal servants and the officers of the civil service, from the Dewan downwards, assemble at the deceased Prince's palace to prepare the corpse for the funeral. The junior members of the family separately walk round the remains several times, uttering prayers or performing some sacred rite, guided by the Kakkandōthe, or priest. In about two hours after the death the arrangements to convey the body to the cremating ground are generally complete, that is to say, besides the prayers and ceremonies aforesaid, the body is bathed and richly dressed in a robe of red or scarlet silk.

Then the Funeral cortège sets out, accompanied by the officers of the State and the Nair Brigade, who follow in procession with head gear (kudimis) loosed and arms reversed. Before the body is taken from the palace, a hole is made in the wall of the compartment where it rested, and through this the corpse is conveyed outside. This is a custom even with Śūdras, the reigning family of Travancore being Kāhātrais. What the exact superstition, or idea, is, I am not in a position to say, but I fancy that there is a belief that if the corpse is conveyed through the door, other deaths will immediately follow.
The bearers of the corpse are drawn from the Tirumulpad community. The procession to the cremating ground of the Maharajah's family, situated at the north-west corner of the Trivandrum Fort, is formed in the following order. First, mounted Bodyguard troopers, bareheaded and barefooted, leading their horses, walk in two lines; behind them is the Nair Brigade Band, dressed in black and playing the Dead March; next the sepoys of the Nair Brigade in two long lines, heads and feet uncovered and arms reversed; then the various officers in undress, according to a prescribed order. To the burning ground itself only a chosen few are given admission. The next junior member to the deceased performs the last rites, under the guidance and instruction of the officiating priest; but if there is no member of the family available, the priest acts for him. The body is then conveyed to a richly decorated pendal or pavilion made of cadjan, under which is a funeral pyre composed of sandalwood, cuskus grass and ghee, to help the fire. The fire rendered sacred by prayers, is then applied to the pyre, while a shout of lamentation and a chorus of wailing ascend to the skies from the crowd of people outside, who generally await the termination of the cremation.

The small party inside wait till the work of the fire is all but done, and go away, leaving behind them a small and trusted few of palace adherents and a detachment of the Nair Brigade for sentry purposes. These servants feed the fire till every part of the body is consumed. For about two or three days, public institutions and offices are closed, and deep mourning lasts for ten or eleven days. For three days following the cremation, the palanquin in which the body was conveyed to the burning ground is carried there and taken back morning and evening. Religious ceremonies are also conducted in the Tanwad Palam of the Maharajah's family to the accompaniment of the wailing voices of women and solemn and sad music.

Then comes the Sanchayanam, or ash-sifting ceremony. Another procession is formed for this purpose also. The un consumed fragments of the remains, with some ashes, are then carefully gathered up and religiously placed in a golden case. This is carried to a neighbouring house and preserved in a recess, or cavity, specially prepared at the foot of a jack tree. A Nair Brigade guard takes charge of the spot for a year, and carefully guards the ashes. The owner of the house in which these relics of the dead are preserved, receives a pension for the term of his natural life—some say his heirs in perpetuity draw the pension, in the shape of a certain quantity of paddy annually. He also is the recipient of a quantity of coconut oil to feed a lamp which must always be kept burning.

On the eleventh or twelfth day further religious rites and ceremonies are performed and bring the pollution caused by the death to an end. For a whole year subsequently, mourning is observed to a certain extent throughout the Province, especially by the Nair community. The relics are ultimately taken to Benares and thrown into the Ganges.

KONETI RAYI.

Some forty years or so ago, during the excavation of a pond in front of the Collector's Cutcherry at Nellore, Madras Presidency, an image was found along with, as I am told, some “white stones.” This was left lying about for some time and was finally taken by an adjacent householder who presented it to a small Vaishnava temple in Nellore town. The figure is popularly known as Koneti Rayi (Pond-stone).

I went to see it recently. It is a statue of a man of about life-size, carved out of a black stone and in perfect preservation. The figure is seated with legs crossed and soles up-turned; the hair is curly; the lobes of the ears pierced and greatly enlarged; the nose is broad, with, however, a bridge sharply indicated; the lips are well-shaped.

The figure is now adorned with the Vaishnava trident, but there seems no room for doubt that it represents Buddha or some Jain saint (I am too ignorant to decide which).

I have not seen any reference anywhere to this figure, and I, therefore, imagine that its existence is generally unknown.

If a Buddha, the fact of the statue being found so far south as Nellore would seem to be of interest.

A. BUTTERWORTH.

Nellore, 15th January 1902.
NOTES ON INDIAN HISTORY AND GEOGRAPHY,

BY J. F. SLEET, I.C.S. (RETI.), Ph.D., C.I.E.

The places mentioned in the Chicacoole plates of NandaprabhaJanavarmann.

The record has been edited by me in Vol. XIII. above, p. 48 ff., with a lithograph. The original plates, which are now in the Government Museum at Madras, were found, with five other sets, in a large pot which was discovered in digging the foundations of a wall at Chicacoole, the head-quarters of the Chicacoole taluka of the Gajjam district, Madras Presidency. But, as this note will shew, the present record does not really belong to Chicacoole. It is convenient, however, for the present at any rate, to continue to speak of it as one of the Chicacoole grants, instead of substituting a name connecting it with the place to which it actually belongs.

The record contains a decree issued — vijaya-Sarapalli-vâsakât, — "from the victorious halt at Sarapalli," meaning, from a halt made at a place named Sarapalli, not (of necessity, at any rate) just after the achievement of some victory in war, but in the course of a state progress or tour of inspection for administrative purposes. And it recites that the Mahârâja NandaprabhaJanavarmann, "lord of the whole of Kâlîngas or all the Kâlîngas," granted a village named Dvayava, to a Brahmân who belonged to, i.e., resided at, an agrahâra, the name of which is to be read as Akkana, instead of Akhata as given in my published text.

The Akkana agrahâra of the record is, undoubtedly, the ‘Akkana Agrah.’ of the Indian Atlas sheet No. 108 (1894), in lat. 18° 31’, long. 83° 49’, five and a half miles on the south of Palkonja, the head-quarters of the Palkonja taluka of the Vizagapatam district, and about eighteen miles towards the north-west-by-north from Chicacoole, where the plates were found. And, with this guide to help us, we can identify Dvayava with the ‘ Devadâ’ of the same map, in lat. 18° 16’, long. 83° 37’, about seventeen miles south-west-by-south from the Akkana agrahâra, and Sarapalli with the ‘ Sarapalli’ of the map, in lat. 18° 7’, long. 83° 33’, a village, close to a large tank, ten miles in much the same direction from ‘Devadâ’ and about four and a half miles east-by-north from Vizinagram.

1 The word vâsakâ, is used (see Monier-Williams' Sanskrit Dictionary, revised edition), at the end of compounds, in the sense of 'abode, habitation.' But it may evidently be applied in any of the meanings allotted to the simpler word vâs, i.e., 'staying, remaining (especially 'overnight'), abiding, dwelling, residence, living in, abode, habitation.' When vâsakâ is used as it is used here, it may be taken as meaning much the same thing as the sâlundhâdra, 'camp,' of various other records. But it is sometimes used at the end of a compound which qualifies and locates a sâlundhâdra; for instance, in vijaya-sâundîdra-vâsakâ, in line 1 of the Kaira plates of A.D. 654 (Vol. VII. above, p. 245). And it seems desirable to translate it by a word which will prevent it from being confused with sâlundhâdra. For what is most usually intended by the use of the word vijaya in such expressions as vijaya-vâsakâ and vijaya-sâundîdra-vâsakâ, reference may be made to my note 5, supplemented by a remark by Dr. Hultsch, in Ep. Ind. Vol. VI. p. 51, on the Kannarese expression bijaya-vâsakâ.

2 My suggestion (Vol. XIII. above, p. 49, note 7, and p. 50, note 30) that the name might possibly be Ajayavâsa, or Ajayavâsa, is to be cancelled.

3 I remarked, at the time (loc. cit. p. 49, note 8), that the second syllable of this name, whether taken as kha or as kra, was a rather anomalous one. An examination of the lithograph will show that its consonant does not at all resemble the kha in raksha, line 15, and akhâptâ, line 17, and, on the other hand, that it does very closely resemble the aksara which I then read as kra in vikramaditya, line 10. As regards the third aksara, it is to be remarked that the t appears in this record in two forms; one with a loop, see, for instance, gudvâd, line 18, and jogdvâ, line 17, and the other without a loop, see, for instance, bhâgvaru médbhâpâtâ, line 1. There was, therefore, no objection to taking the consonant of this particular aksara as the t without the loop. But we are equally at liberty to take it as n, which throughout this record appears without a loop. And, in view of the identification that can be made, we need not hesitate about accepting Akkana as the same really presented in the record. Looking to the krâma, also in line 10, I consider, now, that the record there presents vikramaditya, with two mistakes, for vikramaditya or possibly vikramaditya.

4 The map shows a village named ‘Devadata,’ two miles on the north of the Akkana agrahâra. But this does not seem to answer to the ancient Dvayava.
It may be remarked that the legend on the seal of this grant, which I failed to decipher, has been found by Dr. Eulensæch, from an inspection of the original, to be *Piṭṭi-bhaktaḥ*, "he who is devoted to his father.*

The places mentioned in the Chokkhakuti grant of A. D. 867.

This record has been edited by Mr. D. R. Bhandarkar in *Ep. Ind.*, Vol. VI, p. 285 ff., with a facsimile lithograph. The original plates were obtained from Gujarát, in the Bombay Presidency. But the exact find-place of them appears to be not known.

The record recites that, on a specified day in the month Pausha, Saka-Saṁvat 789 (expired), falling in A. D. 867, the Bāṣhikūs prince Aparimāvatara-Dantivarman, of the Gujarát branch of the Mā gb family, bathed in the "great river" (mahānāti) Parāvi, and granted a village (grāma) named Chokkhakuti, situated in the north-west part of a small territorial division known as the Sarthgāṭalāta-kyna forty-two, to a nāhāra or (Buddhist) monastery at a place named Kāmpīlātirtha. It prescribes that the said village was to be enjoyed by the succession of the disciples and disciples' disciples of the dhyānamūrga or Buddhist community. And, in specifying the boundaries of the said village, it places, on the east, the boundary of a village (grāma) the name of which is to be read as Davbhellāmka, for Dabbhellāmka, = Dabbhellāmka, instead of Da[n]ēllāmka as given in the published text;² on the south, the boundary of a village named Apasundara; on the west, the boundary of a village named Kalupallikā; and, on the north, a river (nadi) named Mandākini.

I find that Chokkakutī is the 'Chokhad' of the Indian Atlas sheet No. 23, S. E. (1888), in lat. 21° 1', long. 72° 59', in the Nausāri division of the Baroda State, about five miles towards the north from Nausāri. The map shows 'Dabbel,' answering to the Dabbhellāmka of the record, as a large village, the site of which is about one mile and three quarters towards the north-east from 'Chokhad.' It shows 'Asundar,' answering to Apasundara, one mile on the south of 'Chekhad.' And, one mile on the north-west of 'Chokhad,' it shows, on the south bank of the river which will be mentioned further on, 'Karoj,' which answers to Kalupallikā and gives another instance of the not infrequent interchange of i and र. In the Trigonometrical Survey sheet No. 15 (1879) of Gujarāt, 'Dabbel' is presented as 'Dabbel,' with, in the first syllable, the long आ which is no doubt correct, as it can be fully justified by a lengthening of the short ओ on the disappearance of the first component, ओ, of the double consonant, ओ, in the second syllable of the original name; the other three names are presented just as in the Atlas sheet.

The river Mandākini of the record is a river which passes about one mile on the north of 'Chokhad,' and flows into the sea about five miles on the south of the Taḍḍi. Its name is given as 'Mindhola' in the Atlas sheet and 'Mindhola' in the Trigonometrical sheet, and is certified as 'Mindhōla,' in Gujarātī characters, in the official compilation entitled *Bombay Places and Common Official Words* (1878). And the *Gazetteer of the Bombay Presidency*, Vol. II., Surat and Broach, p. 23, speaks of it as "the Mindhola or Midāgri." We have another epigraphic mention of this river in the spurious plates which purport to record a grant made by Dharasena II. of Valabhi in A. D. 478. It is there called the Madāvi.² This latter name may be taken as a corruption of the


¹ The second syllable of this name, in line 80, is much blurred, owing to carelessness on the part apparently of the engraver, rather than of the writer, of the record. And, in detecting the correct reading, I have of course been helped by my identification of the village. But an inspection of the facsimile will show that the consonant is unmistakably ओ, — for ओ, in accordance with the general practice of the record.

² Vol. X., above, p. 284, note 4, and Plate. There is a somewhat unusual mark at the top of the wa to the right. It does not seem to be intended for a long आ. Nor, as far as I could see when I had the original plate before me, does it seem to be part of an imperfectly formed nāhāra.
name Mandākinī, through a form Mandāvī; and, in connection with this point of view, we may note
that the Viṣṇupadāṇa speaks of two rivers named Mandākinī, and mentions, just after one of them,
a river Puṣārā which may be the Pūrā in Gujarāt, the next river on the south of the 'Mindhola,' quite as
much as any other river known by the name of Pūrā, and that this tends to suggest that the 'Mindhola'
really had the original name of Mandākinī. Or we may suppose that the original
name of the river was Mandāvī, and was invented to mark the river as one "flowing slowly
(manda)," by way of contrast with the Pūrāvī, the name of which seems to mean a river having a
full rushing stream (pūrā) and consequently flowing quickly." And, in the latter case, we may look
upon the Madāvī of the Spurious record as a corruption of the name Mandāvī, and take the Mandākinī
of the present record as a fanciful substitute for it, somewhat similar to the application of the name
Gaṅgā to the Gāḍāvārī, or to a small nullah flowing into the Gāḍāvārī, in the Paithān plates of
A. D. 1272.

The town from which, most probably, the Sarthātailakṣaṇiyā forty-two took its appellation,
cannot at present be identified; unless, by any chance, its name can have been corrupted into that of
the 'Simlakā' of the maps, a large village the site of which is contiguous, on the north, with the site
of 'Dabhel, Dābbel.'

Mr. Bhandarkar has given a reason for perhaps identifying the "great river" Pūrāvī
with the Pūrā in the south bank of which is Nauśārī; namely, that an unpublished record,
belonging to the Bombay Branch of the Royal Asiatic Society, speaks of the Pūrāvī as being in the
vicinity of a place named Nāgasārīkā, which is taken by him to be Nauśārī. But it is not quite
plain how the Pūrā, the total length of which is less than eighty miles, could be properly classed as a
"great river."

He has expressed the opinion that Kāmpilyatitrha, — or "the Kāmpilya tirtha," "the sacred
place of Kāmpilya," according to his treatment of the name, — is to be identified with Kāmpil,
called in ancient times Kāmpilya, and formerly, it appears, a sacred place of the Jains, in the Kāmpa
ghāj tahsil of the Parākhālād district, North-West Provinces. We need not enter into the point
that Kāmpilya-Kāmpil is some six hundred miles away from Chokhād. The Kāmpilyatitrtha
of this record is, undoubtedly, the 'Kapfisha' of the Atlas and Trigonometrical sheets, a large
village in the Chārāsā tāluka of the Surat district, on the north bank of the 'Mindhola,' 'Mindhāla,'
or 'Miṇḍhālā,' about a mile and a half on the north of Chokhād.'

The places mentioned in the Surat plates of A. D. 1051.

This record has been edited by Mr. H. H. Dhrvāna in Vol. XII. above, p. 196 ff., with a
lithograph. The original plates were obtained from a copperamith of Surat, the chief town of the
Surat district in Gujarāt, Bombay Presidency.

The record recites that, on a specified day in the month Pausha in the Vikrīta amāvasiyā,
Saka-Saṅvat 972 (expired), falling in January, A. D. 1051, the Chaukūya prince Trilībhanāpāla,
"the ruler (ādāṭī) of the Laṭa country (dēśa)," went to the western ocean, and, at a sacred

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2 The name Mandākinī, also, which is best known as the appellation of the celestial Ganges or of a certain arm
of the terrestrial Ganges, is explained (see Monier-Williams' Sanskrit Dictionary) as meaning 'going or streaming
slowly,' from manda, 'slow, tardy, sluggish,' etc., and aitich, 'to move, go,' etc.—If the modern name of the
'Mindhola' really is Miṇḍhālā, with the Nagual eō, it can hardly have been derived either from Mandākinī or
from Madāvī or Mandāvī, but must be a later substitute for the original name. In the other appellation, 'Mīdāgri,'
we may possibly have a reminiscence of some kind of the name Madāvī or Mandāvī.
3 See Vol. XXX. above, p. 517.
place named Ṣagastatitha or Āgastatitha, gave to a certain Brahman a village (grāma) named Erathāṇa, (measuring) nine-hundred (ploughs?),11 in a small territorial division, consisting of forty-two villages, which seems at first sight to be not distinctly specified by name but to be placed in a larger territorial division called the Villīsva or Billīsva pathaka.12 It defines the position of Erathāṇa by means of eight surrounding khētakas or ‘villages of agricultural peasants.’ And it places them as follows; on the east, a village (grāma) named Nāgāmva, and Tantiṅka; on the south-east, Vaṭapadraṅka; on the south, Lingavatṣa-Siva; on the south-west, Indōṭṭhāṇa; on the west, Vahunadavāṇa; on the north-west, Tēmvarāṅka; on the north, Talapadraṅka; and, on the north-east, a village (grāma) named Kurupa.

Mr. Dhrvā told us that the Erathāṇa of this record is Erthāṅ in the Olīpād tāluka of the Surat district, a village, between the Kim river and the Tapti, which may be found in the Indian Atlas sheet No. 23, S. E. (1888), in lat. 21° 23', long. 72° 52'. He added certain details which seemed to bear out that statement circumstantially. And he plainly was furnished, though very vaguely and inaccurately, with information, which he did not verify, about some of the surroundings of a certain Erthāṅ which really is the Erathāṇa of the record. But that Erthāṅ is not the Erthāṅ in the Olīpād tāluka.

The Villīsva or Billīsva of the record, from which the pathaka took its appellation, is to be identified with Bālēsar or Bālēshwar, a small town two miles on the north of Pālsānā, the head-quarters of the Pālsānā subdivision, on the north bank of the river ‘Mindhlā,’ ‘Mindhālā,’ or ‘Mindhālā,’13 of the Nāssār division of the Baroda territory; it is shown as ‘Balēsar’ in the Indian Atlas sheet No. 23, S. E. (1888), in lat. 21° 6', long. 73° 2', and in the same way in the Trigonometrical Survey sheet No. 24 (1882) of Gujarāt. And it may be remarked here that the composer of the record, writing at this point a particularly clumsy verse, no doubt meant to describe the Villīsva or Billīsva pathaka as itself consisting of forty-two villages, though the language actually used by him conveys, if construed strictly, a different meaning.

The Erathāṇa of this record is the ‘Erthāṅ’ of the Atlas sheet, shown as ‘Erthāṅ’ in the Trigonometrical sheet No. 15 (1879), two miles west-north-west from Balēsar. Nāgāmva or Nāgāmva seems to have disappeared; at any rate, the maps do not show any trace of such a name: but Tantiṅka is represented by ‘Tatī Jagra,’ ‘Tati Jagra,’ ‘Tāti Jagra,’ one mile south-east-by-east from Erthāṅ. Vaṭapadraṅka has become ‘Wardala,’ one mile south-east from Erthāṅ.14 Lingavatṣa-Siva is ‘Lingd,’ two and a half miles south-west from Erthāṅ. Indōṭṭhāṇa seems to have become Raula or Wakhṭāṇa, ‘Raula or Wakhṭāṇa,’ two miles towards the south-west from Erthāṅ. Vahunadavāṇa or Bahunadavāṇ is ‘Bouns,’ two miles west-south from Erthāṅ. Tēmvarāṅka or Tōmbarṅka is ‘Timbarwa,’ in the Chārāṇ tāluka of Surat, one mile on the north-west of Erthāṅ. Talapadraṅka is ‘Talodra,’ one mile and a half north-half-east from Erthāṅ. And Kurupa is ‘Karan,’ one mile and a half north-east from Erthāṅ.

11 The published text runs (plate iii, lines 6, 7) — grāma... Dhi(or Villīsva-pathaka,satt-ivishavāhida-rānāhakāra Erathāṅa-navaśāmat-śād, etc. And the published translation runs — "gave... a village... in the Erathāṅa Nine-hundred in the sub-district of forty-two and the district of (V) Villīsva." But the lithograph distinctly shows — grāma... Villīsva... Erathāṅa-navaśāmat, etc. The word navāṣa, ‘nine-hundred,’ can only indicate, in some way or another, the extent of the village. And, from others of the Gujarāt records, it seems probable that we have to understand halā, ‘a plough,’ used as a land-measure.

12 Regarding this name, see page 354 above.

13 In Vol. V. above, p. 166, Dr. Bühler has given another instance in which the ancient name Vaṭapadraṅka is represented by a modern 'Wardala,'
REVISED CHRONOLOGY OF THE EARLY OR IMPERIAL GUPTA DYNASTY.

BY VINCENT A. SMITH, M.B.A.S., L.C.S. (Retd.).

Professor Sylvain Lévi's valuable and interesting studies of the Chinese historians who record notices of events in India throw much light upon the obscure history of India in the centuries both preceding and following the Christian era.

In a separate article I have discussed his discovery of the synchronism of king Meghavarāga of Ceylon (A.D. 304—332) with the Indian emperor Samudra Gupta, whose reign has hitherto been supposed to have begun in A.D. 320, so far as that synchronism affects the interpretation of the Mahāñāman inscriptions at Bhād-Gayā. In this paper I propose to discuss the revision of the Gupta chronology which is rendered indispensable by Mr. Sylvain Lévi's discovery, and certain other facts brought to light within the last few years.

Assuming, as is now generally allowed, that the Gupta era dates from the coronation (abhisheka) of Chandra Gupta I., the first emperor of the Gupta dynasty, that event must have taken place in the first year of the Gupta Era (G. E.), which corresponds to the period extending from the 26th February, A.D. 320, to the 15th March, A.D. 321. For most purposes it is sufficiently accurate to say that the accession of Chandra Gupta I. occurred in A.D. 320, and to add 319 to dates G. E. to reduce them to dates A. D.²

Previous to M. Lévi's discovery of the synchronism of king Meghavarāga of Ceylon with the emperor Samudra Gupta, the earliest known Gupta date subsequent to the accession of Chandra Gupta I. in G. E. 1. = A. D. 320, was that recorded by the Udayagiri inscription of Chandra Gupta II., dated G. E. 82, = A. D. 401. The chronology of the dynasty for the period of 81 complete years between these two dates was purely conjectural. M. Lévi's discovery enables us to fix with approximate accuracy the date of the accession of the emperor Samudra Gupta, the son of Chandra Gupta I., and, with the help of some other facts, to settle within narrow limits the greater part of the chronology of the dynasty.⁴

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1 Professor Sylvain Lévi’s weighty essay entitled ‘Les Missions de Wang Hien-Ty’s dans l’Inde’ appeared in the Journal Asiatique for Mars-Avril et Mai-Juin, 1906, and was reprinted the same year at the Imprimerie Nationales, Paris, pp. 112. On another occasion I hope to make use of the materials collected by him for the Kushan history. At present I confine myself to the subject of Gupta chronology. My article entitled ‘The Inscriptions of Mahāñāman at Bhād-Gayā’ appeared in this Journal, ante, Vol. XXXI., p. 192. I am myself responsible for the erroneous hypothesis that the reign of Samudra Gupta began in A.D. 350. (‘Observations on the Gupta Coinage,’ in J. R. A. S. for Jan. 1898, p. 52. This work will be cited as ‘Observations’.)

2 The discovery of the true beginning of the Gupta era, and the elaboration of all necessary calculations on the subject, were effected by Dr. Fleet, whose matured views will be found in Ind. Ant. Vol. XX. (1901), pp. 378-389. Dr. Fleet's great work entitled ‘Inscriptions of the Early Gupta Kings and their Successors’ was published in 1888. Its original form the Gupta era was an adaptation of the Śaka year beginning with the month Chaithra, or March-April. According to this arrangement the year commenced with the first day of the waxing moon (sād) of Chaithra, and the year 1 G. E. corresponds to Śaka 243, and A.D. 320. Consequently Gupta years are ordinarily reduced to years A.D. by the addition of 319, as, for example, 82 G. E. = A. D. 401. Of course, for strictly accurate results much more elaborate equations are sometimes required. The records of the kings with which this paper is concerned seem to be all dated on this system. The kings of Valabhi, who succeeded the Gupta in Sranaktra (ẩnhākṣa) about the end of the fifth century, while continuing to reckon by the Gupta era, made the year begin seven months earlier. Gupta dates are expressed in current years.

3 Fleet, No. 3. Udayagiri is near Bhālā (Bhalā) in Schinda’s Dominions in Central India, N. lat. 23° 22'; E. long. 77° 50'. The exact date is the 11th day of the waxing moon of the month Āśāha, equivalent to June-July, A. D. 401.

4 My conjectural dates were:—Gupta, A. D. 290; Vāsudēvakāna, A.D. 305; Chandra Gupta I., A.D. 319 (an error instead of 309); Kisha, A. D. 340; Samudra Gupta, A. D. 350; and Chandra Gupta II., A. D. 360.
According to all the genealogical inscriptions, the founder of the dynastic family was the Mahārāja Gupta, who was succeeded by his son the Mahārāja Ghastaṅkacha. The only positive indication of the date of the Mahārāja Gupta is afforded by the Chinese pilgrim I-ting, who travelled between A.D. 671 and 695, and died in A.D. 718. He states that, according to tradition, an ancient ruined establishment known as the China Temple had been built for the accommodation of Chinese pilgrims some five hundred years before the writer's time by Mahārāja Sṛṅ Gupta. This tradition would place the Mahārāja Gupta about A.D. 200, a date considerably too early. The true date of his accession cannot well be earlier than A.D. 270. We may assume A.D. 275. Gupta's son, Ghastaṅkacha, may be assigned conjecturally, in the absence of evidence, to A.D. 300.

Neither of these Mahārājas assumed the higher titles denoting paramount rule, and, so far as is known, neither of them coined money or left any inscriptions. Both probably were the Rājas of Bihār south of the Ganges, with their capital at the ancient royal city of Pātaliputra (Patna). They may have been in some degree subordinate to the Līchchhavīs of Vaisāli, on the northern side of the river.

Chandra Gupta I, came to the throne in G.E. 1 = A.D. 320, and established his power as a paramount sovereign by marrying the Līchchhavī princess Kumārī Devī. His coins were struck in the joint names of himself, his queen, and the powerful Līchchhavī clan, and his dominions extended in the Ganges valley as far as Prayāga (Allahābād).

Inasmuch as Samudra Gupta, son of Chandra Gupta I., was reigning previously to G.E. 13 = A.D. 332, the date of the death of the Ceylonese king Meghavarna, who sent him an embassy, the reign of Chandra Gupta I., who ascended the throne in the year G.E. 1, must necessarily have been very short. The great Allahābād inscription, which records the deeds of Samudra Gupta, states that his conquests extended as far south as Pālakka, the modern Palghat, in N. lat. 10° 45' 49", distant about thirteen hundred miles from Pātaliputra (Patna), then the capital of the empire, and

5 The name of this prince was undoubtedly simply Gupta, and not Sṛṅ Gupta, as Cunningham insisted (Coins Med. I. p. 9). Upanagā, who, according to the Āśokāvadana legend, was the father-confessor of Āśoka, is described as the son of Gupta the perfumer. Both these names are clear proof that the partisiple Gupta could stand as a name alone, without the support of a governing word; the word sṛṅ is, of course, a mere particle, expressing the idea of "luster."

6 For the dates of I-ting's life and death, see his 'Records of the Buddhist Religion,' ed. Takakusu, p. xxxvii. The tradition cited is from another work by the same author described by Beal in J.R.A.S. XIII., N.S., pp. 552-572.

7 The coin exhibits on the obverse the names and effigies of Chandra Gupta and his consort Kūmārī Devī. The reverse has a goddess seated on a lion, and holding alms and cornucopiae, with the legend 'Līchchhavīsātā,' or 'Līchchhavīsātā,' in the nominative plural. I interpret the legends as meaning that the coinage was issued by Chandra Gupta I., in the names of himself, his wife, and of her family, the Līchchhavīs. The inscriptions lay great stress on the queen's Līchchhavī ancestry.

The well-known Puranic passage which defines the extent of the Gupta Domination is applicable to the reign of Chandra Gupta I. only. As given in the Vāyu Purāṇa (Hall's ed. of Wilson's Vāyu Purāṇa, Vol. IV. p. 219) it runs:

अनुगमा निषार्थ च साहित्यम् ग्रंथाभाषा |
एतत्र ददामि यज्ञस्वरूप यज्ञवधवामाठ |
of which the best translation seems to me to be: — The kings of the race of Gupta will possess Prayāga on the Ganges, Siketam, and the Magadhas all these countries; Siketam, although not yet positively identified, was in Southern Oudh (J.R.A.S. for 1889, p. 522). Prayāga on the Ganges is Allahābād. The name Magadhas in the plural (amending to "निषार्थ") means, I presume, Bihār both north and south of the Ganges. Similarly, the name Kalunga is used both in the singular and the plural. Compare Vanga and Upavanga. The conquests of Samudra Gupta and his son Chandra Gupta II. enlarged the boundaries of the empire so far that the Puranic definition or description became wholly inapplicable. This observation may help to indicate the date of the composition of the Vāyu Purāṇa. Other texts, as usual, present variations of the passage quoted.

The coins of Chandra Gupta I. are described in my work entitled 'The Coinage of the Early or Imperial Gupta Dynasty of Northern India,' in J.R.A.S. for Jan. 1889 (cited as 'Coinage'), p. 63, and 'Observations,' p. 94. The spelling 'Līchchhavīsātā' is found on one of Mr. Rivett-Carnac's coins, and in the Bihār pillar inscription of Skanda Gupta, as well as in the spurious Gayā grant purporting to belong to the same reign, and in the Laws of Manu. (Fleet, 'Gupta Inscriptions,' p. 16.)
ments the fact that the Ceylonese sent the conqueror presents or tribute. It is unlikely that the king of Ceylon should have been sufficiently in dread of the monarch of Northern India to send him gifts, as related both by the Chinese historian and the Allâhâbâd inscription, until after Samudra Gupta's temporary subjugation of Southern India. King Meghavarma of Ceylon having died in A.D. 332, the mission of Mahâman to the Indian court, which involved two voyages, may be approximately dated in A.D. 330. The military operations incident to a victorious march of quite thirteen hundred miles and the subjugation of a multitude of kingdoms, as related in the Allâhâbâd inscription, may fairly be assumed to have occupied at least three years. Consequently, the accession of Samudra Gupta cannot be placed later than the year A.D. 327 = G. E. 8, and the possible limits of the reign of his predecessor Chandra Gupta are thus further restricted to the brief space of seven or eight years at the most. This inference is quite in accord with the numismatic evidence, as much as the coinage of Chandra Gupta I. occurs in gold only of a single type, and is so rare that the specimens yet discovered do not exceed a score in number.

**The accession of Samudra Gupta**, who is represented in the genealogical inscriptions as the immediate successor of Chandra Gupta I., and who is stated in the Allâhâbâd inscription to have been appointed heir to the crown during his father's lifetime, may safely be dated in G. E. 6 or 7, equivalent to A.D. 325 or 326.

But the question is complicated by the existence of a small number of gold coins of a single type, about equal in raritv to those of Chandra Gupta I., and bearing the name of Kâcha or Kacha. The difficulty is to find a place for Kâcha in the very few years available. The coins of that prince are undoubtedly closely related in weight, fabric, and type both to those of Chandra Gupta I., and to the early issues of Samudra Gupta. One hoard, that of Tândâ in Oudh, consisted of twenty-five coins, only two of which belonged to the reign of Chandra Gupta I., the remainder being divided between Kâcha and the Asvamedha and Battle-axe types of Samudra Gupta. Both the types last named seem to be intended to commemorate the emperor's victories and conquests. Their reverses, as well as the reverse of Samudra Gupta's Tiger type, are closely related to the reverse of the Kâcha coins. The obverse legend of the last-named coins describes the king as 'the exterminator of all râjas, who is victorious, having subdued the earth by excellent deeds.' The epithet 'exterminator of all râjas' (sattvadîcchhîtra) assumed by Kâcha is given in five inscriptions to Samudra Gupta and to no other king. The description of Kâcha as the victorious conqueror of the earth is also applicable to Samudra Gupta. These facts strongly support the suggestion made both by Dr. Fleet and myself that Kâcha and Samudra Gupta are identical, and, notwithstanding the difficulty there is in believing

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8 For an account in detail of the conquests effected by Samudra Gupta, and for the identification of Pâlakka, see my papers entitled 'Samudra Gupta' (J.R. A.S. for 1897, p. 19), and 'The Conquests of Samudra Gupta' (ibid. p. 829). My revised date for the accession of Samudra Gupta is strongly supported by the forged Gayâ copperplate (No. 60 of Fleet) which purports to have been engraved in his reign in the year 9. The entry of this date shows that the forger believed Samudra Gupta to have been reigning in that year.

9 Lines 7 and 8, which are thus translated by Dr. Fleet: "Who, being looked at (with envy) by the faces, melancholy (through the rejection of themselves), of others of equal birth, while the attendants of the court breathed forth deep sighs of (happiness), was bidden by (his) father, who, exclaiming 'Verily he is worthy,' embraced (him) with the hairs of (his) body standing erect (through pleasure) (and thus) indicative of (his) sentiments, and asume (him) with an eye turning round and round in affection, (and) laden with tears (of joy), and perspectve of (his) noble nature. — (to govern at a setety) the whole world." A generation later the selection of Chandra Gupta II. by his father, Samudra Gupta, is expressed by the words yatparâgâhlita.

10 For the Kâcha coins, see 'Coinage,' p. 74; 'Observations,' p. 98. The spellings Kâcha and Kacha both occur on the coins. For the Asvamedha, Tiger, and Battle-axe types of Samudra Gupta, see 'Coinage,' pp. 64, 65, 72; 'Observations,' pp. 96, 97, 102. On the Tiger type, the king's title is simply 'râja'; on the Asvamedha and Battle-axe types it is râjâhârâja. The Lyrist type, presumably later in date, exhibits the higher title mahârâjâhârâja. The five inscriptions which apply the epithet sattvadîcchhîtra to Samudra Gupta are, (1) Mathurâ (Fleet, No. 4, p. 52, note), (2) Bhisâi (Fleet, No. 10), (3) Bhârâ (Fleet, No. 10), (4) Bhisâi pillar (No. 13 of Fleet), and (5) the spurious Gayâ grant of Samudra Gupta, with a genuine seal (Fleet, No. 56). In my 'Coinage' I advocated the identity of Kâcha with Samudra Gupta, but in 'Observations' I accepted Mr. Rapson's view that Kâcha was a brother and predecessor. I now revert to my original opinion.
that Samudra Gupta described himself on his coins by two different names, I feel disposed to adhere to the belief that Kācha is only another name (biruṇa) of Samudra Gupta.

The only possible alternatives are the theory preferred by Mr. Rapseon, who supposes that Kācha was a brother of Samudra Gupta, and enjoyed a very brief reign as his predecessor, or the assumption that Kācha was a pretender, and a rival to the brother who had been selected by their father as heir-apparent. It is possible that when Chandra Gupta I. died, his chosen heir was far from the capital in charge of a remote province, or commanding an invasion of foreign territory, and that Kācha, being on the spot, was in a position to seize the throne of which he maintained possession for a brief space. This explanation of the problem is supported by the fact that Kācha’s coins seem to be inferior in purity of metal to those both of Chandra Gupta I. and Samudra Gupta. But the alleged inferiority is not quite certain. Mr. Rapseon’s suggestion is rendered improbable by the omission of Kācha’s name from genealogies, and by the facts that Samudra Gupta was selected by his father as heir-apparent, and always claims to have succeeded directly. On the whole, I lean to the opinion that the hypothesis of the identity of Kācha and Samudra Gupta offers less difficulties than either of the alternatives.

So far as the general chronology of the dynasty is concerned, it is immaterial which solution is accepted. The inscriptions prove that in any case Samudra Gupta must be regarded as the immediate successor of his father. Kācha, if a distinct person, must have been a rival claimant to the throne, who reigned for a short time in the home provinces concurrently with Samudra Gupta.

I assume the year G. E. 7, A. D. 326, as that in which Chandra Gupta I. died, and Samudra Gupta succeeded him. The rival rule of Kācha, if it be a reality, cannot have lasted more than a year or two, simultaneously with the beginning of Samudra Gupta’s reign.

The year G. E. 82, = A. D. 401, as already observed, fell in the reign of Chandra Gupta II., the son and successor of Samudra Gupta. The latest inscription of Chandra Gupta is dated G. E. 93, and the earliest inscription of his son and successor Kumāra Gupta is dated in G. E. 96. We cannot therefore err materially if we place the death of Chandra Gupta II. and the accession of his son and successor, Kumāra Gupta I., in the year G. E. 94, = A. D. 413.

The interval between 326 A. D. and 413 A. D., amounting to 86 complete years, must be allotted to the two reigns of Samudra Gupta and his son and successor, Chandra Gupta II., who is known to have been reigning in A. D. 401. Evidently both reigns must have been exceptionally long, a fact clearly apparent also from the numismatic evidence.

If we assume that Samudra Gupta was twenty years of age when he entered upon his heritage, it is improbable that he attained an age exceeding eighty years. On this assumption, his death cannot be placed later than A. D. 386, and probably it occurred earlier. In the absence of specific evidence, I assume A. D. 375 as a close approximation to the true date of the transmission of the crown from Samudra Gupta to his chosen and able successor, Chandra Gupta II., but the death of Samudra Gupta may have occurred some years earlier.

The limits of the reign of Kumāra Gupta I., son and successor of Chandra Gupta II., are known with sufficient accuracy. He came to the throne, as we have seen, not earlier than

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12 Cunningham gives the following figures as the result of the analyses or assays which he caused to be made (C. Med. I. p. 16).

<table>
<thead>
<tr>
<th>No. of coins tested</th>
<th>King.</th>
<th>Mean weight in grains</th>
<th>Pure gold</th>
<th>Alloy</th>
<th>Highest weight</th>
</tr>
</thead>
<tbody>
<tr>
<td>12</td>
<td>Chandra Gupta I.</td>
<td>123</td>
<td>1974</td>
<td>15'4</td>
<td>123'3</td>
</tr>
<tr>
<td>50</td>
<td>Samudra Gupta.</td>
<td>123</td>
<td>1974</td>
<td>15'4</td>
<td>123'3</td>
</tr>
<tr>
<td>8</td>
<td>Kācha.</td>
<td>123</td>
<td>1974</td>
<td>20'5</td>
<td>118'3</td>
</tr>
</tbody>
</table>

If the ‘highest weight’ of 8 specimens of Kācha was 118'3, the mean weight cannot have been 123 grains. A coin of Mr. Rivett-Carnac’s is said to weigh 123'8 (Colnage, p. 74). Ordinarily the coins of Kācha are of light weight, the mean of four specimens being 118'3.

13 G. E. 93; Udayagiri inscription of Chandra Gupta II. (Fleet. No. 8); G. E. 96; Sāñchi inscription of Chandra Gupta II. (Fleet. No. 5); G. E. 96; Bilsa inscription of Kumāra Gupta I. (Fleet. No. 16).
G. E. 93, and not later than G. E. 95. I have assumed G. E. 94, = A. D. 413, as the date of his accession. His reign closed at some time in the year G. E. 136, = A. D. 455, which is the date of his latest coin and also of the earliest inscription of his son and successor, Skanda Gupta.

But at this point a difficulty arises that in the case of Kācha confronts the historian. The genealogical inscriptions on stone all end not later than Skanda Gupta's reign, and give the succession both of reigns and generations as (1) Gupta, (2) Vahārūkha, (3) Chandra Gupta I., (4) Samudra Gupta, (5) Chandra Gupta II., (6) Kumāra Gupta I., (7) Skanda Gupta.

But the Bhītārī seal carries on the genealogy two generations further in the persons of Narasimha Gupta and Kumāra Gupta II., while substituting Pura Gupta for Skanda Gupta. The question therefore arises, as in the case of Kācha and Samudra Gupta, whether Pura Gupta is to be regarded as identical with Skanda Gupta or as a rival brother. The further questions may also be raised whether, if Pura Gupta were a distinct person, he preceded, followed, or was contemporaneous with Skanda Gupta. The case, although at first sight similar, differs materially from that of Kācha and Samudra Gupta. The name of Kācha is known only from a few coins, and nothing except the legends on those coins is on record concerning him to prove or disprove his separate existence. On the other hand, we know concerning Pura Gupta that he was a legitimate son of Kumāra Gupta I., whom he succeeded at least in the eastern provinces, that his mother was Queen Ananta Dévi, that his wife was Queen Sri Vataś Dévi, and that his son and successor was Narasimha Gupta.

The long inscription on the Bhītārī pillar, which unfortunately is not dated, makes pointed allusion to Skanda Gupta's mother, while it strangely abstains from mentioning her name.

The Bhārī inscription (Fleet, No. 12), which gives the usual genealogy, and names the queens of Chandr. Gupta I., Samudra Gupta, and Chandra Gupta II., omits the name of the consort of Kumāra Gupta I., the mother of Skanda Gupta, but the imperfection of the record leaves it doubtful whether or not the name originally stood in the inscription.

17 An Inscribed Seal of Kumara Gupta II. by V. A. Smith and Dr. Hoerre (J. A. S. B., Vol. LVIII., Part I., 1891). The seal, which is composed of an alloy of copper and silver, was dug up in the foundations of a house at Bhītārī in the Ghāṣpār District, where the celebrated pillar with Skanda Gupta's inscription stands.

Dr. Hoerre's section of the paper cited discusses with much elaboration the historical results deducible from the seal inscription. I am now fully satisfied that the name of the king who is substituted for Skanda Gupta has been correctly read as Pura Gupta. The readings Pura and Bhārī proposed by Cunningham and Belcher, respectively, are erroneous. The letters Pura on the seal are quite plain. (See Dr. Hoerre's 'Note' appended to my paper entitled 'Further Observations on the History and Coinage of the Gupta period,' in J. A. S. B., Vol. LXIII., Part I., p. 210.)

18 (Line 5):— "The glorious Kumāra Gupta, who meditated on his [str. Chandra Gupta II.] feet, and who was beheaded on the Mahādēś Dhrūvaśīlvār.

(Line 6):— The son of him, the king, who was renowned for the innate power of (his) mighty intellect (and) whose fame was great, is this (present) king, by name Skanda Gupta, who possesses great glory; who subsists (like a bee) on the wide-spread water-lilies which were the feet of (his) father . . . . . . . . . . . . . . . .

(Line 10):— By whom, when he prepared himself to restore the fallen fortunes of (his) family, a whole night was spent on a couch that was the bare earth; and then having conquered the Paghayamitrizes, who had developed great power and wealth, he placed (his) left foot on a foot-stool which was the king (of that tribe himself)

(Line 12):— When his father had attained the skies, conquered his enemies by the strength of (his) arm, and established again the ruined fortunes of (his) lineage; and then crying 'the victory has been achieved,' betook himself to (his) mother, whose eyes were full of tears from joy, just as Krishna, when he alighted his enemies, betook himself to his mother Dévaki . . . . . . . . . . . .

(Line 14):— Who, with his own armies, established (again his) lineage which had been made to totter.

(Line 16):— Joined in close conflict with the Hūpas . . . .

(Line 18):— Has allotted this village (to the god), in order to increase the religious merit of his father."

(Fleet, p. 55.)

Note the early reference to the (Persian?) legend of Krishna and Dévaki. The inscription records the dedication and endowment of an image of Vishšu under the name of Ātārin. Cunningham found numerous bricks inscribed with the name of 'Sri Kumāra Gupta at Bhītārī, which was evidently a royal residence in the time of Skanda Gupta and his father.
The Jñāgārāh, Kahāum, and Indor inscriptions (Fleet, Nos. 14, 15, 16), while magnifying Skanda Gupta as an illustrious member of the Gupta dynasty, abstain from tracing his genealogy. Skanda Gupta was certainly in power in Western India previous to the bursting of the lake embankment at Jñāgārāh in January, A.D. 456 (G.E. 138), and before that date had entrained the provincial administration of Surāśṭhra to his officer Pārapadatta, who had appointed his son Chakrapālita as governor of the city at Jñāgārāh. Chakrapālita repaired the broken embankment during the hot season of A.D. 456 (G.E. 137), and in the following year (G.E. 138) erected a temple to sanctify his work. Considering that coins of Kumāra Gupta I exist which are dated in G.E. 135 and 136, the dates require the assumption that Kumāra Gupta I died in the spring of A.D. 455, corresponding to the early months of G.E. 136, which began in March, A.D. 455, and extended to February or March, A.D. 456. Kumāra Gupta I may be considered to have died in April, A.D. 455. The appointments of Pārapadatta as Viceroy of Surāśṭhra and of Chakrapālita as Governor of Jñāgārāh must have taken effect before the close of A.D. 455. There cannot, therefore, be any doubt that, at least in the west of India, Skanda Gupta was the immediate successor of his father Kumāra Gupta I in the year A.D. 455 (G.E. 136). It is equally certain that five years later he was in full authority over the eastern parts of his father's dominions, because the inscription at Kahāum (Fleet, No. 15) is dated in the month Jyeshṭha of G.E. 141, equivalent to May or June, A.D. 460, and Kahāum is situated in the eastern end of the Gorakhpur District, at a distance of about ninety miles from Pātaliputra (Pata). The undated inscription at Bihār, also in the east of the empire, which gives the usual genealogy, likewise treats Skanda Gupta as being the son and immediate successor of Kumāra Gupta I.

On the other hand, the Bhitari seal, in similar technical language (tasya putraḥ tāt-pāddāvindhyate), describes Pura Gupta as the son and apparently immediate successor of Kumāra Gupta I, and Narasiṃha Gupta as the son and apparently immediate successor of Pura Gupta. This record of the regular succession from Kumāra Gupta I through Pura Gupta to Narasiṃha Gupta, is the difficulty which stands in the way of the otherwise plausible and tempting hypothesis that Pura Gupta was a rival brother of Skanda Gupta.

If Pura Gupta disputed the succession to the empire, and succeeded in holding only for a year or two the government of the eastern provinces against Skanda Gupta, who certainly was the direct successor of his father in the western provinces, how could Pura Gupta have transmitted the royal dignity to his son? The hypothesis of a division of the empire immediately after the death of Kumāra Gupta I seems to be shut out by the language of the inscriptions, especially the long record on the Bhitari pillar, and by the fact that within five years of his father's death, Skanda Gupta was in full possession of both the east, and the western extremities of his father's extensive empire.

The hypothesis that Pura Gupta was the successor of Skanda Gupta in the imperial dignity associated with the possession of the eastern provinces, as Budha Gupta certainly succeeded Skanda Gupta in the government of the western provinces as a local rāja, is difficult to reconcile with the

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14 The important Jñāgārāh inscription of Chakrapālita (Fleet, No. 14), dated during the reign of Skanda Gupta in the years G.E. 133, 137, 138, has also been edited, though not very carefully, by the late Professor Peterson in the work entitled 'A Collection of Prakrit and Sanskrit Inscriptions.' Published by the Bhanagar Archaeological Department under the auspices of His Highness Rao Shri Takhta Singhji, G.C.S.I., LL.D. (Cantab.), Maharaja of Bhanagar. (Bhanagar: Printed at the State Printing Press.) N. D. By an unfortunate blunder the translation of the inscription in this work gives the month in which the dam burst as being 'Bhādrapada.' The facsimile and transcription correctly give the 7th day of the month Pratisthapad, equivalent to January.

The date of the record must of course be taken as G.E. 135 = A.D. 457-8. In the preamble, Lakhesh, the goddess of fortune, is said to have selected Skanda Gupta for the throne, 'having discarded all the other sons of kings.' These words may refer either to a disputed succession, or to the selection of Skanda Gupta by his father.

The king (line 3) appointed Pārapadatta 'to protect in a proper manner the land of the Surāśṭhra,' and to be 'lord over the region of the west.' Chakrapālita (line 12) 'accomplished the protection of the city.'
language of the Bhitari seal, which seems to imply the immediate succession of Pura Gupta to his father Kumara Gupta I. But, as Dr. Hoernle has pointed out, the name of a king who does not stand in the direct genealogical line is sometimes omitted from a dynastic list which is primarily intended to trace the succession from father to son rather than from reign to reign. The best solution of the difficulty apparently is to assume that Skanda Gupta, by reason of being childless, is omitted from the genealogy of the Bhitari seal, and that he was succeeded by his brother Pura Gupta.

The rare gold coins, of which about fifteen specimens are known, which bear on the reverse the title Sri Prakṣaśāditya, and weigh about 146 grains, like the later coins of Skanda Gupta, and those of Narasinha Gupta, were undoubtedly struck by a member of the Imperial Gupta dynasty, who was nearly contemporary with Skanda Gupta. Unluckily the proper name of the king on the obverse has not yet been read on any specimen. The best preserved example is one from Hardot in Oudh, from the Rivett-Carnac cabinet, now in the Indian Museum, Calcutta, but even that coin does not clear up the mystery. In the large Bhaṣar hoard found near Benares in 1861 the thirty-two coins described in detail comprised Samudra Gupta, 6; Chandra Gupta II., 10; Kumara Gupta I., 8; Skanda Gupta, 6; and Prakṣaśāditya, 2. The rest of the hoard, as far as known, consisted of coins of Chandra Gupta II. The four fully known names in this hoard are those of Gupta kings in regular succession. The presumption is strong that the fifth name, or title, that of Prakṣaśāditya, should rank after that of Skanda Gupta, before whom there is no room. If this inference be admitted, the coins of Prakṣaśāditya must be assigned, as proposed by Dr. Hoernle, to Pura Gupta. No other attribution seems to be possible, for the gold coins of Nara Bāḻāḍīṭya should certainly be assigned to Narasinha Gupta of the Bhitari seal inscription.

If the Prakṣaśāditya coins are properly assigned to Pura Gupta, that king cannot possibly be identical with Skanda Gupta, for the following reason.

The richness of the gold in the Prakṣaśāditya coins had been noticed many years ago by numismatists, but the significance of this little fact was not intelligible until Cunningham caused chemical analyses, or assays, of the whole Gupta gold series to be made. The tests showed that the Gupta gold coinage from Chandra Gupta I. to, and including, the early years of Skanda Gupta contained about 107 grains of pure gold out of a total weight of 123 grains, the coins being struck to the weight standard of Roman aurei denarii (dīnār). Skanda Gupta in his later years struck coins to the suverṇa standard of weight, exceeding 140 grains, and so impure that they only contain about 73 grains each of pure gold. The rich yellow coins of Prakṣaśāditya, weighing 146 grains, contain no less than 121.7 grains of pure gold, and are therefore equal in value to the aure of Augustus (Lerolle, 121-94; B. M. 121-126 pure), and superior to any other ancient Indian gold coins. The best Kushān coins have only 112.75 pure out of 123 grains.16 This very surprising fact concerning the Prakṣaśāditya coinage seems to be best explained by the hypothesis that Pura Gupta, the brother of Skanda Gupta, assumed the title of Prakṣaśāditya, and, after succeeding Skanda Gupta, made a determined effort to restore the purity of the coinage, which had been so grievously debased during the troubles of Skanda Gupta's reign. The reform was of very brief duration, for the coins of Narasinha Gupta, son of Pura Gupta, are as debased as the suverṇa pieces of Skanda Gupta, and those of Kumara Gupta II. are still worse, containing only 66.5 grains pure out of 150. Skanda Gupta was the first to strike coins of the heavy (suvṛṇa) standard. The fact that the coins of Prakṣaśāditya conform to this standard of weight strongly supports the theory that Pura Gupta succeeded Skanda Gupta.

16 For discussion of the coins of Prakṣaśāditya, see 'Coinsage,' pp. 115-117; 'Observations,' pp. 125-127. The coins of Naraśānha Gupta are described in 'Coinsage,' pp. 118-119; and 'Observations,' p. 126. The coins of Kumara Gupta II. (Kramaśāditya), which were in my earlier publications assigned to Kumara Gupta I., are correctly assigned and described in 'Observations,' p. 129. Cunningham's assay results will be found in Coins. Mod. India, p. 16.
No hypothesis for the explanation of Pura Gupta's place in the order of succession is free from difficulty, but after much consideration I have come to the conclusion, in agreement with Dr. Hoernle, that he must be regarded as the successor of his brother Skanda Gupta in the imperial dignity associated with the government of the home provinces of the vast empire of his ancestors. I imagine that when Skanda Gupta died in about A. D. 482, the western provinces of the empire were lost, and that the deceased monarch was succeeded in the east by his brother Pura Gupta, and in the west by Budha Gupta, who may or may not have been his son, and is known to have been reigning as a local raja in Málava in A. D. 494 (G. E. 165 and 175). Assuming that the coins bearing the title Prakāśāditya belong to Pura Gupta, the rarity of those coins is an indication of a very short reign. The accession of his son Narasinha Gupta Bālāditya may be provisionally dated, as proposed by Dr. Hoernle, in A. D. 485. The coins bearing the name Nara and the title Bālāditya, which are assigned to Narasinha Gupta of the Bhitarl seal inscription, are much less rare than those of Prakāśāditya, and include many examples in quite base metal. At one time I conjectured that these base metal coins might be posthuminous, but it is preferable to refer them all to the reign of Narasinha Gupta, and to believe that during a long and disturbed reign the coinage was progressively debased. Dr. Hoernle’s proposal to regard Narasinha Gupta as identical with the Bālāditya, King of Magadha, who defected Mihira Kula about A. D. 530, may be provisionally accepted. If this supposition be correct, the reign of Kumāra Gupta II. may be considered to have begun in A. D. 522, and the Bhitarl seal may be referred approximately to that date. The characters of the inscription on the seal look rather earlier.

The long duration of Narasinha Gupta’s reign required by Dr. Hoernle’s theory is no objection. Most of the Gupta sovereigns enjoyed exceptionally long reigns. Parallels may be found in the series of Maghal emperors, Akbar, Jahāngīr, Shāh Jāhn, and Aurangzeb, whose four reigns covered the period from A. D. 1555 to 1707, with an average of 38 years for each reign and generation; and in the Hanoverian dynasty of Great Britain. Three generations and four reigns fill the period extending from the accession of George III. in 1760 to the death of Queen Victoria in 1901, with an average of 47 years for each generation, and 35 years for each reign.

The annexed Revised Chronological Table summarizes in a convenient form my present views concerning the outline of Gupta history. The dates of accession of Chandra Gupta I., Samudra Gupta, Kumāra Gupta I., and Skanda Gupta are now known with sufficient accuracy. The most important matter remaining in doubt is the date of the accession of Chandra Gupta II., which cannot be determined from the materials now available.

**Revised Chronological Table of the Early or Imperial Gupta Dynasty.**

<table>
<thead>
<tr>
<th>Serial No.</th>
<th>King</th>
<th>Title</th>
<th>Son of</th>
<th>Queen</th>
<th>Accession, G. E.</th>
<th>Known Dates, A. D.</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Gupta</td>
<td>Mahārāja</td>
<td>Unknown</td>
<td>Unknown</td>
<td>275</td>
<td>None</td>
<td>None</td>
</tr>
<tr>
<td>2</td>
<td>Ghatot-kātika</td>
<td>Ditto</td>
<td>No. 1...</td>
<td>Ditto</td>
<td>300</td>
<td>None</td>
<td>None</td>
</tr>
</tbody>
</table>

17 Erāg inscription dated Thursday, 12th Ashadhā Sudi, G. E. 165, equivalent to the 21st June, A. D. 484; silver coins dated in the year 175, and one specimen dated 185—[c]. ("Coinage, p. 134, *Ind Ant*. XIV, 68.) The date of the inscription (first, No. 19) is exhaustively discussed by Dr. Fleet in pp. 30-34 of his Introduction.
<table>
<thead>
<tr>
<th>Serial No</th>
<th>King</th>
<th>Title</th>
<th>Son of</th>
<th>Queen</th>
<th>Accession</th>
<th>Known Dates</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>Chandra Gupta I</td>
<td>Mahârâja</td>
<td>No. 2</td>
<td>Kumbra Dēr, of the Lichchhavi clan</td>
<td>1</td>
<td>326 None</td>
<td>None None</td>
</tr>
<tr>
<td></td>
<td>Samudra Gupta</td>
<td>Ditto</td>
<td>No. 3</td>
<td>Datta Dēr</td>
<td>7</td>
<td>323 0</td>
<td>A. D. 328</td>
</tr>
<tr>
<td>4a</td>
<td>Kāshā, or Kachâ,</td>
<td>Sardârâchārâchārâchārâchārâchārâchārâchārâchārâchārâchārâchārâchārâchārâchārâchārâchār</td>
<td>? No. 3</td>
<td>Unknown</td>
<td>7</td>
<td>326 None</td>
<td>None None</td>
</tr>
<tr>
<td>5</td>
<td>Chandra Gupta II</td>
<td>Mahârâja</td>
<td>No. 4</td>
<td>Dhruba Dēr</td>
<td>51</td>
<td>373</td>
<td>88 461</td>
</tr>
<tr>
<td>Serial No.</td>
<td>King</td>
<td>Title</td>
<td>Son of</td>
<td>Queen</td>
<td>Accession G. E.</td>
<td>A. D.</td>
<td>Known Dates G. E.</td>
</tr>
<tr>
<td>-----------</td>
<td>------</td>
<td>-------</td>
<td>--------</td>
<td>-------</td>
<td>-----------------</td>
<td>------</td>
<td>------------------</td>
</tr>
<tr>
<td>6</td>
<td>Kumāra Gupta I</td>
<td>Mahārāja-dhīrāja</td>
<td>No. 5...</td>
<td>Ananta Dēvī</td>
<td>94</td>
<td>413</td>
<td>96</td>
</tr>
<tr>
<td>7</td>
<td>Skanda Gupta</td>
<td>Mahārāja-dhīrāja</td>
<td>No. 6...</td>
<td>Unknown</td>
<td>130</td>
<td>455</td>
<td>136</td>
</tr>
<tr>
<td>8</td>
<td>Pura Gupta</td>
<td>Ditto</td>
<td>Ditto</td>
<td>Śrī Vatsa-Dēvī</td>
<td>163</td>
<td>463</td>
<td>None</td>
</tr>
<tr>
<td>9</td>
<td>Narasimha Gupta</td>
<td>Ditto</td>
<td>No. 8...</td>
<td>Śrī Mahā Dēvī</td>
<td>166</td>
<td>485</td>
<td>None</td>
</tr>
<tr>
<td>10</td>
<td>Kumāra Gupta II</td>
<td>Ditto</td>
<td>No. 9...</td>
<td>Unknown</td>
<td>219</td>
<td>522</td>
<td>None</td>
</tr>
</tbody>
</table>
# Extracts from the Bengal Consultations of the XVIIIth Century Relating to the Andaman Islands.

*By Sir Richard C. Temple.*

(Continued from p. 251.)

Abstracts of the Expenses of one of the Vessels employed at the Andamans on the Old Establishment and One now Proposed.

### Old Establishment.

1. **Captain** @ 375 C. Rs. pr. Month: ... ... ... 323 4 5
2. **First Officer**: ... ... ... 129 5 0
3. **Second Do.**: ... ... ... 86 3 4
4. **Gunner**: ... ... ... 40 0 0
5. **Quarter Masters**: ... ... ... 100 0 0
6. **Native Helmsmen**: ... ... ... 72 0 0
7. **Carpenter**: ... ... ... 25 0 0
8. **Caulker**: ... ... ... 15 0 0
9. **Sarang**: ... ... ... 15 0 0
10. **First Tindal**: ... ... ... 12 0 0
11. **Second Do.**: ... ... ... 10 0 0
12. **Cusab**: ... ... ... 10 0 0

**39 Lascars**: ... ... ... ea.: ... ... ... 180 0 0

**1 Captains Cook**: ... ... ... 8 0 0

**2 Captains Servants**: ... ... ... 16 0 0

**2 Officers Do.**: ... ... ... 16 0 0

**55 men.**

**Provisions for the Above Men for One Month...** ... ... ... 240 0 0

**Sa. Rupees... 1292 12 9**

### Proposed Establishment.

1. **Captain** @ 375 C. Rs. pr. Month: ... ... ... 323 4 5
2. **First Officer**: ... ... ... 129 5 0
3. **Second Do.:** ... ... ... 86 3 4
4. **Gunner**: ... ... ... 40 0 0
5. **Boatswain**: ... ... ... 40 0 0
6. **Carpenter**: ... ... ... 40 0 0
7. **Sarang**: ... ... ... 15 0 0
8. **4 Quartermasters**: ... ... ... 80 0 0
9. **10 Seamen**: ... ... ... ea. ... ... ... 160 0 0
10. **1 Sarang**: ... ... ... 15 0 0
11. **1 First Tindal**: ... ... ... 12 0 0
12. **1 Second Do.**: ... ... ... 10 0 0
Major Kyd the Superintendent at the Andamans attends the Board, for the purpose of explaining the References to the Chart mentioned in his Letter of the 25th Instant and this being done the Chart is returned to him, and he withdraws.

Agreed that Major Kyd be informed that the Governor General in Council approves of the Instructions he left with Engineer Stokoe in his Letter dated the 25th of June for putting the Company's Settlement at the Andamans in a State of defence to resist any Attacks of Privateers, or any Small French Armament.

Ordered that he be directed to furnish two Copies of the Plan alluded to in that letter of the Point of the Island that one may be transmitted to the Honble Court of Directors and the other remain in Bengal.

Agreed that the Detachment of Sepoys at Port Cornwallis be increased to the Strength of two Companies to be made up of Volunteers from the Battalions at Barrackpore.

That a Small Detachment of European Artillery consisting of 1 Serjeant, 1 Corporal, two Gunners and 10 Mattresses be held in readiness to proceed to Port Cornwallis.

That a Detachment of 1 Serang, 1 Tendi and 40 experienced Gun Lascars be drafted from the Artillery Lascars at the Presidency for the same purpose.

Agreed that the Commander in Chief be requested to issue the necessary Orders in Conformity to the foregoing Resolutions.

Agreed that a proportion of Artillery and Stores, according to the List furnished by Major Kyd be in readiness to be sent to Port Cornwallis, and that the Military Board do give the Directions that are required in consequence upon receiving the Indents that will be furnished by the Superintendent.

Agreed that the Superintendent be authorized to procure as many Bldars as can be sent in the next Vessels that may be dispatched to the Andamans and that he be directed to apply to the Garrison Storekeeper for the additional Supply of Provisions that will be wanted at the Settlement for the use of these men.

Agreed that the Vessels on the Andaman Station be armed, that the Establishment recommended by Major Kyd be authorized in lieu of that now existing that Orders be sent to the Master Attendant to assist in procuring the additional Europeans that will be immediately wanted for the Sea Horse, and for any other Vessel on that Establishment that may in future be fitted out, when that happens.

Ordered that a Copy of the new Establishment be sent to the Acting Marine Paymaster for his guidance, and that he be informed that the new Establishment for the Sea Horse to take place from the 1st of next Month.
Ordered that Commissions, corresponding as far as possible with those issued to Commanders &c. of Country Ships, since the beginning of the War, be given to the Commanders and Officers of the Vessels at the Andaman Station.

1793. — No. XL.

Fort William 9th August 1793.

Read a Letter from the Superintendent at the Andamans.

To Edward Hay Esqr. Secretary to Government,

Sir,—Accompanying I have the pleasure of transmitting to you for the inspection of the Governor General in Council, my Account Current with the Honble Company brought up to the period of my Leaving Port Cornwallis with the Various Accounts of particulars referred to in it.

I will beg the favor of you to observe to the Board that on my taking Charge of the Settlement, I found that every class of people were paid in Sica Rupees; conceiving however that to bring this Establishment to a Conformity with all other Military Establishments it would be the wish of Government, to have the accounts kept in Sonant Rupees; I have with some little difficulty made this Charge as will be perceived by the Pay Rolls from the 15th March.

Fort William
5th August 1793.

(Signed) A. Kyd Superintendent at the Andamans.

Ordered that a Copy of Major Kyd's Letter be sent, with the Account enclosed in it and the Vouchers thereof, to the Military Auditor General, with Instructions to Examine and Report on the Account.

The Auditor General is to be informed that it is the intention of the Governor General in Council that the present Superintendent at the Andamans shall be allowed, from the time of his Appointment, the Pay and full Batta that his Rank may entitle him to on that Command, that is the Pay of his actual Rank, and the full Batta of the Rank immediately superior.

1793. — No. XLI.

Fort William 26th August 1793.

The following Letter and its Enclosure were received, on the 24th Instant, from the Commissary of Stores.

To Edward Hay Esqr. Secretary to Government.

Sir,—I herewith have the Honor to enclose an Invoice, and two Bills of Lading, for Stores Shipped on the Sea Horse Schooner, Commanded by Lieutt. George Thomas, for the Andamans.

I have the Honor to be &c.

Fort William
24th August 1793.

(Signed) W. Golding Commissary of Stores.

Enclosed in the Letter from the Commissary of Stores 24th August.

Invoice of Stores dispatched on the Brig Sea Horse to the Andamans

Captain George Thomas Commander.

<table>
<thead>
<tr>
<th>Item</th>
<th>Quantity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saws</td>
<td>3</td>
</tr>
<tr>
<td>Pit</td>
<td></td>
</tr>
<tr>
<td>Crosscut in 3 bundles</td>
<td>10</td>
</tr>
<tr>
<td>Spunges with Rammers in one do.</td>
<td>6 pdr.</td>
</tr>
<tr>
<td>Item Description</td>
<td>Quantity</td>
</tr>
<tr>
<td>-------------------------------------------------------</td>
<td>----------</td>
</tr>
<tr>
<td>Shot five to Bottoms Groups in 23 Mangoe Boxes</td>
<td>6</td>
</tr>
<tr>
<td>Rope White Country in 2 Bundles</td>
<td>1</td>
</tr>
<tr>
<td>Wt. 6., 27</td>
<td>2</td>
</tr>
<tr>
<td>Buckets Fire or Gun in 1 do</td>
<td>6</td>
</tr>
<tr>
<td>Dragropes Gun in 1 Bundle</td>
<td>2</td>
</tr>
<tr>
<td>MATCH GUN COUNTRY wt. 31 in 1 bundle</td>
<td>10</td>
</tr>
<tr>
<td>Linstocks with Cocks</td>
<td>2</td>
</tr>
<tr>
<td>Twine Jute in 2 do</td>
<td>2</td>
</tr>
<tr>
<td>Cartridges Empty Surge</td>
<td>600</td>
</tr>
<tr>
<td>Blocks Iron for Gins</td>
<td>200</td>
</tr>
<tr>
<td>Gins</td>
<td>1</td>
</tr>
<tr>
<td>Cartridges paper Balled Musquet in 18 100 lb. B'ls.</td>
<td>2400</td>
</tr>
<tr>
<td>Powder Bengal Coarse</td>
<td>10</td>
</tr>
<tr>
<td>Medium</td>
<td>10</td>
</tr>
<tr>
<td>Fine</td>
<td>10</td>
</tr>
<tr>
<td>Tarpsains Large in 6 Bales</td>
<td>20</td>
</tr>
<tr>
<td>Carriages Garrison wood trucked 12 pder.</td>
<td>6</td>
</tr>
<tr>
<td>Ordnance Iron Guns Cwt. 202-1-23</td>
<td>6</td>
</tr>
<tr>
<td>Handspiks Common Unshod</td>
<td>12</td>
</tr>
<tr>
<td>Spunges with Rammers in Bundles</td>
<td>12</td>
</tr>
<tr>
<td>Ladies Copper Gun and wadhooks (in two do.)</td>
<td>12</td>
</tr>
<tr>
<td>Carriages Field Gun and Limbers</td>
<td>6</td>
</tr>
<tr>
<td>Ordnance Brass Guns English ( Cwt. 11-1-22)</td>
<td>2</td>
</tr>
<tr>
<td>Handspiks Traversing</td>
<td>4</td>
</tr>
<tr>
<td>Ladies Copper Gun and wadhooks (in 1 Bund.)</td>
<td>6</td>
</tr>
<tr>
<td>Package</td>
<td></td>
</tr>
<tr>
<td>Barrels Empty 109 lb. with 4 Copper hoops Common</td>
<td>18</td>
</tr>
<tr>
<td>Boxee Mango</td>
<td>23</td>
</tr>
<tr>
<td>Gunny Chuttes</td>
<td>110</td>
</tr>
<tr>
<td>Nails Europe 10d.</td>
<td>110</td>
</tr>
<tr>
<td>Okum</td>
<td>5</td>
</tr>
<tr>
<td>Plank Teak Sheathing</td>
<td>3</td>
</tr>
<tr>
<td>Rope Jute Lashings</td>
<td>17</td>
</tr>
<tr>
<td>Twine Bengal</td>
<td>5</td>
</tr>
<tr>
<td>Wax Cloth</td>
<td>4</td>
</tr>
</tbody>
</table>

(Signed) Wm. Golding
Commissary of Store.
Agreed that the following Letter be Written to Major Kyd and that the Instructions that will be entered after it be sent to Lieutt. Thomas who Commands that Vessel.

Major Alexander Kyd Superintendent of the Andamans.

Sir, — The Company's Brig Seahorse belonging to the Andaman Station, being ready to depart for Port Cornwallis, it is the Board's desire that you will send such Instructions as you may think necessary to Lieutenant Wells, and Senior Officer in Charge of the Settlement during your absence, Concerning the People and Consignments of Stores &c. embarked on the Vessel forwarding to him at the Same Time the enclosed Bill of Lading, and Copy of an Invoice transmitted to this Office by Lieutenant Golding.

You will also receive herewith a Copy of Sailing Orders to Lieutenant Thomas Commander of the Seahorse, that it may be sent to Lieutenant Wells.

Council Chamber
24th August 1793.

Lieutenant George Thomas Commanding the Company's Brig, Sea Horse,

The Bills and Coolies intended for the Service at the Andamans and the Consignments of Military Stores Provision, & other Articles, for that Settlement, having been embarked on the Vessel under your Command you are directed on Receipt of this to weigh your Anchor; and make the best of your way to Port Cornwallis, where on your Arrival you will follow the Orders of the Senior Officer in Charge of the Settlement for future Guidance.

You will pay Particular Attention to the Accommodation of the Natives Proceeding on the Sea Horse, and give such orders to your Officers as you may think necessary to prevent any improper interference on the part of the Ships Company with them during the Passage.

Council Chamber
24th August 1793.

1793. — No. XLII.

Fort William 6th September 1793.

The Secretary lays before the Board a Bill of Mr. Brittridge, amounting to Sicca Rupees 1,250, Consisting of a Charge of Sicca Rupees 1200 for engraving a Chart of the North Part of the Andamans and Sa. Rs. 50 for Printing off 100 Copies of it on Super Royal Paper.

Ordered that the Bill be passed the charge being conformable to the Agreement made by Captain Blair, and Ordered, that it be paid by the Civil Paymaster in whose Favor an Order on the Treasury is to be issued for the Amount.

Read a Letter from Mr. R. Brittridge. To Edward Hay Esqre.

Sir, — In the bill which I had the pleasure to send to you yesterday for Sicca Rupees 1250 a Charge for One hundred impressions taken off the Copper Plate of the Chart of the North part of the Andamans, which I learn from my Sirar you have not yet received In consequence thereof I beg leave to inform you that they were delivered to Captain Wales, who forwarded them to Captain Kyd.

I am, Sir, Your most Obedient Humble Servant

September 4th 1793.

(Signed) R. Brittridge.

Ordered that Major Kyd be desired to send to the Secretary as many Charts (100 in Number) furnished by Mr. Britridge of the North Part of the Andamans as are not required by the Superintendent at Port Cornwallis, and that Mr. Britridge be required to transmit the Copper Plate to the Secretary of Government.
1793. — No. XLIII.

No. 1.

16th September 1793. 26

Letter from Superintendent at Andamans dated 10th September.

Reports that the Cornwallis Snow requires great Repairs, and requests that the Master Attendant be desired to examine into the State of the Vessel and return her to the Andaman Establishment as soon as possible. Informs that three Vessels will be always necessary to be constantly employed to transport Provisions &c. offers a Vessel built by the late Colonel Kyd (Terms) — Requests an Order for ten thousand Rupees on Account of the Expenditure of the Andaman Establishment.

The Marine Officers to examine into the State of the Cornwallis Snow Major Kyd desired to state the Specific terms of Monthly hire for the Vessel he mentioned including Wear & Tear and all risks excepting that of Capture — The charge for the Commander, Officers & Crew Govt. will take upon themselves — Treasury Order Issued.

No. 2.

Read a Letter from the Superintendent at the Andamans Dated 14th September.

Informs that Mr. Britridge only Struck off 50 Copies of the Chart of the North East Harbour of the Andamans and that it was his intention to have sent them with the Copper Plate to the Secretary's Office.

To be Deposited in the Secretary’s Office. Ten Copies to be sent to Madras, Bombay and the Superintendent of Prince of Wales Island — and Twenty to be forwarded to the Court of Directors.

1793. — No. XLIV.

Fort William 7th October 1793.

The following Letter was received yesterday from Lieutenant Wells at Fort Cornwallis.

To Edward Hay Esqr. Secretary &c. &c.

Sir, — I have the honor to inform you of my having drawn the undermentioned Bills, on the Governor General in Council at Thirty days Sight, for Cash paid by Individuals into the public Treasury of this Settlement, Vizt.

<table>
<thead>
<tr>
<th>Date</th>
<th>Payable</th>
<th>Sicca Rs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1793</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Angt. 10th</td>
<td>To Mr. David Wood or Order for</td>
<td>600 0 0</td>
</tr>
<tr>
<td>Sept. 18th</td>
<td>To Do. Do.</td>
<td>300 0 0</td>
</tr>
<tr>
<td>20.</td>
<td>To Messrs. Paxton Cockerell &amp; Co. or Order</td>
<td>2800 0 0</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3700 0 0</td>
</tr>
</tbody>
</table>

Amounting together to the Sum of Three Thousand and Seven hundred Sicca Rupees.

I have the Honor to be with Respect

Sir

Your Most Obedient Humble Servant

(Signed) Edmund Wells, Lieut. In tempary, Charge at the Andamans.

Port Cornwallis

23rd September 1793.

Ordered that the Bills, above advised be duly honored.

26 [The two next letters, abstracts of which (copied from the Index of 1793) only are given below, are not to be found in detail in the Consultation Book.]
Read Letters from the Superintendent at the Andamans.

To Edward Hay Esqr. Secretary to the Government.

Sir, — As I have understood from the Military Auditor General to whom the accounts of the expenses incurred at the Andamans, since the period of my being appointed to the Superintendence of that Settlement have been Submitted, that there are some charges for which there does not appear to be any authority in his Office, I have thought it best to prevent the Board being troubled with references, to give a more full explanation with the Accounts than I thought necessary when I gave them in, which will enable you to judge what further information it may be necessary for you to transmit to the Auditor General to enable him to Audit their Accounts which I am pretty confident are Conformable to the Spirit of the instructions I have from time to time received from the Board.

The first Charge in my Account Current, is for Cash, advanced to Captain Blair, which he applied to me for, to enable him to pay up the Establishment to the period when I took Charge, this as a Contingent Charge should in Compliance with the Resolution of Council of the 18th Febry, last, have been accompanied with Captain Blair's Receipt as a Voucher, and an explanation, but which I did not think necessary to give as the transaction would appear in Captain Blair's Accounts.

The Second Article of charge is entirely of a Contingent Nature being for a great Variety of Small Articles, found absolutely Necessary for the Settlement, — as by the account of particulars, which I suppose is Sufficiently explanatory with this Bill it is not possible to furnish all the Vouchers as enjoined [by] the Resolution in Council as Many of the Articles furnished are of a trifling nature purchased in the Bazar for which there was no Bills, but I will beg you to call the Board's attention to this Resolution and to Request they will please to Consider whether an officers being required to declare upon honor, that the Charges he makes are just, does not preclude the necessity of a Voucher.

The Third Article is for advance of Pay to such Artificers and Labourers as I imagined could be conveyed in the Vessels that were at that period under dispatch towards completing the establishment then thought necessary — Many of these people it was found could not be taken with Safety, on these Vessels, and were put on shore at Fultah, and were discharged by my directions on my finding from the lateness of the Season and the Inclemency of the Weather, that it would have been extremely inconvenient and imprudent to have increased the Number of Settlers, — the whole of these People therefore do not appear on the Returns as an increase to the establishment but only such as actually went — Nor will any pay be drawn for those till the Month of June, the period to which they are paid by this Advance, — as there will appear on the Returns, a Beach Master and Assistant, and some Boat Lascars that were not authorised by the Board's Resolution of the 18th February it will be Necessary that the Auditor General be acquainted, that this increase was by the Boards permission in consequence of my application pointing out the Necessity of such an Establishment.

The Fourth Charge is for my Pay and Batta which is consonant to the Standing Regulations of the Service.

The Sixth and Seventh Articles are the Pay abstracts of the Sepoy Detachment and of the Commissaries Establishment, which I have no doubt is according to the forms laid down by the Regulation.

The Eighth Article is for the Pay of Artificers and laborers from the 15th of February to the end of May — their Pay Rolls it will be observed are only for such people as I found at the Settlement and will not agree with the Monthly Return of People present, Many of whom will not begin to draw pay till the 1st of June as before remarked in Speaking of the 3rd Article of charge.
The Ninth Article is for the Pay and allowances of the Engineer Officer as fixed by the Resolutions of Council on that head.

The last Article of the Account Current is for my Agent’s Commission on a draft for 5,000 Rs. for Cash received into the Treasure Chest from various individuals as will appear in the Credit side of the Account of this Charge I acquainted you when it occurred and had thro’ you the Board’s authority for making it.

Fort William.
I have the honor to be Sir Your Most Obedient Humble Servant
1st October 1793.
(Signed) A. Kyd Superintendent Andamans.

Agreed that the Subject of the above Letter from the Superintendent at the Andamans shall lie for consideration.

1793. — No. XLVI.

To Colin Shakespear Esqr. Sub Secretary.

Sir, — In answer to your letter of the 16th September I beg you will be so good as to inform the Board, that I can afford to hire the Nautilus Brig to Government for 600 Rs. Rs. per Month, as will appear by the following Calculation, which is made upon Supposing the Value of the Vessel to be 18,000 Rupees, which I beg leave to assure the Board is a Moderate Valuation.

I also transmit a necessary Establishment of officers and Men for that Vessel with a calculation of the Monthly expense of Provisions and Wear and Tear, which was made out by Lieutenant Wales.

A Note from Mr. Downie which also accompanies this points out that the Insurance against the dangers of the Seas, will be 14 pr. Ct. Supposing the Vessel goes three times out of the River in one year.

The whole possible expense to Government for this Vessel employing and paying their own Officers and Crew will be 1755 Rs. pr. Month.

Fort William.
7th October 1793.
(Signed) A. Kyd Superintendent Andamans.

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wear &amp; Tear pr. Month</td>
<td>300</td>
</tr>
<tr>
<td>Insurance on 18,000 Rs.</td>
<td>186</td>
</tr>
<tr>
<td>Interest on 18,000 Rs.</td>
<td>133</td>
</tr>
<tr>
<td></td>
<td>Rs. 619</td>
</tr>
</tbody>
</table>

Enclosed in do. 7th October.

Major A. Kyd Superintendent at Andamans.

Sir, — The Insurance Office to which Fairlie Reed & Co. are Secretary will Cover your little Vessel for One Year for 12 per Cent against every danger but that of the Enemy and they require an additional premium of One per Cent for every time she may Sail out of the Hoogly oftener than one in the Course of twelve Months.

Mr. Reid says that before the Insurance is made, they must know the Name of the Vessel, and if she is here will send their inspector to look at him (sic).

I am Sir Your Most Obedient Humble Servant
26th September 1793.
(Signed) R. Downie.

Enclosed in the Letter from the Superintendent at the Andamans 7th October.
Monthly Establishment for the Nautilus Brig.

<table>
<thead>
<tr>
<th>Position</th>
<th>Pay per Month</th>
<th>Total for 34 Days</th>
<th>Total for 6 Months</th>
</tr>
</thead>
<tbody>
<tr>
<td>Captain</td>
<td>@ 375 C. Rs.</td>
<td>328.5</td>
<td>328.5</td>
</tr>
<tr>
<td>First Officer</td>
<td>150</td>
<td>129.5</td>
<td>129.5</td>
</tr>
<tr>
<td>Second Do.</td>
<td>100</td>
<td>86.5</td>
<td>86.5</td>
</tr>
<tr>
<td>Gunner</td>
<td></td>
<td>40</td>
<td>40</td>
</tr>
<tr>
<td>Carpenter</td>
<td></td>
<td>40</td>
<td>40</td>
</tr>
<tr>
<td>Quarter Masters</td>
<td>20 each</td>
<td>80</td>
<td>240</td>
</tr>
<tr>
<td>Caulker</td>
<td></td>
<td>15</td>
<td>15</td>
</tr>
<tr>
<td>Syrang</td>
<td></td>
<td>15</td>
<td>15</td>
</tr>
<tr>
<td>First Tindal</td>
<td></td>
<td>12</td>
<td>12</td>
</tr>
<tr>
<td>Second Do.</td>
<td></td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td>Cash (Cessob, butcher)</td>
<td></td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td>Lascars</td>
<td></td>
<td>108</td>
<td>108</td>
</tr>
<tr>
<td>Captain's Servants</td>
<td></td>
<td>24</td>
<td>24</td>
</tr>
<tr>
<td>Officers' Servants</td>
<td></td>
<td>16</td>
<td>16</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>905.12</strong></td>
<td><strong>905.12</strong></td>
</tr>
</tbody>
</table>

Provisions for these Men one Month: 200 Sicca Rupees
Wear and Tear of Vessel per Month: 300 Sicca Rupees

Sicca Rupees: 1405.12.9

I have calculated the Wear and Tear upon a supposition that the vessel may want every 6 Months a Suit of Sails and a Cable and Anchors which I think is as little as can possibly be allowed for, if she does not want them, she will other things that will come to the same rent.

Agreed that the Nautilus Brig be freighted by Government for 650 Sicca Rupees per Mensem, that the Establishment proposed by Major Kyd for the Vessel be kept up on account of the Company; and that the necessary Orders in consequence be sent to the Acting Marine Pay Master by the Secretary.

1793. — No. XLVII.

Superintendent at the Andamans 7th Octr.

To Edward Hey Esqr. Secretary to the Government.

Sir,—Accompanying I have the honor of transmitting you a letter from Lieutenant Wells in charge of the Settlement at the Andamans which I have just received by the Union Brig.—as also the Surgeons Reports of Sick for the Months of July, August and September which papers I request you will be so good as to lay before the Board for their Information Respecting the state of the Settlement.

I am very happy to have it in my power to acquaint the Board that by my private letters from Mr. Wells and Mr. Wood, I learn that the alarming Sickness, which prevailed during the first part of the Rainy Season has been very much got under and there is very great hopes that on the expected Return the weather, the Settlers will again be healthy.

You will perceive by Lieutenant Wells's letter that some part of the Provisions last indented for had not been received, this was owing to the Seaboard, being unable to bare (sic) the whole, and the remaining part is now in charge of the Acting Commissary of Supplies ready to be sent by the first opportunity.
I will also beg of you to represent to the Board that the greatest part of the live Stock sent by the Seahorse perished from the Severity of the Weather which that Vessel experienced in her passage and that as the Settlement is very much in want of fresh Provisions it will be very necessary that the Cornwallis Snow should (as soon as she can be spared from the Pilot Service) be delivered again to the Charge of Lieutenant Wales in order that she may be speedily fitted out and a Crew provided.

If on Considering on the answer I have given to Mr. Shakespear's letter, respecting the Nautilus Brig the Board are pleased to employ that Vessel for the Andaman Establishment, and if they do not intend to Continue the Union Brig on freight, I beg that Lieutenant Roper May be appointed to the Command of her, when he may immediately proceed to fitting her out, which I will give him every Means of doing in the best Manner; and I think the alteration that May be necessary to Make on her to fit her for the Service [can] be completed in little More than a Month from the time it is commenced.

I have the Honor to be Sir, Your most obedient Humble Servant

Fort William
October 7th 1798.

(Signed) A. Kyd
Superintendent Andamans.

Enclosed in Do. 7th October.

To Major A. Kyd Superintendent of the Settlement at the Andamans at Fort William.

Sir,—The Honble Company's Brig Seahorse arrived here on the 15th Instant with two Sirdars & Eighty Coolies, all in perfect health and were immediately landed. I have the pleasure to add, that they will be in course of a day or two commodiously lodged, that they are at present some what otherwise by our total want of Tents; not one having been received by this Conveyance.

All the Military Stores are likewise landed, and the two brass Guns; but I have thought it better on many Considerations to leave the heavy Ordnance on board, as besides the want of Means to land them until a Raft be constructed, we are at present wholly unprovided with People to use them, or any proper place for their reception.

The Dholl and Ghee is also on shore, a considerable proportion of my last Indent No. 3 dated June 27th 1798, on the Garrison Storekeeper, still remains due, if admitted by the Military Board, and I hope it will be sent by the next Vessel. Our former Dholl in Stores, is very old and chiefly of the Kissarry kind, which the Bengal Natives believe to be, from its indigestible quality, only fit for use in a particular Season, and exceedingly improper for Men under ill Health.

I beg leave to refer to your inspection the Surgeon Mr. Wood's Reports of the Hospital for the complete Months of July and August. And to the present date with his concluding Remarks, which are enclosed, and will convey to you correct information of the State of the Sick.

Since my last, per the Rose the Weather has been in general less violent than about that Time. Yet the Rain has been so frequent, and some times heavy since that period, as to afford few opportunities of doing any Work without Doors, besides repairing the damages it has occasioned to the Buildings. It has for this reason been utterly impracticable to do anything further than what I mentioned in my former Letter, towards the general Plan of Defence for the Settlement. But as soon as the People by the Seahorse were sufficiently recovered from the common Inconveniences of their Sea passage, Namely, on the Morning of the 17th, they were all delivered over to the Charge of Ensign Stokoe who is now industriously employed in the construction of the Works agreeably to your written Instructions to him, and shall during the progress thereof receive every additional aid of Labourers that can possibly be given to him after providing for the other indispensable Duties of the place.
I shall lose no time in making such an addition to the building now occupied by the European Non-Commissioned Officers as will afford proper accommodation to the Artillery Men who (from the perusal of the Correspondence you have favored me with Copies of) I shall expect to be sent from the Presidency as soon as you deem the Season sufficiently suitable.

The Union Brig, which I mentioned to have dispatched to Calcutta on the 12th of July, did not return to this Port until the 13th of August, having experienced very adverse Winds and bad Weather, but sustained no material damage. Lieutenant Roper was unable to procure more Live Stock than 20 small Hogs, and about the same number of Fishels; but brought an ample supply of Coconuts, Limes and other Fruits of that Kind, which were very acceptable to all the People.

By the present dispatch of that Vessel, I have allowed some People of different descriptions to proceed to Calcutta, the Names of whom, and Motives on which I was induced to comply with their Requests are contained in the Enclosure No. 1. They have all received their full pay and allowances up to the 30th Instant.

I have likewise the honor to enclose No. 2 my Account Current of Cash disbursements, made up to the 31st of the past Month together with the several particulars and Vouchers appertaining, and marked as therein specified (Vizt. No. 1 to 12) which I request you will be pleased to forward to the Secretary of Government.

Also No. 3 a Schedule of the Bills which under the general Instructions, I have drawn upon the Governor General in Council, for Monies paid by Individuals into the public Treasury here. I beg to observe, though possibly it may not be a Matter of Moment, that the blank Bills with which I am furnished are wholly "first of Exchange" the Counterpart or "second of Exchange" to complete the Sets, have been omitted to be sent; and I presume if it be of any consequence, they will be forwarded by a future Opportunity.

Monthly Returns for June and July of the different Classes of People in the public Employ, are also enclosed for your Information and are marked A. B.

I have the honor to be Sir, Your most obedient humble Servt.
(Signed) Edmund Wells In tempor. Charge of the Settlement.

Port Cornwallis
Sept. 23rd 1793.

Enclosed in Do. 7th October.

Report of the Sick under Medical treatment at Port Cornwallis during the Month of July 1793.

[A detailed account for each day is given; the following are the total figures for the month.]

Remaining in Hospital on 30th June ... ... ... ... ... 55
Admitted during July ... ... ... ... ... ... ... 147
Discharged " ... ... ... ... ... ... ... 86
Dead " ... ... ... ... ... ... ... ... ... ... 9
Remaining in Hospital on 31st July ... ... ... ... ... ... ... 107

Port Cornwallis
August 1st 1793.

(Signed) David Wood
Actg. in a Medical Capacity.

Report of the Sick under Medical treatment at Port Cornwallis, from the 1st of August to the 1st of September 1793.

Admitted during August ... ... ... ... ... ... 115
Discharged ... ... ... ... ... ... ... 130
Report of the Sick under Medical treatment at Port Cornwallis from the 1st to the 22nd Sept. 1793.

<table>
<thead>
<tr>
<th>Description</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Admitted during September</td>
<td>55</td>
</tr>
<tr>
<td>Discharged</td>
<td>76</td>
</tr>
<tr>
<td>Dead</td>
<td>3</td>
</tr>
<tr>
<td>Remaining in Hospital</td>
<td>63</td>
</tr>
</tbody>
</table>

In the beginning of August, the Sick list had increased to an alarming degree, upwards of one fourth the people in the Island, were totally unfit for any kind of duty. The principal complaint was the remitting fever, that commenced in July. The disease upon the whole, has not been fatal, but many have been reduced to the greatest state of debility, from the obstinacy of the complaint, and the indurations of the Spleen which were exceedingly common and appeared to be the chief cause of the tedious recoveries.

Recently, I was obliged to leave off the use of Mercury for the obstructions, on account of the great debility of the patients, the least degree of Salivation would have sunk them past recovery. The obstructions of the Spleen could not proceed from the use of the Bark, for my stock was unfortunately all expended, by the beginning of August. I was obliged to have recourse to the Camphire Julep, Chyrcotta & the Saline mixture. The greater part of August was pretty favorable weather, which was of great advantage to the Sick, & towards the end of the Month, the list was considerably reduced. In the course of the month six deaths happened, three occasioned by the flux, & three from fevers.

From the 6th of Septr. the weather has been very favorable; the sea breeze has set in almost daily. There has not so many fallen by as in the preceding Month, & those who have been lately taken ill, have regular quotidians or tertians; There are sixty on the list this day, about forty of these are convalescents, twelve favers, the others trifling complaints. I look forward with pleasure to the approaching fair weather, when I expect the Sickness of the people will be greatly removed. Three deaths have happened in the course of this Month, the first a boy who had a fever, & who was afterwards seized with the flux; the second a labourer who had been ill with a fever for a considerable time, but had got it checked for several days [before] his death; the third was also a labourer, he had been in the Hospital from the beginning of Febry., his complaint a large Concreros [growth] on his left leg and ankle.

(Signed) David Wood Acting in a Medical Capacity.

Port Cornwallis

Septr. 22nd 1793.

Agreed that Lt. Roper be appointed to the Command of the Nautilus, as recommended by Major Kyd, the Board having determined that the Freight of the Union shall be discontinued, & agreed that Major Kyd be desired to have the Nautilus fitted out for Service without delay.
1793. — No. XLVIII.

Fort William 7th October 1793.

Read a Letter and its enclosure from the Secretary to the Hospital Board.

To John Tombelle Esqr. Sub Secretary.

Sir,—I am directed by the Hospital Board to transmit to you the enclosed Copy of a List of Necessaries which they have received from Mr. David Wood acting Surgeon to the Andamans, which they request you will lay before the Governor General in Council, and to acquaint his Lordship that they beg leave to recommend that they may be authorized to direct the Purveyor to furnish the necessaries required.

I have the Honor to be Sir, Your most obedient Humble Servant

Fort William Hospital Board Office  (Signed) A. Campbell, Secy.
the 7th October 1793.

Enclosed in Do.

Necessaries &ca. wanted for the Use of the Settlement and Cruisers at Port Cornwallis.

10 Dozen Madeira Wine
3 Do. Brandy
4 Do. Vinegar
2 Do. Lime Juice
1 Mound Tamarinds
4 Do. Sugar
4 Do. Bazar Oil
6 Bags Flower
10 Seer Candles for the use of the Dispensary
Stationary for Reports, Indents &ca.

(Signed) David Wood Acting in a Medical Capacity.

Edmund Wells In tempy. Charge of the Settlement Port Cornwallis (A true Copy).

Septr. 23rd 1793.

Agreed that the Hospital Board be authorized to direct the Purveyor to furnish the Necessaries wanted at Port Cornwallis, and desired to have them in readiness for dispatch to that Settlement by the first Opportunity that offers.

1793. — No. XLIX.

Fort William the 21st October 1793.

Read a Letter from the Superintendent at the Andamans.

To Edward Hay Esqr. Secretary to Government.

Sir,—As I have learnt that the Cornwallis Snow is arrived at the Banksall, I beg you will be so good as to represent to the Board the necessity of ordering her to be delivered immediately in charge to Lieutenant Wallis, and that the Master Attendant may be directed to proceed with all expedition to the necessary repairs and equipment, to render that Vessel fit for the Andaman Service.
As the Board have also been pleased to determine on employing the Nautilus Brig, I have to request that Lieutenant Roper may be ordered to take charge of her, from the 1st of November, that he may proceed with his equipment, and providing a proper Crew.

As Officers are wanted for the Nautilus, and seniority in promotion has been strictly attended to, I hope the Board will approve of Mr. Timings, now Second Officer of the Cornwallis, being appointed first Officer to the Nautilus and Mr. Somerville who has been an Officer of the Union to replace Mr. Timings.

Fort William 21st October 1793.

(Signed) A. Kyd Superintendent Andamans.

The Governor General in Council observes, upon the first part of Major Kyd’s Letter, that Orders have been already given for delivering over the Cornwallis Snow to the Charge of Lieut. Wales.

Agreed that the Marine Officers be instructed to proceed, with all expedition, in ordering the necessary Repairs & Equipment of the Cornwallis, to render that Vessel fit for the Andaman Service.

Agreed that Lt. Roper be directed to take Charge of the Nautilus Brig from the 1st of November next, and to provide, for the Vessel, a proper Crew.

Agreed that Mr. Timings, second Officer of the Cornwallis, be appointed first Officer of the Nautilus, and that Mr. Somerville be appointed 2nd Officer of the Cornwallis, in Mr. Timings’s place.

1793. — No. L.

Fort William 1st November 1793.

Read a Letter from Major Kyd.

To Edward Hay Esqr. Secretary to Government.

Sir,—I will be much obliged to you to lay my request, before the Governor General in Council, that they will please to permit an Order to be issued for the delivery of Ten Tons of broken Guns and Shot from the Arsenal, as Ballast for the Nautilus Brig. I have made enquiry, and find there is a Sufficient quantity in the Arsenal, that can be well spared.

I have the honor to be &c.

31st October 1793.

(Signed) A. Kyd.

Agreed that the Military Board be desired to give Orders for Complying with the above Application, and informed that the Nautilus has been freighted by Government to proceed on Service at Fort Cornwallis.

1793. — No. LI.

Fort William 6th December 1793.

Read a Letter from the Superintendent at the Andamans.

Superintendent at the Andamans 31st Novr.

To Edward Hay Esqr. Secretary to Government.

Sir,—As the Cornwallis Snow will be ready to sail for the Andamans in a very short time, I beg you will acquaint the Governor General in Council that as the most favorable Season for transporting Settlers to the Andamans has commenced, I should wish part of the Detachment to be embarked on that Vessel that was determined in Council Should be sent, in consequence of my letter of the 25th July last, but which was postponed in consequence of the great sickness that prevailed amongst the Settlers at that time. I will therefore beg that the Board will be pleased to request the Commander in Chief to order the Detachment to be formed, and have to suggest the necessity of another Subaltern Officer being appointed to the Detachment of Sepoys at Port Cornwallis which will now consist of two complete Companies.
As there are some very necessary Artificers and Tradesmen, that must be sent by the Cronwallis to supply the place of those that have died or have been obliged to leave the place, on account of Sickness, that Vessel will only be able to convey the European Artillery men and Lascars, and the Sepoy Detachment which will take some time to form will be in readiness to go by other opportunities.

As I understand that it is the intention of the Board to send **Two Hundred of the Male Convicts to Port Cornwallis** this Season, I take the liberty of suggesting the propriety of having them immediately sent from the different Jails, to Calcutta that they may be in readiness to embark on favorable opportunities offering; and I also beg leave to point out that this is the most probable time to obtain Vessels on easy terms of freight to convey those people with a sufficient stock of Provisions for them to the Andamans, as the touching at Port Cornwallis will not interfere much with the Voyages generally undertaken at this time to Pegu and to the Malay Coast, Already two small Vessels have been tendered to me, and I have no doubt that I shall have many other Officers. — If the Board therefore think it expedient to adopt this mode of conveying these people to the Andamans, I beg they will be pleased to direct that proposals for freight may be made, or if they think good, I will endeavour to make the most advantageous agreement with the Owners, who have made proposals to me, first acquainting the Board of the terms for their consideration.

As it would not be safe to send many Men of such desperate Characters in an unarmed Country Ship, part of the Sepoy Detachment may be sent on each Vessel as a Guard.

**Calcutta**

30th November 1793.

(Signed) A. Kyd, Superintendent Andamans.

The Governor General in Council refers to the Proceedings of the 29th July, where a letter dated the 25th of that Month, from the Superintendent at the Andamans, and the following resolutions then passed upon it are recorded.

"Agreed that the Detachment of Sepoys at Port Cornwallis be increased to the strength of "two Companies, to be made up of Volunteers from the Battalions at Barrackpore,"

"That a small detachment of European Artillery, consisting of 1 Serjeant, 1 Corporal, 2 Gunners, "and ten Matrosses be held in readiness to proceed to Port Cornwallis, &c.

"That a Detachment of 1 Serang, 1 Tindal, and 40 experienced Gunlascars be drafted from the "Artillery Lascars at the Presidency for the same purpose."

Agreed that the Commander in Chief be requested to issue Orders for forming the detachment mentioned in the first of these resolutions, and to appoint another Subaltern Officer to the Sepoy detachment at the Andamans.

Agreed, that the Commander in Chief be further, requested to give Directions that the proportions of European Artillery and Gun Lascars, to be sent to Port Cornwallis, may be Ordered, and in readiness to embark on the Cornwallis Snow.

Agreed in Pursuance of the intention that a Number of Convicts should go to the Andamans that Orders be issued from the Nizamat Adawlet for sending to Calcutta from the nearest Gaols, two hundred of the Persons in readiness to embark, and that Major Kyd be desired to receive proposals from the Owners of Country Vessels for conveying the Convicts to the Andamans, with Six Months provisions, laying before the Board the Proposals that may be made to him for their consideration.

1793 — NO. LII.

Read a Letter from the Assistant to the Commissary of Stores.

To Edward Hay Esqr. Secretary to the Government.

Sir,— Inclosed I have the honor to send you the Invoice and two Bills of Lading of the Stores sent on the Cornwallis for the Andaman Island. A Copy also has been sent to the Military Board.

I am &c.

Fort William

6th Dec. 1793.

Enclosed in Do.

Invoice of Stores dispatched on the Snow Cornwallis Lieut. Wales Commander for the Andaman Islands and goes consigned to the Commanding Officer there.

Fort William 29th Novr. 1793.

<table>
<thead>
<tr>
<th>Item</th>
<th>Quantity</th>
<th>Unit</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paint Ground Yellow Oker in 1 Iron Bound Cask</td>
<td>1</td>
<td>Maunds</td>
<td>1-12-8</td>
</tr>
<tr>
<td>Paint Ground Red Lead in 1 Do. Do.</td>
<td></td>
<td></td>
<td>2-21-12</td>
</tr>
<tr>
<td>Rope Europe in 2 Bales 4½</td>
<td></td>
<td>In Coils</td>
<td>2</td>
</tr>
<tr>
<td>Steel (Bara 44) in 4 Bundles</td>
<td></td>
<td>Maunds</td>
<td>5</td>
</tr>
<tr>
<td>Twine Jute in 5 Do.</td>
<td></td>
<td></td>
<td>8</td>
</tr>
<tr>
<td>Canvas English</td>
<td></td>
<td>Bolts</td>
<td>10</td>
</tr>
<tr>
<td>Linen Dungaree</td>
<td></td>
<td>Pieces</td>
<td>9</td>
</tr>
<tr>
<td>Canvas Chittagong in 2 Bales</td>
<td></td>
<td>Bolts</td>
<td>8</td>
</tr>
<tr>
<td>Tents Pins</td>
<td>in 5 Bundles</td>
<td></td>
<td>700</td>
</tr>
<tr>
<td>Mallets</td>
<td></td>
<td></td>
<td>10</td>
</tr>
<tr>
<td>Poles</td>
<td>in 10 Bundles</td>
<td></td>
<td>10</td>
</tr>
<tr>
<td>Shot fixi to Bottoms Grape in 25 Mangoe Boxes 12 K.</td>
<td></td>
<td></td>
<td>300</td>
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<tr>
<td>Planes Trying Double</td>
<td></td>
<td></td>
<td>6</td>
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<tr>
<td>Smoothing Do.</td>
<td>in 1 Mangoe Chest</td>
<td></td>
<td>6</td>
</tr>
<tr>
<td>Fore Do.</td>
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<td>6</td>
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<tr>
<td>Portfires in 1 Mangoe Chest</td>
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<td></td>
<td>400</td>
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<tr>
<td>Aprons Leaden</td>
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<td>8</td>
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<tr>
<td>Hammers Gun</td>
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<td></td>
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<tr>
<td>Pincers Tube</td>
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<td>2</td>
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<tr>
<td>Priming Wires</td>
<td></td>
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<td>8</td>
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<tr>
<td>Drifts Gun</td>
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<td>8</td>
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<tr>
<td>Bills Gun</td>
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<td></td>
<td>8</td>
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<tr>
<td>Measures Powder</td>
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<tr>
<td>Locks Pad Brass</td>
<td></td>
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<td>2</td>
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<tr>
<td>Boxes Tube Tin</td>
<td></td>
<td></td>
<td>2</td>
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<tr>
<td>Cases Portfire</td>
<td></td>
<td></td>
<td>2</td>
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<tr>
<td>Pouches Cannon Cartridge</td>
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<td>4</td>
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<tr>
<td>&quot; Priming</td>
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<td></td>
<td>4</td>
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<tr>
<td>Tompions with Collars</td>
<td></td>
<td></td>
<td>2</td>
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<tr>
<td>Straps Tube Box</td>
<td></td>
<td></td>
<td>2</td>
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<td>Spikes Gun Ray</td>
<td></td>
<td></td>
<td>2</td>
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<tr>
<td>Tubes Empty Copper</td>
<td>in the foregoing Mangoe Chest</td>
<td>6 [?]</td>
<td>500</td>
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</tbody>
</table>
Bolts Iron
Saws Lock
Chisels Firmer
Stones Oil
Twine Europe
Tents Private in 5 Bales
" Fly's Marquee in 1 Do.
Measures Pewter from 1 Galln. to 1/4 of a Pint in 1 Mangoe Box Package
Boxes Mangoe
Casks Iron bound
Gunny Chutties
Nails Europe 10d.
Okum
Twine Bengal
Charges Shipping Shnt. Rs. 4-10-9.

(Signed) Thos. Aubrey,
Asst. Comr. of Stores.

1793. — No. LIII.
Fort William 16th December 1793.

The following Letter was received, on the 13th Instant from the Superintendant at the Andamans, and upon its being Circulated, was returned with the orders, that will be entered after it.

Superintendent at Andamans 13th December.

To Edward Hay Esqre. Secretary to Government.

Sir, — I beg you will acquaint the Honble the Governor General in Council that Mr. Copestake the Owner and Commander of a very well found and Commodious Vessel of 150 Tons Burthen is willing to land One hundred Men and One Thousand Bags of Grain at Fort Cornwallis for the Sum of 3,000 Sa. Rs. which as Insurance is very high at this time, appears to me to be a Moderate demand. If the Board therefore will accept of this Offer, for the transporting Convicts, I request that I may be Authorized to Settle with Mr. Copestake, and that Eighty Convicts may be ordered to be held in readiness to embark. I will immediately take measures to have a party of the Sepoys ordered to be raised in Readiness to embark with them, as a guard, to make up the Number of Men which the Vessel can accommodate. If the Garrison Store Keeper is to furnish the provisions, I beg he may be directed to consult with me on the proportions of Rice, Dhold, Ghee and Salt that will be necessary and I shall beg leave to propose that the Provisions be of a Coarser kind, than what has been supplied for the other Settlers. As there are only two Vessels belonging to the Company employed as Transports to the Andamans and as there will now be more reason for encreasing the number than when I represented the Necessity of it, and Offered the Nautilus Brig I beg leave to propose that I may be authorized to freight a small Vessel for four Months as the Board have been pleased to employ the Nautilus on another Service. At this period I have reason to think that a
fitting. Vessel may be freighted on reasonable terms, which if the Board Agree to I will Acquaint them of before I Make any Agreement.

Calcutta
18th December 1783.

(Signed) A. Kyd, Superintendent Andamans.

1793. — No. LIV.

Fort William 18th December 1793.

In circulation for Orders. A Letter of this Date, from Major Kyd, the Superintendent at the Andamans.

(Signed) E. Hay
Secy. to the Government.

13th Decr. 1783.

I think the proposals of Mr. Copestake for landing One hundred Men and One thousand bags of Rice at Port Cornwallis for the Sum of Sa. Rs. 3,000 reasonable, and therefore recommend the Acceptance of them and that Major Kyd be Authorized to settle with Mr. Copestake,

Provisions [?] Previous] to directing the Garrison Store keeper to furnish the Provisions for the Convicts, Captain Kyd may be desired to examine those returned from the Pigot and if they should not be of a [sufficient] quantity to answer the Garrison Store keeper may then be directed to furnish the provisions wanted, after [consulting] with Major Kyd, I agree also in the proposition for freighting a Vessel for four Months, in lieu of the Nautilus.

J. Shore.

(Signed) Peter Spoke.

Wm. Cowper.

(To be continued.)

A COMPLETE VERBAL CROSS-INDEX TO YULE'S HOBSON-JOBSON OR GLOSSARY OF ANGLO-INDIAN WORDS.

BY CHARLES PARTRIDGE, M. A.

(Continued from p. 315.)

Chameleon ; ann. 1883 : s. v. Ramoosy, 573, ii.
Chamois ; s. v. Giraffe, 288, ii, s. v. Goorul, 296, ii.
Chamouche's ; ann. 1668 : s. v. Kincob, 369, i.
Champ ; s. v. Champa, 140, i, s. v. Compound (a), 186, ii, twice.
Champa ; s. v. Champa, 140, i, 5 times, s. v. Calsabac, 110, s. v. Champa, 167, ii, s. v. Comar, 189, s. v. Eagle-wood, 258, i, see 258, ii, footnote, 600, i, footnote, twice; ann. 948 : s. v. Java, 347, ii; ann. 1150 : s. v. Mace (a), 404, i; ann. 1298 : s. v. Indias, 332, ii; ann. 1322 : s. v. Suttee, 668, i; ann. 1328 and 1516 : s. v. Champa, 140, i; ann. 1540 : s. v. Varella, 734, i; ann. 1553 : s. v. Calsabac, 110, i; ann. 1558 : s. v. Laos, 385, ii; ann. 1572 (twice) and 1608 : s. v. 140, ii; ann. 1614 : s. v. Varella, 734, i; ann. 1673 : s. v. Bantam Fowls, 48, i; ann. 1686 : s. v. 140, ii, twice.
Champa ; s. v. Champa, 140, i.
Champa ; ann. 1629 : s. v. Chumpuk, 167, ii.
Champac ; ann. 1780 : s. v. Chumpuk, 167, ii.
Champada ; s. v. Soursop (b), 650, i.
Champagne ; s. v. Simkin, 634, i.
Champagnie ; ann. 1602 : s. v. Topaz, 711, ii; ann. 1648 : s. v. Sampam, 596, ii.
Champaix ; ann. 1555 : s. v. Baroda, 53, i.
Champak ; s. v. Chumpuk, 167, ii.
Champaka ; s. v. Chumpuk, 167, ii, 780, i; ann. 1810 : s. v. Chumpuk, 168, ii.
Champa ; s. v. 140, ii; ann. 1516 and 1540 : s. v. Sampam, 596, ii.
Champa ; ann. 1552 : s. v. Sampam, 596, ii.
Champagnie ; ann. 1648 : s. v. Sampam, 596, ii.
Champan ; ann. 1533 : s. v. Muke, 187, ii; ann. 1553 : s. v. Cooly, 192, ii; ann. 1606 : s. v. Baroda, 53, i.
Champa ; ann. 1555 : s. v. Baroda, 53, i.
Champagnie ; ann. 1584 : s. v. Surath, 666, i.
Champāran; s. v. Dome, 249, i, s. v. Behar, 704, i.
Champa; ann. 1618: s. v. Sampan, 596, ii.
Champing; ann. 1750-60: s. v. Shampoo, 622, i.
Chāmpān; s. v. Shampoo, 621, ii.
Chāmpo; s. v. Shampoo, 621, ii.
Champed; ann. 1800: s. v. Shampoo, 622, i.
Champoen; ann. 1813: s. v. Shampoo, 622, ii.
Champood; ann. 1810: s. v. Shampoo, 622, ii.
Champore Cocks; ann. 1673: s. v. Bantam Fowls, 48, ii.
Chang; ann. 1718: s. v. Buxee, 104, i.
Chana; s. v. Gram, 300, ii.
Chānak; s. v. Chānāncek, 2, ii.
Chan Chanaan; ann. 1726: s. v. Sipahselaar, 637, ii.
Chanchew; ann. 1615: s. v. Macao, 820, ii.
Chanco; ann. 1563: s. v. Chank, 141, i, 3 times.
Chanacay Cheneran; ann. 1553: s. v. Laos, 385, ii.
Chand; s. v. Rajpoot, 571, ii.
Chanda-bhanda; s. v. Sunderbunds, 660, i.
Chandāl; ann. 712: s. v. Chandala, 140, ii.
Chagdāl; s. v. Chandaul, 140, ii.
Chandal; ann. 1733: s. v. Halālcor, 311, ii.
Chandana; s. v. Sandal, 307, i.
Chandana-naga; s. v. Chandernagōre, 140, ii.
Chandāpur; ann. 1554: s. v. Sindābār, 635, ii.
Chandernagor; ann. 1726: s. v. Calcutta, 112, i.
Chanda Sahib; ann. 1782: s. v. Urz, 866, i.
Chandara; ann. 1837: s. v. Paddy, 496, i.
Chandaul; s. v. Chand, 140, ii.
Chand Bardai; s. v. Hindī, 315, ii.
Chandela; ann. 1810: s. v. Halālcor, 311, ii.
Chandegerry; ann. 1801: s. v. Malabar (B), 413, ii.
Chandegerry; s. v. Chinapatam, 153, ii.
Chānderi; ann. 1528: s. v. Tura, 718, i.
Chandernagore; s. v. 776, ii, s. v. India, 331, i; ann. 1742: s. v. Calcutta, 112, i; ann. 1753: s. v. Mixadabad, 828, ii; ann. 1759: s. v. Bandel, 760, ii; ann. 1788: s. v. Assam, 28, ii.
Chandernagor; s. v. 140, ii.
Chandi Sewa; s. v. Boro-Bodor, 81, ii.
Chāndor Ghāt; s. v. Firefly, 267, ii.
Chandra; s. v. Sunderbunds, 660, i.
Chandrāvār; s. v. Punjab, 561, ii.
Chandra-ban; s. v. Sunderbunds, 660, i.
Chandra-bandi; s. v. Sunderbunds, 660, i.
Chandra dip-ban; s. v. Sunderbunds, 660, i.
Chandragiri; s. v. Malayālam, 417, i.
Chandragnipa; s. v. Dinār, 245, ii.
Chandrástra; ann. 1020: s. v. Sutledge, 850, i; ann. 1030: s. v. Candahar, 119, i.
Chandernagore; s. v. Chandernagōre, 140, ii.
Chandras; s. v. Dammer, 228, ii.
Chandrus; s. v. Dammer, 228, ii.
Chandunagore; ann. 1757: s. v. Steet, 615, ii.
Channell Creek; s. v. Rogue's River, 849, ii.
Chasney; ann. 1711: s. v. Bungalaw, 768, i.
Chant; s. v. Champa, 140, i; ann. 851, s. v. Champa, 140, ii.
Chansrauho; ann. 1554: s. v. Talapoin, 677, ii.
Chant; ann. 851: s. v. Champa, 140, i.
Chang; s. v. Moore, Tho, 447, ii.
Changān; s. v. Zingari, 749, ii.
Changana; ann. 1780: s. v. Poligar, 543, ii.
Changchau; s. v. Chinachew, 153, ii.
Chang-chau; s. v. Amoy, 12, i, s. v. Chinachew, 154, i, s. v. Quemoy, 847, ii.
Chang-chau-fu; s. v. Chinachew, 153, ii.
Change; ann. 1876: s. v. Cash, 129, i.
Changri; s. v. Zingari, 749, ii.
Chang-Kien; China; 151, i.
Chasingājam; s. v. Jancada, 810, i.
Changthau; ann. 1862: s. v. Mamiran, 419, i.
Changulaput; ann. 1674: s. v. Mufly, 828, i.
Chark; s. v. 140, ii, 141, i, twice; ann. 1784: s. v. 141, i; ann. 1813 and 1875: s. v. 141, ii.
Chamanning; ann. 1791: s. v. Coocah Behar, 191, i.
Chānūdajam; s. v. Jancada, 810, i.
Chakel Creek; s. v. Rogue's River, 849, ii, twice.
Channel Trees; ann. 1685: s. v. Tamlook, 864, ii; ann. 1711: s. v. Narrows, 829, ii, s. v. Rogue's River, 850, i.
Channock; s. v. Achānock, 2, i (1), 752, ii; ann. 1677: s. v. Achānock (2), 752, ii; ann. 1727: s. v. Suttee, 670, i.
Chanoock; ann. 1690: s. v. Hidgeloc, 814, ii; ann. 1711: s. v. Achānock (2), 752, ii, twice; ann. 1848: s. v. Achānock, 2, ii.
Chanoock-Reach; ann. 1711: s. v. Achānock (2), 752, ii.
<table>
<thead>
<tr>
<th>Chanquoo</th>
<th>ann. 1644 and 1673: s. v. Chaak, 141, i.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chansuamna</td>
<td>ann. 1712: s. v. Consumah, 190, ii.</td>
</tr>
<tr>
<td>Chan Sumaun</td>
<td>ann. 1759: s. v. Consumah, 190, ii.</td>
</tr>
<tr>
<td>Chanwarr</td>
<td>s. v. Chowry (b), 165, i.</td>
</tr>
<tr>
<td>Chac</td>
<td>s. v. Chobwa, 778, ii.</td>
</tr>
<tr>
<td>Chacapa</td>
<td>s. v. Chobwa, 778, ii.</td>
</tr>
<tr>
<td>Chanda</td>
<td>ann. 1598: s. v. Coffee, 179, ii.</td>
</tr>
<tr>
<td>Chillori</td>
<td>s. v. Yak, 744, i.</td>
</tr>
<tr>
<td>Chillori</td>
<td>s. v. Chonltry, 163, i.</td>
</tr>
<tr>
<td>Ch'oroi Gai</td>
<td>744, ii, footnote.</td>
</tr>
<tr>
<td>Ch'oroi giao</td>
<td>s. v. Yak, 744, i.</td>
</tr>
<tr>
<td>Chaoua</td>
<td>ann. 1598: s. v. Coffee, 179, ii.</td>
</tr>
<tr>
<td>Chaunshes</td>
<td>ann. 1826: s. v. Chouse, 164, ii.</td>
</tr>
<tr>
<td>Chap</td>
<td>s. v. Chopkun, 168, ii; ann. 1727: s. v. Chop, 161, i, 3 times, s. v. Hoppo, 824, i.</td>
</tr>
<tr>
<td>Chap</td>
<td>s. v. Chop, 161, ii.</td>
</tr>
<tr>
<td>Chap</td>
<td>s. v. Chop, 160, i.</td>
</tr>
<tr>
<td>Chap</td>
<td>s. v. Chop, 778, ii.</td>
</tr>
<tr>
<td>Chapada</td>
<td>s. v. Chop, 160, i, and footnote.</td>
</tr>
<tr>
<td>Chapado</td>
<td>s. v. Chop, 159, ii.</td>
</tr>
<tr>
<td>Chapaso</td>
<td>ann. 1852: s. v. Byde Horse, 105, i.</td>
</tr>
<tr>
<td>Chapar catt</td>
<td>ann. 1778: s. v. Chopper-cot, 161, ii.</td>
</tr>
<tr>
<td>Chapati</td>
<td>s. v. Chupatty, 168, ii.</td>
</tr>
<tr>
<td>Chap</td>
<td>s. v. Chop, 159, ii, and footnote, twice.</td>
</tr>
<tr>
<td>Chapkan</td>
<td>s. v. Chopkun, 168, ii.</td>
</tr>
<tr>
<td>Chapo</td>
<td>ann. 1537: s. v. Chop, 160, ii.</td>
</tr>
<tr>
<td>Chapp</td>
<td>s. v. Chop, 160, ii, twice; ann. 1783: s. v. Chop, 161, i.</td>
</tr>
<tr>
<td>Chapper</td>
<td>ann. 1782: s. v. Chop, 161, i.</td>
</tr>
<tr>
<td>Chappar</td>
<td>ann. 1782: s. v. Chopper, 161, ii.</td>
</tr>
<tr>
<td>Chapra</td>
<td>s. v. Chapura, 169, i.</td>
</tr>
<tr>
<td>Chapras</td>
<td>s. v. Chaprass, 169, i, twice.</td>
</tr>
<tr>
<td>Chaprasi</td>
<td>s. v. Chaprass, 169, i, twice.</td>
</tr>
<tr>
<td>Chauki</td>
<td>ann. 1328: s. v. Jack, 337, i.</td>
</tr>
<tr>
<td>Cheaquivilis</td>
<td>ann. 1880: s. v. Chuckler, 167, i.</td>
</tr>
<tr>
<td>Char</td>
<td>s. v. Churr, 169, i, twice.</td>
</tr>
<tr>
<td>Charachina</td>
<td>ann. 1540: s. v. Chin-chin, 154, ii.</td>
</tr>
<tr>
<td>Charak</td>
<td>s. v. Churruck, 169, ii.</td>
</tr>
<tr>
<td>Charaka</td>
<td>s. v. Myrobalan, 465, ii, 466, i.</td>
</tr>
<tr>
<td>Charak-piuj</td>
<td>s. v. Churruck Poojah, 169, i.</td>
</tr>
<tr>
<td>Charamandel</td>
<td>s. v. Coromandel, 199, ii, 200, i; ann. 1516: s. v. Cael, 108, i.</td>
</tr>
</tbody>
</table>

| Charanendel | ann. 1516: s. v. Câra, 117, ii. |
| Charan | s. v. Dhurna, To sit, 244, ii, twice. |
| Charasaagiri | s. v. Chunărgurk, 780, i. |
| Chars | s. v. Churrus, 169, ii, twice. |
| Charcooses | s. v. Piece-goods, 536, i. |
| Chargas | ann. 1737: s. v. Budgerow, 91, ii. |
| Chari | s. v. Cherry fouj, 777, i. |
| Chari-fauj | s. v. Cherry fouj, 777, i. |
| Charkh | s. v. Churruck, 169, ii. |
| Charma | s. v. Churrus, 169, ii. |
| Charmagur | ann. 1727: s. v. Chandernagore, 140, ii. |
| Charnathaca | ann. 1614: s. v. Cañara, 118, i. |
| Charnock | s. v. Achânock, 2, ii, s. v. Achânock (1), 752, i, twice, (2), 752, i; ann. 1682: s. v. Vakeel, 733, i; ann. 1683: s. v. Gentoo, 290, ii, s. v. Maldives, 418, ii, s. v. Pan, 558, ii, s. v. Picar, 843, ii; ann. 1854: s. v. Cazzee, 775, ii, twice; ann. 1859: s. v. Dewann, 240, i; ann. 1848: s. v. Achânock 2, ii. |
| Charnocc's Battery | ann. 1758: s. v. Achânock, 2, ii. |
| Charpsai | ann. 1652: s. v. Charpoy, 141, ii. |
| Charpab | s. v. Charpoy, 141, ii, s. v. Cot, 205, i. |
| Charpoy | s. v. 141, ii, s. v. Cot, 204, ii, s. v. Teapoy, 692, i; ann. 1876 and 1883: s. v. 141, ii. |
| Charas | s. v. Churrus, 169, ii. |
| Chartican | ann. 1610: s. v. Chittagong, 157, i. |
| Ch'ass | ann. 1799: s. v. Khâsha, 367, i. |
| Ch'assas | ann. 1799: s. v. Khâsha, 367, i. |
| Chasham-khuriris | s. v. Ruttee, 587, ii. |
| Chahta | s. v. Choul, 162, ii. |
| Chasaya | ann. 1799: s. v. Khâsha, 367, i. |
| Chatag | ann. 1786: s. v. Chittagong, 147, i. |
| Chatagoo | ann. 1591: s. v. Chittagong, 157, i. |
| Châtak | 157, i, footnote. |
| Chathanati | s. v. Chuttanutty, 170, i, twice, s. v. Hoogly, 321, ii. |
| Chatanati | s. v. Kidderpore, 814, ii. |
| Chatgaw | s. v. Chittagong, 156, ii; ann. 1590: s. v. Aracan, 758, ii. |
| Chati | ann. 1552: s. v. Chetty, 145, i. |
| Chatigam | s. v. Porto Piqueno, 550, i; ann. 1552: s. v. Chittagong, 157, i; ann. 1585: s. v. Mugg, 455, ii; ann. 1890: s. v. Bengal, 64, ii, twice. |
| Châtigam | 157, i, footnote. |
INDEX TO YULE'S HOBSON-JOBSON.

Chatigan; ann. 1598 and 1786: s. v. Chittagong, 157, i.
Chatigão; ann. 1583: s. v. Codavadascam, 178, ii; ann. 1582: s. v. Burrampooster, 101, ii.
Chatigaon; ann. 1555: s. v. Satigam, 354, ii; ann. 1546: s. v. Arakan, 25, i.
Chatim; ann. 1582: s. v. Chetty, 145, i.
Chatin; ann. 1596: s. v. Casilla, 109, i; s. v. Chetty, 145, i.
Chatinar; ann. 1552: s. v. Chetty, 145, i.
Chatna; ann. 1813: s. v. Chutny, 170, i.
Chatnee; ann. 1820: s. v. Chutny, 170, i.
Chatnī; s. v. Chutny, 169, i.
Chatra; s. v. Tee, 693, ii.
Chatrà; ann. 1340: s. v. Chatta, 141, ii.
Chatraiola; s. v. Khuttry, 367, ii.
Chatrīya; ann. 1612: s. v. Orankay, 492, i; ann. 1805-6: s. v. Pariach, 515, i.
Chatta; s. v. 141, ii; s. v. Umbrella, 725, ii; ann. 1875: s. v. Kittysol, 372, i.
Chattarhoea caudata; s. v. Rat-bird, 574, i.
Chattawala Gully; ann. 1787: s. v. Chit, 778, i.
Chatī; s. v. Lots, 398, ii.
Chatissarh; s. v. Gurjaut, 309, i.
Chatty; s. v. 142, i; s. v. Kedgerees-pot, 364, ii; ann. 1781 and 1829: s. v. 142, i.
Chatur; s. v. Choky, 158, ii; (b), 158, ii.
Chaturam; ann. 1807: s. v. Chutrum, 170, ii; twice.
Chaturanga; s. v. Sitrinpy, 639, ii.
Chaturangam; 588, ii; footnote.
Chaturgrāma; s. v. Chittagong, 778, i; ann. 1786: s. v. Chittagong, 157, i.
Chaturi; ann. 1510: s. v. Catur, 135, i.
Chatushka; s. v. Choky, 158, ii.
Chaty; ann. 1354: s. v. Chatta, 141, ii.
Chau; s. v. Choky (b), 158, ii.
Chauca; ann. 1756: s. v. Chawbuck, 142, ii.
Chaubainha; ann. 1554: s. v. Talapoin, 677, ii.
Chaubandi; s. v. Choky (b), 158, ii.
Chauboe; ann. 1573: s. v. Coffee, 179, ii.
Chaubinthe; ann. 1554: s. v. Talapoin, 677, ii.
Chaubuck; ann. 1784: s. v. Chaubuck, 142, ii.
Chau-chaun; s. v. Chow-show, 779, i.
Chaucon; ann. 1745: s. v. Boheia, 691, i.
Chaudaris; ann. 1644: s. v. Bandareae, 43, ii.
Chauderie; ann. 1782: s. v. Choultry, 163, ii; ann. 1784: s. v. Tyre, 724, ii; ann. 1790: s. v. Choultry, 779, i.

Chaus; s. v. Chow, 163, ii.
Chautar; ann. 1516 and 1598: s. v. Chudder, 167, ii.
Chautare; ann. 1516: s. v. Chudder, 167, ii, s. v. Sinabuff, 634, i; ann. 1598: s. v. Chudder, 167, ii.
Chauth; s. v. Chowki, 165, ii.
Chawla; 888, i, footnote.
Chave; s. v. Chabbe, 139, ii.
Chavonis; s. v. Piece-goods, 535, ii.
Chavula; 883, i, footnote.
Chaw; s. v. 142, i; ann. 1616: s. v. 142, i; s. v. Tea, 862, i.
Chawadi; ann. 1835: s. v. Choultry, 163, ii.
Chāwādī; s. v. Choultry, 163, i.
Chāwātī; s. v. Choultry, 163, i.
Chawbooked; ann. 1760: s. v. Chawbuck, 777, i.
Chawbuck; s. v. 142, i, 777, i; ann. 1673 and 1688: s. v. 142, i.
Chawbucked; ann. 1673 and 1699: s. v. Chawbuck, 142, i; ann. 1726: s. v. Chawbuck, 142, ii.
Chawbuckswar; s. v. 142, ii.
Chawbuckt; ann. 1682: s. v. Chawbuck, 142, i.
Chay; ann. 1685: s. v. Budgrook, 92, ii.
Chaya; s. v. Choya, 166, i.
Chazari; ann. 770: s. v. Sind, 634, i.
Chester; s. v. Cheeta, 144, i, 3 times.
Chebelee; s. v. Myrobolan, 465, ii.
Chebulli; s. v. 142, ii; ann. 1843: s. v. 142, ii.
Chebulic; s. v. Myrobolan, 465, i.
Chebulic Myrobolan; s. v. Myrobolan, 465, ii.
Cheek; ann. 1825: s. v. Chick (a), 148, i.
Cheemaun; ann. 1823: s. v. Dumree, 254, ii.
Cheechee; s. v. 142, ii.
Chee-chee; s. v. Lip-lap, 395, ii; ann. 1781 and 1873: s. v. Cheechee, 142, ii.
Chee Chee; ann. 1881: s. v. Cheechee, 143, i.
Cheek; ann. 1673: s. v. Chick (a), 147, ii, twice, 148, i; ann. 1810: s. v. Chick (a), 148, i.
Cheen; ann. 1475: s. v. Porcelain, 549, i; ann. 1690: s. v. China, 152, i.
Cheena Pattun; ann. 1780: s. v. Chinapatam, 778, i.
Cheenar; s. v. 143, i.
Cheeny; s. v. 143, ii; ann. 1810: s. v. 143, ii.
Cheeria Ghat; ann. 1793: s. v. Terai, 696, i.
Cheese; s. v. 143, ii.
Cheeta; s. v. 143, ii; ann. 1610: s. v. 143, ii.
Cheetha; ann. 1882 and 1879: s. v. Cheeta, 143, ii.
Cheettoe; ann. 1882: s. v. Pawnee, Kalla, 592, ii.
Chefoo; s. v. Likin, 393, ii, twice.
THE INDIAN ANTIQUARY.

Chiai-Catai; s. v. Tea, 689, i.
Chiai Catai; ann. 1545; s. v. Tea, 689, ii, twice.
Chialeng; ann. 1726; s. v. Chelingo, 144, i.
Chialones; ann. 1726; s. v. Guingam, 288, i.
Chiamai; ann. 1552 and 1573; s. v. Chiamay, 145, ii.
Chiamáí; ann. 1672; s. v. Siam, 632, i.
Chiamay; s. v. 145, i; twice; ann. 1553; s. v. Laos, 383, ii; ann. 1572; s. v. Siam, 692, i; ann. 1652; s. v. 145, ii.
Chiammaw; ann. 1544; s. v. Chiamay, 145, ii.
Chiamo; ann. 1553; s. v. Sunda, 659, ii, twice.
Chiampana; ann. 1510; s. v. Sampam, 506, ii.
Chiang-mai; s. v. Chiamay, 145, ii.
Chianko; ann. 1672; s. v. Chank, 141, i.
Chiasou; ann. 1658, s. v. Chouse, 164, i, twice.
Chiamandel; s. v. Coromandel, 200, i.
Chia Moor; ann. 1673; s. v. Sheeab, 625, i.
Chiau; ann. 1570; s. v. Melinde, 483, i.
Chiaus; s. v. Chouse, 164, i; ann. 1610; s. v. Chouse, 164, i, twice.
Chiaused; s. v. Chouse, 164, i; ann. 1659; s. v. Chouse, 164, i.
Chiaus; ann. 1560; s. v. Chouse, 164, i.
Chiaux; ann. 1754; s. v. Chouse, 772, i.
Chic; s. v. Chicane, 145, ii; ann. 1881; s. v. Chicane, 147, ii, twice.
Chicacole; s. v. Circars, 170, ii; s. v. Telogoo, 695, i.
Chicane; s. v. 145, i, 146, i, 147, i, twice, 777, i and ii; s. v. Mydan, 464, i, s. v. Polo, 544, ii, twice.
Chicaner; s. v. Chicane, 146, i, twice.
Chicanery; s. v. Chicane, 145, ii; ann. 1761; s. v. Chicane, 777, ii; ann. 1881; s. v. Chicane, 147, ii.
Chiche; s. v. Gram, 300, ii.
Chick; s. v. 147, i, twice, (b), 148, i, twice, 777, ii, twice, s. v. Sicca, 632, ii, s. v. Sirky, 638, ii, s. v. Venetian, 736, ii; ann. 1806 and 1870; s. v. (b), 148, ii.
Chickakal; ann. 1727; s. v. Nabob (a), 467, ii.
Chicheen; s. v. Chick (b), 148, i.
Chicken; s. v. 148, ii.
Chicken-hazard; s. v. Chick (b), 148, i.
Chicken maladoo; s. v. Maladoo, 822, i.
Chicken-rostoks; s. v. Chick (b), 148, i.
Chickenswall; s. v. Chicken, 148, ii.
Chickin; s. v. Chick, 148, i.
Chickore; ann. 1583; s. v. Chick (b), 148, i.
Chickoree; s. v. 148, ii, twice, 149, i.
Chick pea; s. v. Gram, 300, ii.
Chico; s. v. Chicane, 145, ii.
Chicquenes; ann. 1612; s. v. Chick (b), 148, ii.
Chicquet; s. v. Chicane, 145, ii.
Chiff S. Mer; ann. 1609; s. v. Penguin, 527, ii.
Chigh; s. v. Chick (a), 147, ii.
Chights; ann. 1590; s. v. Lac, 381, ii.
Chihal-o-hasht-gani; ann. 1590; s. v. Bargany, 761, ii.
Chih-chih; s. v. Jiggyjiggy, 811, ii.
Chihár-pái; s. v. Charpy, 141, ii.
Chih-fan; s. v. Tiffin, 700, i.
Chij; ann. 1552; s. v. Singaffles, 635, ii.
Chik; s. v. Chick (a), 147, ii; ann. 1590; s. v. Lac, 381, ii.
Chi-kiang; 791, ii, footnote.
Chikin; s. v. Chicken, 148, ii.
Chikin; s. v. Chicken, 148, ii.
Chikore; ann. 1814; s. v. Chickore, 149, i.
Chikur; ann. 1590; s. v. Chickore, 149, i.
Chilam; s. v. Chillum, 149, ii.
Chilamchée; s. v. Chillum, 149, ii, twice.
Chilla; s. v. 777, ii, s. v. Chilaw, 149, i; ann. 1543; s. v. 1777, ii; ann. 1562; s. v. Beadala, 77, ii; ann. 1610; s. v. Chilaw, 149, ii, twice.
Chilaw; s. v. 119, i.
Chile; ann. 1631; s. v. Chilly, 150, i.
Chilenfu; s. v. Nanking, 472, i.
Chili; s. v. Chilly, 150, i, s. v. Turkey, 719, ii; ann. 1631 and 1848 (twice): s. v. Chilly, 150, i.
Chiliarch; B. C. 464 and B. C. 390; s. v. Kowtow, 376, ii.
Chilies; ann. 1813; s. v. Chutney, 170, i.
Chilly pepper; ann. 1814; s. v. Popper-cake, 548, i.
Chilla; s. v. Fleece-goods, 535, ii.
Chillan; ann. 1856; s. v. Jelum, 350, i.
Chillies; s. v. Curry-stuff, 219, i, s. v. Fogassa, 271, ii; ann. 1590; s. v. Ghee, 282, ii; ann. 1860; s. v. Curry, 219, i, s. v. Curry-stuff, 219, ii.
Chillinga; ann. 1746; s. v. Chelingo, 777, i.
Chillum; s. v. 149, ii, s. v. Chillum, 150, ii; s. v. Hubble-bubble, 326, i, s. v. Tobacco, 705, ii; ann. 1781 and 1811; s. v. 149, ii; ann. 1828; s. v. 149, ii, s. v. Hooks, 322, ii; ann. 1848; s. v. 149, ii.
SUPERSTITIONS AMONG HINDUS IN THE CENTRAL PROVINCES.

1. When the breasts of suckling women become hard and painful they take three balls of clay, pass them three times round the painful breasts and then throw them into a well, being careful at the time to turn their backs on it. As the balls dissolve the breasts will soften.

2. Rocking a cradle,1 when empty, will produce acute pain in the stomach of the infant that occupies it. To prevent this, a wooden ladle is placed in the cradle when lying empty and is removed as soon as the infant is placed in it.

3. If a woman has veins running in a serpentine direction on her thigh, it indicates that she will lose all her husbands — should she re-marry on losing the first. Women have been known to remain single to avoid this calamity. An old gentleman lately showed me a woman who had done so. Another woman, residing near the Empress Mill, Nagpur, with three such marks on her thigh, has lost two husbands, each within a short period after marriage.

4. Dropping fire on night-soil produces pain in the stomach of the person whose excrement it contains, while spitting on the excreta of another person gives tonsillitis to the spitter.

5. To stunt the growth of a dog pass it through a ring made of the cloth (chambal) which is generally placed on the heads of women when carrying water or loads.

6. When a child is in the habit of eating uncooked rice the people believe that there will be a heavy downpour of rain on the day the child is married, irrespective of the time of the year the marriage takes place.

7. Modes of detecting a theft or fraud. — Take a lotta (a brass cup for drinking water) and fill it with fresh water from a well. Place some rice on a clean spot, then take a grindstone and place this over the lotta. Burn some frankincense and repeat the name of the suspected person and at the same time touch the stone slightly with your fingers, without moving it. If the person named is guilty, the stone will turn round on the lotta, as if moved by some unseen hand.

This method is adopted, not only in detecting fraud, but also in ascertaining whether a person will be successful in any undertaking (e.g., the passing of an examination, recovery from illness, etc.). It is also used to find out whether sickness is bodily or mental (possession).

Another mode is to place a handmill before a number of persons. Each one, in turn, throws a little grain into the mill and works it. If the mill moves with difficulty for anyone, he is guilty.

Yet another method is the following. A piece of white cloth is torn into a square and folded in half. Then a piece of stick is inserted between the folds and rolled tightly between the fingers — at the same time the name of the suspected person is repeated. The cloth is then set aside and left untouched for some time. If the person whose name was repeated at the time of folding the cloth is guilty, the stick will come out of the folds, on unwrapping the cloth.

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1 The Central Provinces cradle is a rude miniature hammock attached to the roof rafters.
8. Sometimes the walls and roofs of houses are very low—just a little above the level of the ground. In such cases dogs will sometimes climb upon the roof. This is looked upon by the Hindus as a bad omen and as foreboding disaster to the occupants of the house. To ward off any calamity befalling them, the dog is deprived of its ears and tail. If, however, the dog evades its pursuers, a Brâhman is called in, who performs a short ceremony. To see a dog bereft of ears and tail is not an uncommon sight in those parts of India, where there is a large Telugu community.

9. If a dog scratches a hole in front of a house, it is considered a bad omen. It means that some member of that house is to die; and if a member of that family happens to be ill at that time, so strong is the belief in this superstition that all hopes of recovery are despaired of. The patient himself will lose heart, if made aware of the fact.

10. When a dog stretches itself fully on the ground or shakes its ears, people regard these actions as indicating some calamity to the inmates of the house.

11. Children sometimes amuse themselves by riding upon the back of a dog. Hindu parents, however, will not allow this. They believe that by doing so the children are likely to get worms in the stomach.

M. R. Padlow.

THE MOTHER'S BROTHER.

The part played by the mother's brother in many marriage ceremonies is well known, but no explanation of the following superstition has been offered:

Hooghly Account.

A child who first teethes from its upper jaw is considered unlucky to its maternal uncle. The ceremony performed to remove the evil effects of this is: the mother of the child goes beyond the limits of her village on the path leading to her parents' house. From the opposite direction comes the maternal uncle of the child bringing with him a white brass tray, 1½ seer of rice, seven pice, one yard of cloth and four iron nails. All these things, except the tray and the nails, are knotted in the cloth. The maternal uncle drives the four nails in the ground in a square form and touches the teeth of the child with the tray, and then puts the tray and the cloth, with the other articles wrapped in it, within the square between the nails and goes back to his house. The uncle and his sister neither talk nor see each other's faces. The sister sits with her child clinging to her shoulder, with her veil drawn and her back towards her brother, who returns silently after performing the aforesaid ceremony, which is called aṅṭāṅ ḁṅ ḁṅ ḁṅ ḁṅ ḁṅ, or the charm of the teeth.

Karnal Version.

When front teeth of the upper jaw of a child of either sex happen to come out first, it is a bad omen to the maternal uncle. His sister (i.e., the mother of the child) sends word to him of the event. On receiving the message the maternal uncle takes a bronze cup of medium size, a quarter of a seer of kasar or pañāṅśi (wheat flour baked in ghi and mixed with sugar), and half a cocoanut in a piece of red cloth (bhurād), and proceeds to his sister's house without informing her or any other person in the house of his arrival, which is kept strictly secret. He goes quietly on to the roof of the house in which his sister is residing and puts the cup, etc., on it, or if there is no staircase he throws them on. After performing this ceremony he silently retraces his steps without speaking to, or seeing the face of, his sister, and returns home. When it is known that the ceremony has been performed, the things are taken from the roof and made use of without scruple.

Patiala Ceremony.

This ceremony is performed in a different way in those villages which are situated in the neighbourhood of Patiala. A time is fixed and a place appointed for the ceremony. The mother of the child goes to the place, which is always fixed beyond the limits of the village, on the road to her brother's house. He starts from his own village and halts a mile from the place to get information of his sister's arrival. He brings with him an old three-pie coin (Mansūr paiśā) with an iron nail, but nothing else. When he is informed that every thing is ready, he proceeds to the place. His sister takes up her child in her arms so that its face is towards the way her brother is coming, she herself standing facing the village whence she came. The brother comes silently and opens the mouth of the child, touches its teeth with the paiśā and iron nail, without showing himself or seeing the face of his sister, and burying these things on the spot returns to his village.

Note.

Any further particulars concerning this, or any similar belief, might be noted. Why should the mother's brother of all people be affected by this particular occurrence? Is his fate bound up with that of his sister's child in any other way?

H. A. Rose,

Superintendent of Ethnography, Punjab.

Simla, 27th July 1901.
NOTES ON FEMALE TATTOO DESIGNS IN INDIA.

BY B. A. GUPTÉ, F.Z.S.

(With a Note by H. A. Rose.)

1. The mole is a well-known protection from the Evil Eye. It is also an emblem of the Chandani, corresponding to Venus, whose approach to the Moon, a personified male (as distinguished from the female of the West) is a natural phenomenon held to represent the meeting of a loving pair. The Moon is called Rākṣipati or Tārāgāpāti, "King of the Night," "Husband of the Stars."

2. Rōhini is his favourite wife, and she is represented thus •, while a crescent shows the Moon. A dot between the horns • represents the face of the Moon, which is often, however, drawn like the human face in profile with another dot below it to represent his loving consort. It is an emblem of conjugal happiness.

3. A line between the eyebrows represents the red powder or the ashes applied to that spot as a protection from all evils. It is called angara, or vibhūti.

4. The Pānch or five Pāṇḍavas, who lived in conjugal happiness — without disagreement — with one wife, represent domestic harmony among brothers.

5. The nine planets or grahs are supposed to have great influence over the destinies of mortals; and as a charm against their occasional evil influence a ring is worn containing the nine gems, such as diamond, ruby, coral, topaz, pearl, emerald, sapphire, cat’s-eye and pānel, known to commerce as the Burmese ruby. The ring is represented in the tattoo mark.

6. This eight-sided figure represents the lotus (called phul in the tattoo mark), which is the seat or pedestal of Lakshmi, the goddess of wealth. It also represents the whole universe, and is drawn in different ways. Thus —

1 Compare Shakespeare’s "It is the East, and Juliet is the sun! Oh, rise fair Sun, and kill the envious Moon!"
It would be interesting to trace the development of the lotus in these designs, the following dotted enlargements will give an idea thereof:

The mystic sign A shows the eight directions, while B shows the eight points of the compass produced by placing two squares, one above the other, with their planes crossing each other—the squares representing Heaven and Earth. Among the animistic races who have no conception of the "world above" the straight square in linear or dotted lines represents the four corners of the globe.

7. In Gujarāt this emblem represents a pair of scales, and has found a place on the early coins of the Honourable East India Company. Is it used by the Baniās or traders of the Panjāb?
8. These are triangles, the mystic representations of the female power, yoni. Compare Sudrakamalâkara's Rules of Worship for the Sudrás. When a Brâhman performs a religious ceremony in the house of a Sudra he draws a triangle in water on the ground and not a svastika or a square, as he would in the house of one of the "twice-borns." This triangle is called yoni in the text mentioned above.

9. This is the emblem of the fish:

But what is a "fish" and why is it lucky? Originally it represented the female power, the yoni, thus:
The triangle is the more primitive emblem of the yoni: thus—

10. The profession or caste is very often indicated by the tattoo marks, though it has not usually been intentionally included among them. It will be interesting to find out whether atāran or utāran (spindle) is tattooed by women of the spinning castes, who were originally nomads, and are now mat-makers or rope-makers, still unsettled in their habits.

11. The milk-maids of Krishna are thus represented:

These emblems will possibly show that the woman who bears them is a milk-maid, Ahir or Góval by caste. It may be carefully noted that the number ofmaids shown is always five.
12. The tattoo mark known as Kanhayya’s mukat or crown.

There is no mistaking the caste of a woman using this. Although the design is called mukat or crown only, it is the throne — the peacock throne (magir) of Krishna or Kanhayya. He is seated in the centre, with a crown over his head; to the left is his crowned wife, Rukmini, and to the right his brother, Balaram. The women who bear this emblem on their arms are Rajputs of the lunar race. Their great ambition, a brave husband, a warrior on horse-back, is also portrayed.

13. The camel as a beast of burden was a very useful animal to caravans. The Kasara, traders in copper and brass pots at Nasik, have two camels on the pedestal of their goddess. Women with these marks will be found to be Banjara by caste, the dotted and linear delineation distinguishing one tribe from another. Those with the dotted lines will possibly be northerners and those with the heavy linear designs the southerners, or more “mixed.”

Conclusion. — These notes are intended to show that an ethnographer has much to learn from the tattoo marks, that they are not mere ornaments, that they are not without motive, and that a careful study thereof will afford valuable information towards the explanation, among other things, of Oriental symbolism, and, in some instances, of primitive rock carvings.

Note on Female Tattooing in the Panjab.

(By H. A. Rose.)

The Panjab notes, collected at the Census, show that tattooing is more prevalent among the nomad and pastoral tribes than among the settled and civilized ones. That some Muhammadan women still practice it, in spite of the prohibition in the Qur’an, is an interesting feature.

Among marks, (1) the madhavi (churn), (2) the atara (spindle), (3) the camel, (4) the needle, (5) the sieve, and (6) the warrior on horse-back, clearly denote the castes of the women using them; but as most of these designs have not been grouped according to castes, it is difficult to discuss the question of identification fully. However, it will be no surprise to find that the women are, respectively, (1) milk-maids, (2) spinners, (3) traders or members of caravans, (4) cloggers, (5) farmers, and (6) Rajputs. These marks are the survivals of obsolete totems, even if they be not now recognized as such.

(a) The lotus, (b) peacock, (c) fish, (d) triangle, and (e) swastika are signs of luck, and if tattooed on the left arms they are much more so. The chakra (wheel), the stars, the pada and the “Sita’s kitchen” are protective charms. Sita was protected by the enchanted circle (taboo) drawn...
round her gumpah (hut, kitchen), and she was enjoined not to leave the latter during her protector's absence. She disobeyed the order out of charity towards Ravan, who was disguised as an ascetic, and was thus carried off by him.

The practice of tattooing a scorpion, a snake, a bee or a spider has its origin in sympathetic magic, which is supposed to protect people so marked.\(^2\)

The dotted and continuous lines used in drawing these figures may enable ethnographers to distinguish the tribal origins of different sects. The Gujaratis of Bombay and the Todas of Madras use the dotted process, while the Marathas and Dravidas use the linear one. Careful investigation may give us definite data.

Among the nomads mentioned, the Kanjars are a criminal tribe of cattle-lifters and daksas. They are notoriously versatile, and change their tribal name so constantly that it has always been difficult to trace them. If tattoo marks can be so classified as to enable the police to say definitely whether a gang consists of Kanjars, Sasa, Mallaiti Banjara, Hajrabasi, Singuvalla, Oja, rope-dancers, or acrobats, a great administrative gain would accrue.

The fear of losing one's identity in heaven among these wandering tribes is due to the fear of being abducted\(^3\) or lost on earth in the jungles. Tattooing on a sensitive part also of the body owes its origin to sympathetic magic, but the spider deserves special mention, as it is credited with the power of producing leprosy. The parrot is a love-bird, and has special value as a charm.

The most important part of the information collected is the belief that the tattoo marks migrate to Heaven with "the entire little man or woman" (soul\(^5\)) inside the mortal frame.

Considering the results of this preliminary inquiry, it is to be hoped that some one will take steps to obtain separate plates for each caste, showing the designs as they actually are in shape and size, and noting on each sheet the tribe or caste and the place of birth of the individual. The latter will show the effects of environment. The notes given above will show how important the subject is from an ethnographical point of view.

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THE RELIGION OF THE IRANIAN PEOPLES.

BY THE LATE PROF. G. P. TIELE.

(Translated into English by G. K. Nariman.)

Sources.

Very abundant are the writings out of which one may learn to study the Mazdayasian religion as it flourished under the sway of the Sassanides, and has since to the present day been preserved in a few districts of Persia, but above all in Western India. Before the Avesta became known in Europe, we had to content ourselves with these and with the reports of the classical authors for an acquaintance with Zoroastrianism. At the close of the seventeenth century, the erudite professor at Oxford, Thomans Hyde, essayed, on the basis of these sources, and preponderantly on the more recent ones, an account of the religion of the ancient Persians, Parthians and Medes.\(^1\) It goes without saying that the founts of our information comprise much that is old, that they communicate to us many a tradition and depict for us many customs which have existed for centuries. But what is old in them and what of a later date can be positively ascertained only by means of a comparative exposition of

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\(^2\) See Fraser's Golden Bough, p. 9.

\(^3\) Compare — "They, Khyes [China], allege that they were driven to it (tattooing) because their women were naturally so beautiful that they were constantly carried off by neighbouring tribes." — Sir John Lubbock in Original Civilisation, p. 64. [Evidence of this more than doubtful, however. — Ed.]

\(^5\) *Vide Fraser's Golden Bough for this belief.

\(^1\) *Historia Religionis Veterum Persarum Eoroumiae Magnorum.* Oxon. 1708.
the most primitive of the indigenous records. One is warranted in the surmise that considerably more of them could be proved as archaic and original, if we possessed the Avesta in its entirety, or at least a greater portion of it than the present fragmentary remnants. However, on such surmises no history can be constructed; accordingly we shall leave them out of account and employ them only occasionally to elucidate facts of historical validity. As authentic sources for the period with which we are exclusively concerned they are of little utility.

The sources from which to build a history of the religion of the Persian or Iranian peoples, previous to the fall of the Achaemenide empire, are relatively scanty; though this paucity of materials is outweighed by the superior significance of the most important of them, the Avesta, which embodies most of the relics of the sacred scripture of the Zarathushtrians in the original language. A few fragments discovered in the last decades, and which were not comprised in the ordinary canon, decidedly belong to these sacred writings. We must here content ourselves with a cursory notice of this main fountain of our information. Another chapter will be devoted to a discussion of the contents, the dates, the character and the history of these books. Besides these we have, though of subsidiary importance for our knowledge of the religion, the inscriptions of the later Achaemenide dynasty, of which the most prominent was discovered at Behistun in Media, and at Persepolis and Nakh-i-Rustam in Persia proper. They are composed in old Persian, a tongue which is indeed different from that of the Avesta, but closely allied to it. Moreover, most of them are accompanied by a translation in modern Susian, in which we see with greater probability the tongue of Elam or Susiana in the times of the Achaemenides. The core of its contents is not of a religious, but of a historical, nature. Still the monarchs confess to their faith in Ahuramazda, the mighty God, and implore his grace their domination and their triumphs. Their professions are more emphatic and less effusive than those of the kings of Assur, Babel, or Egypt, when they glorify their gods. Multifold data for a description of the Iranian creed of yore are derived from the Bundelshair, a composition in Pehlevi, the language of the Sassanian era. And if the hypothesis enunciated by the Coryphaeus of Pehlevi savants, E. W. West, turns out correct; namely, that this work is a rendering or a manipulated version of the Damdat Nask, one of the lost books of the Avesta, there is no objection to our making such use of the book. No one will deny that much of what it is composed of is of remote antiquity.

But the redaction which we possess dates at the earliest from 9th century of the Christian era, from an age in which Sassanian rule had long before come to an end, and when Mazdayasrianism was no more the state-religion. Even if the Damdat Nask formed the groundwork of the book; it is at all events no exact translation of it. Let alone the allusions to the Arabs, which may be later accretions, it includes so much that could issue from the Sassanian times alone, that we should act uncautiously, did we assume the rest as testimony to the religious conceptions of the centuries which preceded Alexander. An off-hand sifting of the evidence is out of the question. We shall therefore not draw upon this source. The same applies in an increased measure to the other Pehlevi works, whose value for the interpretation of the Avesta we are not inclined to dispute; while we cannot consider them as original documents for the investigation of the religion of our period.

The solitary contemporary of the Achaemenides among the Hellenic writers, who relate something about the religion of the Persians, is Herodotus. His friend Xesias, who was physician at the court of Persia, had the fairest opportunity of instructing his quondam countrymen in the predominant faith in his land of adoption. Perhaps he did write on the subject, but the fragments of his works preserved to us to-day do not deal with religion. When we reflect, however, how little reliance he merits respecting his historical narratives and likewise regarding the little that he says about the creed of the Babylonians and the Assyrians, that is probably not much to be deplored. Herodotus gives a comparatively exhaustive account of the religion and usages of the Persians, which very probably concern the Medians too. Whether he personally visited Persia, which is not certain, or learnt of the home and the history of the Persians only through the Persians of Asia Minor, which is
more likely, in either case he depicts the circumstances as they obtained at the time of Artaxerxes I. about the middle of the fifth century B.C. Had he got to make use of older Greek sources, his portrayal would refer to a somewhat preceding age. But we have no sufficient grounds for this conjecture.

This much is confirmed: what he records is produced neither by himself nor by his authority from the sacred literature of Persia. It is the result of personal or second-hand observation and oral communication, — not the official doctrine of priestly schools, but the every-day practice, which, as a matter of course, is to some extent divergent from the prescriptions and ideals of the theologians. This before all must be borne in mind in estimating the worth of his portrayal, which must not be branded as falsehood, when it seems to contradict the latter, but which at the same time does not argue a different time and a different sphere for the origin of the Avesta. The coincidences between the Avesta and Herodotus are too many for us to doubt that he actually has in mind the Zarathushtrian religion. But he is not uniformly accurate. What he asserts about the Persian names3 shows that here he misses the meaning of his authority, and when he holds Mithra4 for a female divinity, whom the Persians had assimilated from the Arabs, it is manifest that he has misunderstood him. Such discrepancies, however, are easily emended, and no reasons are forthcoming why we should refuse to credit his accounts. On the contrary, they supply a valuable means of inquiry into the tenets of the Zarathushtrian religion, as already accepted in general under the Achemenides.

It is much to be deplored that the works of Theopompos have perished beyond recall. In the eighth book of his Philippina this contemporary of Philippus and Alexander handles the Magian teachings. In connection with the tradition of the Paraleps that Alexander had the holy writings of Zarathushtrianism translated into Greek, which is not certainly to be literally understood, it would be of immense consequence to know what Theopompos had read or heard of the precepts contained in them. Plutarch was cognisant of his work and consulted it. He cites him where he recounts the successive world epochs, which the Persians admitted, and with reference to the conflict between Aromazdes and Areimans, and the annihilation of the latter. Probably he is beholden to the same authority for his careful account of Zarathushtrian theology which he presents in the same work.5

It must be, then, that he derived his information from Hermippus, a contemporary of Ptolemaias Euergetes (247-22 B.C.), of whom Pliny6 assures us that he had studied the precepts of the Persians from their own books, and had published a detailed account of the two million verses which they contained. Hermippus' work, too, is hopelessly lost, to the incalculable detriment of the history of Mazdayasnic religion. Not so much because we would have learnt what is conspicuously absent in the archaic and the recent autochthonous sources, but because from it we should have derived what was already in vogue among the Zarathushtrians, and because it would have shed considerable light on the question of the date of the Avesta.

On this account it is that the reports of Diogenes Laertius7 (who also cites Theopompos) that Eudoxos, the contemporary of Plato, and Aristotle knew the doctrine of the conflict of Zeus-Oromazdes and Hades-Areimans, is of the greatest moment despite its brevity.

3 Chap. 139. 4 Chap. 131.
5 De Iside et Osiride, c. 46-47. The explanation he gives with regard to the four out of the six Amehaspends is tolerably correct; but he has not quite understood Haurvatat and Amerat. His account of the 26 of the gods of Oromazdes' creation hiding themselves in an egg, which is broken by as many counter-creations of Areimans, has so far found no corroboration in any old Zarathushtrian text. For a notion in the later writings harmonizing with this idea, see Windischmann: Zoroastriache Studien, p. 204.
6 Historia Naturalis XXX. 1. To Windischmann the two million seems an exaggeration, and, instead of voceis centum milia versorum, he would read videri dein milia versorum. He indicates that the 200,000 lines tolerably correspond to what is related of the bulk of the Avesta during the times of the Sassanides. I, too, would not answer for the accuracy of the two million. But the Sassanian Zend Avesta was held to be merely a remnant of the richer literature which existed at the time of Alexander.
7 Prooemium, 6 ann 9.
Strabo, belonging to the first century B.C., also deserves mention, since what he relates from his own experience of the Persian rites among the Cappadocians is essentially pertinent, notwithstanding that he obviously draws upon other writers, in part even upon Herodotus.

Finally, Pausanias's solitary allusion to the customs of the Magians is in tolerable concord with what we learn from the *Avesta*.

For the rest, we are content to allude to the not yet antiquated monograph of Fr. Windischmann on the passages from the ancients bearing on Zarathushtrianism; though we are unable to subscribe to the genuineness of the fragment of the dialogues ascribed to authors Lydus and Plato, to which he refers.

**CHAPTER I.**

**The Sacred Writings.**

I.

**The Zend-Avesta of the Sassanides.**

The history of the Mazdayasenian religion for a good part coincides with that of the sacred scriptures of the Zarathushtrians. Consequently we must first make a closer acquaintance of these writings. The greatest portion thereof has perished. As has been already stated, a rich Zarathushtrian literature existed when Alexander subverted the Persian empire, and on which Hermippos, among others, drew for the material of his work. According to a Parsi tradition, to which we shall revert in the sequel, the Greek invader consigned to flames some of the books, some he had despatched to his home, and only the Arsacides and subsequently the Sassanides (A.D. 226-636) are credited with having collected the remnants. It is certain that under the domination of the Sassanides a canon or a holy writ was in vogue embodying the ancient text, *Avesta*, with its Commentary or *Zend*, and usually on these grounds passing under the name of the *Zend-Avesta*. This canon fell into twenty-one *nask* or books, of which in the 9th Christian century twenty were still extant in the original tongue, nineteen in the Pehlevi translation with elucidatory glosses. Even this collection no more exists. It is **extinct not exactly because of the irruption of Islam,** — by the 9th century it had long been in the ascendant — but only later under the Tartar sovereignty, owing to unfavourable times and the supineness and ignorance of the believers. The ensuing sections of this Chapter are devoted to the *dāris* of this body of writings.

It might seem as that a discussion of the *Zend-Avesta of the Sassanides* does not belong to our investigation, inasmuch as we do not pursue our research farther than down to Alexander the Great. But that is not so in fact. Even though the *Avesta*, had it been preserved to us intact, would have served as a source only, with certain reservations, for a knowledge of the Zarathushtrian religion prior to the fall of the Achemenides. However much the more ancient ingredients were worked up into the spirit of the times and edited anew, still archaic writings are incorporated with it and constitute its pith and marrow. It is, therefore, pertinent to enquire what we can learn about them, if only that some desirable light may be shed upon what remains to us thereof.

On the contents of the Sassanide *Zend-Avesta* more or less complete information is afforded by the *Dinkart*, a composition in Pehlevi and dating from the 9th century A.D. The author seems to have had before him the original as well as the translation, with the exception mentioned above. To him only the latter version was intelligible. The former, the original text, was to him a book with seven seals. This is to be concluded from the fact that he has nothing to say concerning the contents of the one *nask*, which he possessed in the old language, but not in the Pehlevi rendering. What he, therefore, furnishes us is confined solely to excerpts from the version with all its inaccuracies.

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* Besides Book XI. 8, 4. Comp. specially Book XV., and here, *inter alia*, 2, 14: 8, 1: 3, 7 et seq.; before all 3, 13 seq.

* VII, 23 and 3.

10 "Stellen der Alter Über Zarathustria," in his *Zoroastrische Studien*, p. 290-313. [For an English translation of this important work, see Dastur Darab's *Zarathushtra in the Gathas and in the Classics.* — Tn.]
periphasis, scholia and later additions. The abstracts at all events seem to be correct. Anyway, the synopsis of the contents of the Vendidad, which the author presents is in tolerable accord with the prototype. But details touching the period of the Sassanides, may more, here and there allusions to the Arabs, crop up, so that it is well to regard as old only what harmonizes with the dogma of the primitive texts, so far as they have come down to us.

The Dinkart contains two classifications of the 21 books, of which neither can be original. One divides them into three classes, to each of which belongs seven Naske: seven Gāthic, seven Hadha-Manthraic and seven legal works. This division is but partially in consonance with the contents of the books. From the writer's own words it is evident that, properly speaking, not more than four books appertain to the Gāthas, that not more than five can claim the designation of Juristic works, so that in point of fact all the rest must be recorded or at least characterized as Hadha-Manthraicus or miscellaneous. The second classification is a theological triviality, according to which each Naske corresponds to one of the twenty-one words of the Ahuna Vaoeyra Prayer, which is the "fount of the fountains of religion." Perhaps more authentic, and, at any rate, more rational sequence, is that in which almost all the Persian Revaytis enumerate the books and which we shall follow in our rapid survey of the Zend-Avesta.

At the head stands the Stot-Yaht, Staota Yeeyra, which at present is wholly embraced in the Yasna and comprises the most archaic litanies, the Gāthas, along with other ancient texts. Rightly does West, the Coryphaeus of Pehlevi scholars, remark that the Stot-Yaht, and especially the Gāthas, form the central point round which all Naske are ranged, and that these texts in the Sassanian epoch were neither larger nor smaller than now. Perhaps they may be better styled the foundation on which all the rest repose.

The three Naske, which immediately come after, are or should be scholia on the Gāthas and the oldest prayers. The first of these, the Sutkar, can be so called only arbitrarily. I would hesitate to call this Naske a collection of homilies after the type of the Gāthas, notwithstanding it may be urged in extenuation that "homilies do indeed at times digress far from the text." In truth, so far at least as we can judge from the table of contents the Dinkart presents, several chapters have not the slightest bearing on the litanies with which tradition associates them. The Varstmanzar has much more of commentary. It is arranged not only in order of the prayers and psalms preceded by a prelude recounting the miraculous birth of Zarathustra, but actually keeps to what we find in the corresponding passages of the Pehlevi Yasna; though occasionally it deals with matter which is touched upon neither in the old texts nor in the version, to our knowledge, and although there is mention, naturally in a prophetic manner, of Mani and his followers (215 A.D. and the subsequent years), and even of the 9th and the 10th century "after the coming of the religion," i.e., according to the native chronology of the 5th and 6th, or even the 6th and 7th, centuries after Christ. If we compared the Gāthas in a way with the Vedic Samhita, this Naske would be called a Brāhmaṇa. Still more intimately is the Bako Naske connected with the Gāthas and the appended texts, at least in respect of the sequence. The books do not pretend to be an exhaustive commentary, but the author selected a few sections (bako, bhasha, piece or fragment), to which he superadds his own reflections, making it most difficult for us to ascertain the context. We possess in the original the first three Fargards of the Bako-Naske, which give a kind of analysis of the three sacred formulae.

11 Comp., a. g., in Dinkart IX. Chap. 6, which should belong to Yasna 29, but which makes no mention of Geshurra; or Chap. 7, which treats of something quite other than the two spirits in Yasna 50; and so forth.
12 The following may serve as an illustrative example: In Fargard 15, inter alia, khoshtendada, marriage between near relatives, is spoken of, and Armad himself is cited as an instance. The occasion for this is furnished by a passage in Yasna 44, where Spenta Armaiti is called his daughter. This is combined with another myth which designates her as spouse; and thencefrom the conclusion is arrived at that he, like Manu, was married to his own daughter.
13 Only of these three Naske do we possess to some extent a detailed analysis in Dinkart IX.; of all the rest, so far as they were accessible to the author, only a summary of contents in Dinkart VIII.
14 Especially Yasna, 19-21.
On these properly Gothic books follow seven others of miscellaneous contents, the Hadha-
Manthrnaio, which treat of religious ceremonies, customs, legends, myths, of cosmogony and the Mandya-
yasian law. The most important of these Nasks seems to have been the Damdat, "The production of
the creation," a sort of genesis of the spiritual and the material world. The book also handles the
same theme as the Bundeiah, a Pehlevi writing of which only a recension of the 9th century has
descended to us, and, as noted before, has been the ground-work of the same. Another of these
books, the Vishtasp-Shasto, is held to have its reflex in the so-called Vistasp Yasht, the original
text of which has been preserved. If that be so, we have here a somewhat younger writing, embodying,
inter alia, in a form of instruction imparted by Zarathushta to king Vishtaspa, the precepts of
Mandyanism, defective in structure and not very original.

What was included in the Vishtap-Nask, which next comes up, we do not know, since it
was lost very early. The two following, Spend and Chithradat, have this in common, that both
deal with legends of saints and prophets; the second, which chronologically should be the first,
proceeding from Hoshang to Zarathushta, the first from Zarathushta to Shoshyans. The Baskan
Yast Nask comprised at the lowest fifteenth of the Yashts which survive in the primitive text. In
these Yashts the epic stories of Iran occupy prominent position. Then come five books on legisla-
tion, of which the last, the Vendidad, is extant. Like all law books of authority, they relate to
a motley farrago of all possible subjects bearing on religion, on civil, on political matters. Nor
does the tolerably detailed conspectus of its contents help us to discover a logical sequence. Only
we are able to denote the first, Nikatam, as a species of penal code, and the fourth, Sakatam,
as a regulation affecting personal and family concerns. But these general designations would
apply to several of these chapters. The question, whether they are the Pehlevi redaction of
very archaic texts, does not lend itself to an easy solution. There is much in them
which may be ancient, but more of which the contrary is less doubtful. In the synopsis of the
contents of the penal code just referred to, there is nothing which may prevent our locating it in
the times of the Achemenides or even earlier. The same in general would hold good of the others,
did we not omit to add that they have been reduced to mison with the later social and political exi-
egencies and religious tenets, and that they have been copiously interpolated. Thus, to cite only a few
illustrations, what is laid down in the Ganabasarmiadh with reference to soldiers and their generals
need not be of a posterior period. But when, in another chapter of this Nask, the enemy are
depicted as subserving the king of kings and doing homage to the Yazatas, and when they are
threatened with death, should they recalcitrantly decline to adopt the Iranian nationality, we rest
assured that it is the voice of one of the orthodox of the Sassanide times. It is possible to distin-
guish between the original and the subsequent accretions only when, as in the case of a portion of the
Juristic book of Hushparam, the Axeeta text is also available to us. Whether these law books
were ever enforced and are founded on legal decisions it is difficult positively to affirm. It is not
improbable as regards the Sassanide period; in the epoch with which we are concerned they were
perhaps no more than sacred scripture in which the clergy and the theologian had drawn his ideals,
while in public life they exercised no binding authority.

The whole collection closes with the Hadokhta Nask, which, in virtue of its name (Hadha-
Ukhta), was a supplement to the other texts, and was by consequence composed of heterogeneous
materials; but likewise embodied very old ingredients. Various fragments of it have survived in
the primitive language, and the name of the Nask is cited in the younger Yashts.

A conclusion of no small moment, which may be deduced from our exposition, is that the
Gathas, along with the allied texts, occupied the same exalted position in the Zend-
Avesta of the Sassanides that they at present hold, and that then, too, they constituted the

\[15\] The contents of two Fargads of this Nask mostly correspond with the Nirangiahs, edited and translated by
Darmesteter, La Zend-Avesta, III, p. 91, seq.; but the order of succession is altogether different. Darmesteter
has not observed that the first part of the Avesta-Nirangiahs has its parallel, not in the Fargad of the same name
in the Nask, but in the preceding one of Aserpateiahs.
quintessence, and were allowed to be the most primeval and sacrosanct documents, of the Zarathushtrian revelation. Moreover, it is obvious that the Zend-Avesta comprised neither more nor less Gothic texts than are incorporated into our Yasna. This is indicated by the order of the three Gothic Nasas, which have the form of scholia to the holy formulae and the Gathas, though they belong to a description of commentary not rare in later centuries too, which obscure more than they illuminate. At all events they show with what reverence the ancient documents were cherished and how the people beheld in them the font et origo of the divine communications.

The most important remnants of the sacred books that were still extant after Alexander, the weightiest before all, for our knowledge of the religion, remain; still we have to deplore the destruction of so many, if of less consequence, writings in their original condition. A greater amount of the Iranian literature of yore would not contribute a little towards the elucidation of its relics. Till then a delimitation of what has come down from antiquity and of the latter-day additions in the Pehlevi and Parsi literature would not be possible. If we had the book of the Nasas, Chitradat and Spend, extant, we should not laboriously have to piece together the fragments of the Iranian epics and the legends of Zarathushtra each into a coherent whole, but should have presented before us synopses of both. From the Damdat—we should derive an insight into the old Zarathushtrian conception of the creation and the synthesis of the world, which we can but infer from sporadic allusion in the Avesta book and vague hypotheses reared on turbid sources. They would better acquaint us with the cult and the priesthood. But we must content ourselves with the salvage from the great shipwreck and now we have to face the question if we can confidently utilize the débris.

(To be continued.)

LADAKHI SONGS.

BY THE REV. A. H. FRANCKE, LL.D.

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

(Concluded from p. 106.)

Khalatsei gling glu raams yin

These songs [i.e., Nos. XXI.-XXIX.] are the gling glu1 of Khalatse.

Song No. XXI.—Heavenly Voices.

Text.

1. amai bu zhung btsamspari dusla
2. mi yulbo 'oddiss 'ang khyangs
3. lhayi bu Kesar kun btaams tsana
4. 'adzambu gling 'oddiss khyangs.
5. rgyal leang leanggi leang stodna
6. lha phrug yuun skyod 'adug lei
7. lha skad cig diriri
8. rgyal lham chempo kun skyod tsana.
9. lha skad cig diriri
10. lhayi bu kesar kun skyod tsana
11. lha skad cig diriri

Translation.

1. When mother's little boy was born,
2. All the land of men was filled with light.
3. When Kesar and the [other] sons of the gods were born
4. All 'adzambugling was filled with light,
5. On the top of the willow of the world
6. There are walking three sons of the gods.
7. There is a hum of heavenly voices.
8. When all the great godly kings are walking
9. There is a hum of heavenly voices.
10. When Kesar and the [other] sons of the gods are walking,
11. There is a hum of heavenly voices.

1 gling glu are the songs sung at the Spring or Kesar Festival, when everybody practices archery. The gling glu of Khalatse and the gling glu of Phyang may be usefully compared. This song was included (note, Vol. XXX. p. 369 ff.) in "A Ladakhi Bonpo Hymnal."
12. On the top of the willow of the world
13. There are walking three goddesses.
14. There is a hum of heavenly voices.
15. When the noble 'Abruguma is walking,
16. There is a hum of heavenly voices,
17. When 'Abruguma, the crystal wife, is walking,
18. There is a hum of heavenly voices.

Notes.
If I am not altogether mistaken, this hymn contains an explanation of the phenomenon of thunder. It is thought to be caused by the walking of the gods. The word lhakad, which I translated by 'heavenly voices,' may be taken for any sound, caused by the mouths, hands or feet of the gods. The idea of thunder is not so very far-fetched, if we consider that, according to Song No. XXIX., lightning is called 'Kesar's sword,' and that the word diriri may have been originally lidiriri, which is used to express the rolling of thunder.

Song No. XXII.—Dedication of the Arrows.

Text.
1. thangka bdsemoi kha mdā shing legamo rig yod.
2. thang de bdsemoi kha mdā shing legamo rig yod.
3. mdā shing ringmobo agui mdā shing zhig yin lo
4. dzennggi mdā shingbo agubai lagtu phul
5. dzeruggi mdā shingbo agu drungbabai lagtu phul lei
6. mdā shing chung chungbo jojobai phang shing rig yin
7. dzeruggi phang shingbo aneyi lag de la phul
8. dzeruggi phang shingbo ane bkur dmanmoi lag de la phul lei

Notes.
5, 6, 7. the syllable ba in agubai, drungbabai, jojobai was inserted only for the sake of singing.
7. jojo, the reiterated form, is always used with the feminine, jo with the masculine.

Translation.
1. On the beautiful plain there is a fine arrow-tree,
2. On that beautiful plain there is a fine arrow-tree.
3. The long arrow-shaft is an arrow-shaft of the Agus.
4. Such arrow-shafts offer to the hands of the Agus!
5. Such arrow-shafts offer to the hands of those who are before the Agus!
6. The short arrow-shaft is a spindle-stick of the ladies.
7. Such spindle-sticks offer to the hands of the wife [of the heavenly king]!
8. Such spindle-sticks offer to the hands of Ane bKurdmanmo!

Notes.
All the arrows, used at the Kesar Festival, are to be considered as being dedicated, the longer ones to the Agus, the shorter ones to the heavenly queen Ane bKurdmanmo.
Song No. XXIII.—Kesar's Four Victories.

Text.

1. buthsa nagrangngi dgung lo brgyadpo
   nangdu
   shar ande bandhe ysum btulpa yin
   buthsa de kunni kha 'agying 'agying rig
   'agyingspa yin
2. buthsa nagrangngi dgung lo bun 'gayispai
   nangdu
   ri rgyal blon chen kun btulpa yin.
   buthsa de kunni kha 'agying 'agying rig
   'agyingspa yin.
3. buthsa nagrangngi dgung lo bun drugpa
   nangdu
   bndu khynbpa lagring kun btulpa yin
   buthsa de kunni kha 'agying 'agying rig
   'agyingspa yin.
4. buthsa nagrangngi dgung lo bco brgyadpa
   nangdu
   hor ngan kun btulpa yin
   buthsa de kunni kha 'agying 'agying rig
   'agyingspa yin.

Translation.

1. When I, a boy, had reached my eighth year,
   I subdued the three Andebandhes of the East.
   The boy has been triumphing over all of them.
2. When I, a boy, had reached my twelfth year,
   I subdued all the great ministers of the hills.
   The boy has been triumphing over all of them.
3. When I, a boy, had reached my sixteenth year,
   I subdued the devil Khynbpa lagring and his men.
   The boy has been triumphing over all of them.
4. When I, a boy, had reached my eighteenth year,
   I subdued all the bad Yarkandis.
   The boy has been triumphing over all of them.

Notes.

1. For the Andebandhes of the East, compare
   Kesar Saga No. V. 1-8. There we have seven
   of them. 2. Kun, compare Note No. I. 3.
3. Khynbpa lagring means 'coverer longhand.'
   This is perhaps another name of Agu Za in
   Kesar Saga No. III.

Song No. XXIV.—Kesar and the Mules.

Text.

1. buthsa ngai ngoala nyon dang wa dréza
   khampa
2. buthsa ngai bdagla ysan dang wa dréza
   khampa
3. rtsvakha nang gar bzangpo za chogpa 'adug
4. 'dréza khampa khung khungbo cil bo
   'ad lei
   chu mig gar bzangpo 'athung chogse 'adug
5. 'dréza khampa khung khungbo cil bo
   'ad lei
   sa lbab bdemoi kha 'adug chogse yod
6. 'dréza khampa khung khungbo cil bo
   'ad lei

Translation.

1. Oh, you brown mules, listen to me, to a boy!
2. Oh, you brown mules, please, listen to me,
   to a boy!
3. There is quite enough of good pasture;
4. Oh, you brown mules, why are you crying
   khung khung ?
5. There is quite enough of good wells;
6. Oh, you brown mules, why are you crying
   khung khung ?
7. You have been [long] enough on good pas-
   ture ;
8. Oh, you brown mules, why are you crying
   khung khung ?
Notes.

4, 6, 8. Khung khung imitates the voice of the mules, do is the emphatic article. 7. säljä, means the name as sächä, pasture ground.

Song No. XXV. — On the Srar Pass.

Text.

1. srärgyi lai stengna thang dkar mgo dkar kun chaddé lüste 'adug ane bkur dman rgyalmas ngala rogs shig mdzad

2. srärgyi lai stengna phorog nag chung kun chaddé lüste 'adug ane bkur dman rgyalmas ngala rogs shig mdzad

3. srärgyi lai stengna 'yïmna phoron kun chaddé lüste 'adug ane bkur dman rgyalmas ngala rogs shig mdzad.

4. srärgyi lai stengna shangku mjig zlama kun chaddé lüste 'adug ane bkur dman rgyalmas ngala rogs shig mdzad

5. srärgyi lai stengna srägpa cundru kun chaddé lüste 'adug ane bkur dman rgyalmas ngala rogs shig mdzad.

Notes.

chaddé, in all the verses, means originally ‘is cut off’ rogs = grogs, Lad. Gr. Laws of Sound 3. phorom = phugom, pigeon. 4. shangku = zoàngku = spyangku, Lad. Gr. 1. of s. 1; 5. cundru, earless, derivation not known.

Translation.

1. On the Srar Pass the strength of the white-headed falcon is broken, and he remains behind!

Oh, queen Ane bKurdnmanmo, come to my help!

2. On the Srar Pass the strength of all the little black crows is broken, and they remain behind.

Oh, queen Ane bKurdnmanmo, come to my help!

3. On the Srar Pass the strength of all the turquoise pigeons is broken, and they remain behind!

Oh, queen Ane bKurdnmanmo, come to my help!

4. On the Srar Pass the strength of all the bushy-tailed wolves is broken, and they remain behind.

Oh, queen Ane bKurdnmanmo, come to my help!

5. On the Srar Pass the strength of all the earless stone-partridges is broken, and they remain behind.

Oh, queen Ane bKurdnmanmo, come to my help!

Notes.

This song is a prayer rendered by Kesar, which he addressed to the queen of the gods, when crossing the difficult Srar Pass. This pass he had to cross on his journey to the North.

Song No. XXVI. — Kesar, Returning to ’aBruguma.

Text.

1. 'yïmna phoroni rdzuste 'yanam stod mthunpoła 'agyinbars chana khra skyö dkarpoła rdzuste 'yïmna phoroni na skyölla chen lei.

Translation.

1. If she, taking the shape of a turquoise dove, Should go to soar in the highest skies, I, taking the shape of a white falcon, Will go to take her home again.
2. **γyuma phoronla rzuste** 
dgung stod mthonpolo shorna 
khra skyā ǧkarpola rzuste 
γyuma phoronla 'adedpa chen lei.

3. nyamo γser migla rzuste 
mthse stod mthonpolo 'qyingba chana 
chu sram kamala rzuste 
nyamo γser miggi sna skyilla chen lei.

4. nyamo γser migla rzuste 
mthse rgyan mtho iplina shorna 
chu sram brang dkarla rzuste 
nyamo γser migla 'adedla chen lei.

**Notes.**

1. *phoron* = *phugron*, dove; *sna skyil* literally 'hinder the nose,' *i.e.*, 'meet from the front.'
2. *Kama*, said to mean the same as *brang dkar*, whitebreasted.

Song No. XXVII. — 'aBruguma's Farewell to Kesar.

**Text.**

me ma kbrulli Kesar

1. stangscanni rgyalpo nyerang 
steng nang lha yulla skyod zana

   Iha yulli lhamo kun mthongse 
mì yulli jojo ning rjed ma rjed.

2. stangscanni jo nyerang 
steng nang lha yulla-skyod zana

   lhamo nang sitarrām kun mthongse 
   mì yulli 'abruguma 'aphang ma 'aphang.

3. stangscanni rgyalpo nyerang 
yog nang klu yulla skyled zana

   klu yulli klumo kun mthongse 
mì yulli jojo ning rjed ma rjed.

4. stangscanni jo nyerang 
yog nang klu yulla skyod zana

   klu yulli klumo kun mthongse 
mì yulli grogs skal 'aphang ma 'aphang.

**Translation.**

O Kesar, who never lettest the fire fall!

1. Oh, my clever King!  
   When thou wilt go to the upper land of the gods,  
   And seest all the fairies of heaven,  
   Then do not forget thy wife from the land of men.

2. Oh, my clever Lord!  
   When thou wilt go to the upper land of the gods,  
   And seest all the Sitarrāms among the fairies,  
   Then do not forget 'aBruguma from the land of men.

3. Oh, my clever King!  
   When thou wilt go to the lower land of the snakes,  
   And seest all the nāgins of it,  
   Then do not forget thy wife from the land of men.

4. Oh, my clever Lord!  
   When thou wilt go to the lower land of the snakes,  
   And seest all the nāgins of it,  
   Then do not forget thy helpmate from the land of men.
Notes.

1. *stangz* can mean ‘clever in strategies;’ *zana = tsana*, when; *mthongz = mthongste*, seeing.
2. [sitarrām seems to be a reference to Sītā, the heroine of the Rāmāyaṇa, disguised as a "fairy," under the hermaphroditic name Sītā-Rāma, according to a combination of the male and female names of allied deities common enough in India.—Ed.]

As the Kesar Myth tells us, Kesar forgot 'aBruguna all the same, after having taken the food and drink of forgetfulness.

Song No. XXVIII. — Young Kesar.

Text.

1. la khala yasphabo
lagnmabai mentog cig yassed lei.
2. la stod nang mthunpo kunla
yungscanni mentog cig yassed lei.
3. darung yaspai agang zhig yod lei
angamo yaspai mentoggi jo.
4. darung yaspai agang zhig yod lei
kalimānīn mentoggi jo.

Notes.

3 and 4 may be translated just as well ‘Oh Lord of the flower of the morning; oh Lord of the kalimān flower.’ The kalimān flower is not of a beautiful appearance, but has a very sweet scent.

Translation.

1. A flower, blooming on the pass,
Oh, a pure flower is in bloom!
2. On all the high passes
A flower of fine shape is in bloom!
3. Thou art but half opened,
Oh Lord [who art] like a flower of the morning!
4. Thou art but half opened,
Oh Lord [who art] like a kalimān flower.

Notes.

This song refers to the supposed spring hero, who has carried spring up to the high passes. All the same he has not yet displayed his full glory (the flower is only half opened).

Song No. XXIX. — Kesar, the God of Lightning.

Text.

1. saricannī la mgona
nagpoi sprin cig yongngad lei.
2. saricannī la mgona
dum dum sprin cig yongngad lei.
3. nagpo sprinpoi dkyi dens
jo lagsmoi namralla glog 'abarrel lei.
4. nagpo sprinpoi dkyilpona
rgyal lham kesarri namralla glog 'abarrel lei.

Notes.

3, 4. namrall, respectful for raigri, sword.

Translation.

1. On the height of the Sarican Pass
Black clouds are gathering.
2. On the height of the Sarican Pass
Torn clouds are gathering.
3. In the middle of the black clouds
Lightning flashes from our good Lord’s sword.
4. In the middle of the black clouds
Lightning flashes from the godly King Kesar’s sword.

Notes.

This song furnishes us with one of the strongest arguments to prove Kesar’s nature-origin.
Song No. XXX. — The Nyopa's Carpet.

A Wedding Song.

Text.

A. — Nangmas:
1. nam stod mthonpo de:
   su dang ganggi stan.
2. gangs stod mthonpo de
   su dang ganggi stan.
3. brag stod mthonpo de
   su dang ganggi stan.
4. mthsom stod mthonpo de
   su dang ganggi stan.
5. mkhar stod mthonpo de
   su dang ganggi stan.
6. sa 'og phon che de
   su dang ganggi stan.
7. khrom zed kha sngon de
   su dang ganggi stan.
8. sha stan sebo de
   su dang ganggi stan.
9. rtsva shing nags thsal de
   su dang ganggi stan.
10. snambu yug ring de
    su dang ganggi stan.

B. — Nyopas:
1. nam stod mthonpo de
   nyi zla 'nyiskai stan.
2. gangs stod mthonpo de
   sengge gnu ralli stan.
3. brag stod mthonpo de
   skyn chen ba rganmi stan.
4. mthsom stod mthonpo de
   nyamo yser miggi stan.
5. mkhar stod mthonpo de
   mi chen gongmai stan.
6. sa 'og phol ches de
    rgya nag rgyalpoi stan.
7. khrom zed kha sngon de
    agu dpallei stan.
8. sha stan sebo de
    agu khru btunggni stan.
9. rtsva shing nags thsal de
    bya dang bygungi stan.
10. snambu yug ring de
    nyo 'am spun bdunni stan.

Translation.

A. — People of the house ask:
1. The high sky,
   Whose and what carpet is it?
2. The high glacier,
   Whose and what carpet is it?
3. The high rock,
   Whose and what carpet is it?
4. The high ocean,
   Whose and what carpet is it?
5. The high castle,
   Whose and what carpet is it?
6. The wide earth,
   Whose and what carpet is it?
7. The blue-bordered saddle-cloth,
   Whose and what carpet is it?
8. The grey deer-skin,
   Whose and what carpet is it?
9. Those meadows and woods,
   Whose and what carpet are they?
10. That long piece of woollen cloth,
    Whose and what carpet is it?

B. — The Nyopas says:
1. The high sky
   Is the carpet of sun and moon.
2. The high glacier
   Is the carpet of the lion with the turquoise
   mane
3. The high rock
   Is the carpet of the mountain goat, the
   old ox.
4. The high ocean
   Is the carpet of the fish 'golden eye.'
5. The high castle
   Is the carpet of great men.
6. The wide earth
   Is the carpet of the King of China.
7. The blue-bordered saddle-cloth
   Is the carpet of Agu dpallei.
8. The grey deer-skin
   Is the carpet of Agu Khru btung.
9. Those meadows and woods
   Are the carpet of the great and little birds.
10. That long piece of woollen cloth
    Is the carpet of the Nyopas, the seven
    brethren.
The following Letters were written on the 13th Instant, to Major Kyd, the Agent for Fort Marlbro', and the Register of the Nizamut Adawlut.

No. 1.

To Major Alexander Kyd, Superintendent at the Andamans.

Sir,—I have received your Letter of the 13th Instant, and laid it before the Board, who direct Me to Acquaint you that you are Authorized to settle with Mr. Copestake for the Conveyance of one hundred Men and one thousand Bags of Grain in the Vessel you Mention to the Andamans, and landing them at Port Cornwallis on the Terms to which you have reported him willing to agree.

Orders will be given for eighty Convicts to be held in readiness to embark in this Vessel; and you will be pleased to Acquaint Mr. Barlow the Register to the Nizamut Adawlut, when She will be prepared to receive them.

The Governor General in Council has instructed me to advise you, in respect to Provisions that there are in Store, under charge of Mr. Perreau, the Agent for Fort Marlbro' 425 Bags of Rice and 290 Bags of wheat, which were intended for that Residency, but could not be taken on board the Ship that was to have carried them, and that, if the whole or any Part, of this Grain should, be found of a Quality that will answer for the Convicts, Mr. Perreau is directed to deliver it over to your Order.

You are desired to let me know whether you will require the whole, or any, and that Part of this Store; and upon receiving your Answer, I shall be able to judge of the Quantity of Rice in Addition to Dhall, Ghee, and Salt which the Garrison Store Keeper should provide, in such Proportions of each as you may point out.
The Governor General in Council further directs me to acquaint you that he approves of a small Vessel being freighted for four Months, for the Andaman Station, the Nautilus Brig having been employed on other Service; and desires you to report to him, as you propose, before you make an Agreement for the Hire.

Council Chamber
14 Decr. 1793.

I am &ca.

(Signed) E. Hay, Secy. to the Govt.

No. 2.

To B. L. Perreau Esqre. Agent for Fort Marlbro'.

Sir,—I have received your Letter of the 5th Instant, transmitting a Copy of one written to you from Cox Island, on the 29th Ultimo, by the Commander of the Honble. Company's Ship Pigot, by which and the Memorandum annexed to it, it appears that 425 Bags of Rice and 290 Bags of wheat intended for the Residency at Fort Malbro' have been returned from that Ship.

The Governor General in Council directs me to acquaint you that a small Supply of Grain being required to be sent on a Vessel going to the Andamans, he desires that you will allow Major Kyd, or any Person sent by him to inspect the Grain Abovementioned, and if the whole any Part of it should be found to answer the Purpose, for which it is wanted, that you will have it delivered over to Major Kyd's order.

The Remainder or so much as may not be taken by Major Kyd, is to be resold as you propose and a Quantity, equal to that sent back from the Pigot may be purchased and dispatched to Benkoollen when a proper Opportunity Offers.

Council Chamber
10th December 1793.

I am &ca.

(Signed) E. Hay Secy. to the Govt.

No. 3.

To G. H. Barlow Esqre. Register to the Nizamut Adwallut.

Sir,—The Governor General in Council, having been pleased, in the Court of Nizamut, to recommend that a Number of Native Convicts should be sent to the Andamans, and a Vessel, which is to be hired by Major Kyd, the Superintendant being reported capable of accommodating Eighty of such Convicts, the Board have passed a Resolution that they should be transported on that Vessel.

You are therefore desired to intimate this to the Adwallut, and give Orders, under their Directions, for the Convicts to be in readiness to embark obtaining from Major Kyd the necessary Information when the Vessel will be prepared to receive them. A Guard will be sent with the Men.

Council Chamber
14th December 1793.

I am &ca.

(Signed) E. Hay Secy. to the Govt.

The Secretary Acquaints the Board, that the Cornwallis Snow being ready to proceed to Port Cornwallis, he sent the Sailing Orders to Lieutenant Wales the Commander of the Vessel, desiring him generally to attend to such further Instructions as he might receive from Major Kyd, the Superintendant, at that Settlement.

1793.—No. LVI.

Read a Letter from the Superintendant at the Andamans.

To Edward Hay Esqre. Secretary to Government.

Sir,—I have received your letter of the 14th Instant, and will immediately send ['? treat'] with Mr. Copestake for the freight of his Vessel to the Andamans, and will take Measures as directed by the Board, for embarking the Convicts, as soon as possible. I imagine that the Rice prepared for Fort Marlbro' is too fine a quality, for the Convicts, but as both Rice and Wheat must be soon sent for the
use of the Settlement at the Andamans; and as Mr. Copestake's Vessel will take a Considerable larger quantity than what is necessary for the Convicts, I will prepare the usual Indents on the Garrison Store keeper, who may be directed to take the Grain from Mr. Perreau.

I beg you will Acquaint the Governor General in Council that I have taken Measures to find a proper Vessel to be hired as a Transport and inclose a letter from Mr. Smith who offers the Snow Daphne which Vessel I have examined and think her every way fit for the Service, the terms I also conceive to be very reasonable at this time, as the Vessel is larger and in every respect better for the purpose than the Union which was formerly employed and the freight which was fixed by some of the principal Merchants in Calcutta, is exactly the same. If the Board will therefore be pleased to accept of Mr. Smith's proposal I request that the necessary orders may be issued for Surveying the Vessel, and making the Agreement with the Owner, which I imagine Should be done by the Marine Pay Master to commence from the 1st of January next when the Vessel will be wanted.

As I am now considerably in advance for the expences of the Settlement at Port Cornwallis, I request that the Board will be pleased to Order me an Advance of Ten Thousand Sicca Rupees on Account, from which Sum I will pay Mr. Copestake his freight, and if the Board think it right I will keep a Separate Account, of all expences incurred for the Convicts, as well as Separate Indents on the Garrison Store keeper for Provisions to be supplied for their use.

I have the honor to be Sir Your most obedt. humble Servt.

Calcutta

(Signed) A. Kyd Superintendt. Andamans.

15th December 1793.

Enclosure.

Major A. Kyd.

Sir,— Having now made every necessary Enquiry concerning the Insurance &c., I beg leave to make an Offer of the Snow Daphne to the Honble Company for the term of either 4 or 6 Months, to be employed during that time in any manner they think proper.

She at present has 4 Carriages? Guns 3 and 2 Pounders and 20 Musquets and Bayonets and will be manned with 40 Men (Officers and Servants included) She is a good Sailer Coppered, not quite 3 years old and now in good Order and ready for Sea will carry 2500 Bags of Rice having worked down in the S. W. Monsoon with 2450 on board and made a quick passage. She is able to mount 12 Carriage Guns if necessary.

In the Situation above mentioned I beg leave to make a Tender of her to the Honble Company for Sicca Rupees Two thousand, five Hundred pr. Month and will take all Risks on myself (the War Risk excepted), and in case she should happen to be taken by any Power at War with Great Britain I propose to Value her at Sicca Rupees Eighteen Thousand.

I hope the above terms will not be found unreasonable, and if they should be approved of I trust I shall give every Satisfaction to my Employers.

Calcutta

13th December 1793.

(Signed) Matthew Smith.

Ordered Upon the Subject of the 1st Paragraph of the Letter, dated the 15th Instant from Major Kyd that the Garrison Store keeper be informed that there are in charge of Mr. Perreau Agent for Fort Marlbro', 425 Bags of Rice and 290 Bags of Wheat, that were intended for that Settlement, but were returned from the Pigot, which was to have carried them, and that, if any of this Grain should be found to be of a description and Quality that will answer, generally, for the Andamans, or for the Convicts going thither, Mr. Perreau will deliver up the same to the Order of the Garrison Storekeeper, to Assist in enabling him to Comply with Major Kyd's Indents.

Ordered that Directions be sent Accordingly to Mr. Perreau.
Upon the Subject of Mr. Smith's Proposal, the Board determine that the Daphne shall be surveyed by the Master Attendant and Mr. Gillett, and their Report desired whether she be, in all respects, a proper Vessel to be freighted by the Company as Transport for 4 or 6 Months. They are also to report what they judge to be her Value.

Agreed that an Order on the Treasury be issued, in favor of Major Kyd, upon Account, and that he be acquainted that the Board entirely approve of his keeping a separate Account of all Expenses incurred for the Convicts, as well as of his making separate Indents on the Garrison Storekeeper for Provisions to be supplied for their Use.

Fort William 20th December 1793.

Read a Letter from Messieurs Thornhill and Gillet.

To Edward Hay Esqr. Secretary to the Government.

Sir,—In Obedience to the Orders of the Governor General in Council communicated to us in your Letter of the 16th Date, We have Surveyed the Snow Daphne, and find her to be in good Condition and in all respects a competent Vessel to be freighted by the Company for the Andaman Station Her Burthen is 250 Bags and Stores 1800 in her Hold the tween (sic) Decks being 6 feet under the Beams makes her very convenient for carrying Troops.

We are of opinion that her Value is from 17 to 20 Thousand Sicca Rupees but that she would not fetch so much at the present period as there is so little Want of Shipping.

We are Sir Your most Obedient Servants

(Signed) Cudbert Thornhill Master Attandt.

Gabl. Gillett.

Agreed that the Daphne Snow be freighted for the Andaman Service for the Period of 4 Months, at the rate of 2500 Rupees per Mensum, and that Major Kyd be desired to conclude necessary Agreement, in consequence, with the Owner of the Vessel.

1794. — No. 1.

Fort William 3rd January 1794. The following Letter from Lieutenant Wells at Port Cornwallis, was received, on the 31st Ultimo, by the Seahorse, and Circulated for the Perusal of the Members of the Board.

Mr. Wells, 14th December 1793.

To Edward Hay Esqr. Secretary to the Government General

Sir,—In the expectation that Major Kyd, Superintendent of the Andamans, will have left the Presidency before this can be received, I do myself the honor to address you with my Communication of this Settlement for the information of Government.

My last Letter to Major Kyd is under Date 23rd September for the Union Snow Lieutenant Roper, which sailed from hence the following day.

I am now necessitated to dispatch the Honble Company's Brig Seahorse, without waiting an arrival from Calcutta, principally for the purpose of expediting a further Supply of some particular Articles of provision, for which I forward Indent to the Military Board. The Seahorse having in her last trip brought only half the quantities indented for, and the unexpected detention of the Cornwallis Snow, have together reduced our Store to nearly an exhausted State. I am therefore induced earnestly to request that this Vessel may be allowed to Sail again on her return, as soon as possible or we shall otherwise sensibly feel the want of these essential means of subsistence. Should an earlier Conveyance offer by any of the Eastward bound Traders, that would undertake to touch at this Port, I beg leave to suggest the expediency of embracing such an Opportunity, as the means of securing an important Convenience to the Settlement. Not knowing
what People or Stores Major Kyd may have left at Calcutta for a future Conveyance, I have
limited my Indents to the Articles most pressingly requisite. If there be any Spare Room in the
Seahorse after providing for other particulars, I would Recommend that her Lading be completed
with Rice and Dhall in equal quantities. And should there be Accommodation for more Passen-
gers, Coolies will be the Most usefull Class to send.

Enclosed is my Account Current of Receipts and Desbursements up to the 31st of October
with the Documents Appertaining Marked No. 13 to 23, which I beg you will be pleased to lay
before the Governor General in Council, at the same time remarking that the Arrears due to the
different Establishments of People now here for the Months of October and November, Amount
to Sonat Rupees Nine Thousand Eight hundred (9,800.0.0) and upwards; and before the Seahorse
can return to us, will be more than double that Sum, so that Unless Major Kyd shall have embarked
with a supply of Cash, I imagine it will be thought proper to send it by this returning Vessell.
Twelve Thousand Sicca Rupees (S. Rs. 12,000.0.0) in Gold or Silver with the sums which may be
expected from Individuals here for Bills on the Governor General in Council will, I conceive, be
Sufficient.

I have also enclosed a List of Bills drawn on the Governor General in Council since my last
Advice.

The Rainy Season seems to have terminated about the Middle of last Month
[November] and is Succeeded by favorable Weather, which has proved beneficial to the Health
of the People in general. For a more particular Account of the Numbers of Sick in the Hospital
during September October and November, I beg leave to transmit the Surgeon Mr. Woods
Reports for those Months.

I have thought proper to send by this opportunity Thirteen persons whose ill State of Health
requires, in the Surgeon’s Opinion, removal from this place and I beg leave to trouble you with his
List, and particulars of their Cases.

Fort Cornwallis
14th December 1793.

Ordered that the Papers received from Lieutenant Wells be sent to the proper Offices, and
that the Secretary be directed to Communicate his Letter to Major Kyd.

1794. — No. II.

Fort William 20th January 1794. Read a Letter from the Superintendent at the Andamans.

To Edward Hay Esq: Secretary to Government.

Sir. — I request you will be pleased to inform the Governor General in Council, that the Daphne
Snow, has now got on board part of the last Provisions and Stores indented for by Lieut. Wells
for the Settlement at the Andamans, and that part of the Detachment of Sepoys is also ready to
embark.

On this Vessel I find that Forty Convicts can be sent, and if the Board thinks fit, I beg that
they may be directed to be delivered to me, when I shall apply for them to the Register of the
Niyamut Adawlut.

I have the honor to be Sir Your Obed! humble Servant

Calcutta
20th January 1794.

(Signed) A. Kyd
Superintendent Andamans.

Agreed that Instructions be sent to the Register of the Nizamut Adawlut in Compliance with
the above request and that he be desired generally to attend to any similar Application made to
him by Major Kyd.
1794. — III.

Fort William 24th January 1794. Read a Letter from the Assistant to the Commissary of Stores,

To Edward Hay Esq? Secretary to the Government

Sir, — Enclosed I have the honor to send you the Invoice & two Bills of Lading of the Stores sent on the Snow Daphne for the Andamans. A Copy also has been sent to the Military Board.

I have the honor to be &c.

Fort William

23rd January 1794.

Thos. Aubrey
Ass. Comiss'y Stores.

Invoice of Stores Shipped on the Snow Daphne by order of Sir John Shore Bart. Governor General &c. Captain Mathew Smith Commander for the Andamans and goes consigned to the Commanding Officer there. Fort William 23rd January 1794.

<table>
<thead>
<tr>
<th>Item</th>
<th>Description</th>
<th>Quantity</th>
<th>Price 1</th>
<th>Price 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hatchets Hand</td>
<td>in one Mangee Box</td>
<td>....</td>
<td>....</td>
<td>....</td>
</tr>
<tr>
<td>Bills Hand</td>
<td>in one D</td>
<td>....</td>
<td>....</td>
<td>....</td>
</tr>
<tr>
<td>Axes Broad</td>
<td>in two D</td>
<td>6.17.8</td>
<td>....</td>
<td>....</td>
</tr>
<tr>
<td>Felling Axes</td>
<td>in two D</td>
<td>5.18.12</td>
<td>....</td>
<td>....</td>
</tr>
<tr>
<td>Mantles</td>
<td>in 8 bundles</td>
<td>16.14.12</td>
<td>....</td>
<td>....</td>
</tr>
<tr>
<td>Axes Pick</td>
<td>in 2 D</td>
<td>3.35.12</td>
<td>....</td>
<td>....</td>
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<td>Nails Europe</td>
<td>Maunds 2</td>
<td>104</td>
<td></td>
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<tr>
<td>Halves [hafts?] Mamnty</td>
<td>ax Broad</td>
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<tr>
<td>Felling</td>
<td>in 9 bundles</td>
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<td>for Picks</td>
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<tr>
<td>Pattans [Rattan] Malacca in one</td>
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<tr>
<td>Pitch</td>
<td>Single Barrels</td>
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<tr>
<td>Dammer Raw China in 6 Casks with</td>
<td>Pattan [Rattan ?] Hoops</td>
<td></td>
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<td></td>
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<tr>
<td>Planes Plough</td>
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</tr>
<tr>
<td>Bead</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rabbit</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chissels Mortice</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Drum Heads Country in one Mangoe</td>
<td>Box</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hoops</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Files Handsaw</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pitsaw</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Half round</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lines Log Europe</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Saws Hand</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Twine Jute in 7 Bundles</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Package</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bages Gunny</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Boxes Mango</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Casks with Rattan hoops</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gunny Chutties</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The Andamans in the XVIIIth Century.

<table>
<thead>
<tr>
<th>Item</th>
<th>Quantity</th>
<th>Description</th>
<th>Rate (Rs.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nails</td>
<td>Europe 84</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Okum</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Rope Jute Lashings</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Twine Bengal</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

Shipping Charges ... 2 3 4

(Signed) Thos Aubrey
Ass' Commissary Stores

Ordered that a Copy of the Above Invoice be delivered with one of the Bills of Lading to Major Kyd to be sent to Lieut. Wells who is in the temporary Charge of the Settlement at the Andamans.

1794. — No. IV.

Fort William 14th February 1794. Read a Letter from the Superintendent at the Andamans.

Superintendent at the Andamans 14th February.

To Edward Hay Esqr. Secretary to Government

Sir, — I beg you will acquaint the Governor General in Council that the Seahorse Brig being in Readiness to Sail with part of the Detachment of Sepoys and twenty Convicts, and all the Stores and provisions being embarked that I imagine we shall be in want of for some time it is my intention with the Board's permission of proceeding to the Andamans on that Vessel taking the opportunity of the Convoy of the Indiamen now under dispatch to pass the Situation where the greatest danger from Privateers may be expected.

Upon my arrival at Port Cornwallis I shall dispatch one of the Vessels for the remaining part of the Convicts that I find we shall be able to take this Season for which purpose, I have left a small Detachment of the Sepoys under charge of Lieut. Sandys Fort Adjutant.

I have the honor to be Sir Your most obedient Servant

Calcutta
14th February 1794

A. Kyd
Superintendent Andamans.

P. S. As all the Convicts embarked are Hindoos, and cannot be prevailed upon to eat provisions that is dressed on board, I have been obliged to indent on the Garrison Storekeeper, for dry provisions for their subsistence during the Passage and beg that he may have the Board's Authority for supplying it.

Agreed that the Orders, requested in the Postscript to the above Letter, be sent to the Garrison Storekeeper and that notice thereof be transmitted to the Military Board.

The Secretary is directed to acquaint Major Kyd that the permission he desires to proceed in the Seahorse to the Andamans is granted, and the Secretary to the Government is informed that he is to give the usual Sailing Orders to the Commander of the Seahorse Brig, referring him to Major Kyd for further instructions.

1794. — No. V.

Fort William 21st February 1794. Read again a Letter from the Superintendent at the Andamans, dated the 1st and recorded on the Proceedings of the 7th of October 1793.

Ordered that a Copy of Major Kyd's Letter be sent to the Military Auditor General with the following Information, relative to the Accounts of the Andaman Establishment for the three first Months of Major Kyd's Superintendence.
That the first Item in his Account Current for Cash advanced to Captain Blair, on the Application of the latter, to enable him to pay up the Establishment to the Period when Major Kyd took charge of it is to be passed, Captain Blair having given Credit for the Sum in his Accounts which have been passed and allowed.

That the second Item in Major Kyd’s Account Current being for a Variety of small Articles, declared to be necessary for the Settlement at the Andamans is also to be passed under Major Kyd’s Attestation that the Charge is just and corresponding with the Account of Particulars which he has furnished.

With respect to the third Item, this is to be likewise passed, under the Explanation delivered by Major Kyd and the Military Auditor General is to be informed that the Beach Master and Assistant and the Boat Lascars entered on the Returns, were authorized as an increase to the Establishment, by a Resolution that was passed subsequent to the 18th of February 1793.

As to the 4, 5, 6, 7 & 8 Articles, alluded to in Major Kyd’s Letter, they are to be passed; and the Military Auditor General is to be acquainted, on the Subject of the 5th that it was the Board’s Intention, that Major Kyd should draw the Military Allowances of the Superior Rank, for Instance, on his first appointment, when he held the Rank of Captain he was entitled to draw the Battas of a Major, and afterwards, when he was promoted to the Rank of Major he became entitled to the Battas of Lieut. Colonel.

The 9th Article does not require any Order upon it being to be passed of Course.

The Board agree that the Military Auditor General shall be authorized to pass the last Article of Charge, made by Major Kyd, being for his Agent’s Commission on a Draft for 5000 St Rs. the Amount of Cash paid into his Treasure Chest by several Individuals, this Charge having at the Time been admitted tho’ precluded for the future, by a different Mode of drawing Bills having been Established for the Superintendent’s Guidance.

Agreed that Major Kyd be instructed to transmit in future, all his documents and Charges of whatever kind and in whatever Department, exepting those of a trivial Nature for which it may be impracticable for him to produce the Vouchers (the latter being to be sent direct to the Governor General in Council with the necessary Explanations) to the Military Auditor General who is to be furnished with Copies of all Letters from Major Kyd and Authorities given to him relative to his Charges and Establishment, and will transfer to the proper Department, at the Close of the Year, such Items of Charge as do not appertain Strictly to the Military Accounts.

1794. — No. VI.

Fort William 27th March 1794. The following Letter was received on the 26th Instant, by the Snow Daphne, from Major Kyd, Superintendent at the Andamans.

Superintendent of the Andamans dated 11th March 1794.

To Edward Hay Esq: Secretary to the Government

Sir,— I have to acquaint you for the information of the Honble the Governor General in Council that I arrived here on the Sea Horse Brig on the 1st of this Month having made a very Quick passage — I had the Satisfaction to find every work at the Settlement, in a greater State of forwardness, than I could have expected considering the Great Sickness that has prevailed Amongst Every class of People and I am sorry to say that there is yet a very large proportion of Sick but principally Amongst the Europeans & Lascars of the Artillery Detachment, which lately arrived as the Settlement is now very much encreased and as the Surgeon has great fears, that there will still be a greater Number of Sick during the approaching Rainy Season, he foresees that the Duty will be too[o] much for one person, there, more especially as he has himself been subject to an entermittent fever, which he has not been able to Shake off I have to request therefore that you
will represent to the Board the necessity of sending another Surgeon to remain here during the Rainy Months, and as it is a matter of consequence to trace the Cause of this great Sickness, I hope they will think it expedient to pitch upon a person, of professional reputation and experience.

I have the pleasure to acquaint you that the different vessels with the Convicts arrived Safe, and that these people have conducted themselves, in the most orderly Manner, attaching themselves to labour with the greatest good will.

I now Dispatch the Daphne Snow for Sixty More convicts and the remainder of the Detachment of Sepoys, and have indented on the Garrison Store Keeper, for four months Provisions for that Number of convicts as also for a small proportion of provisions for the Settlement.

I beg you will represent to the Board that we feel very much the want of a public Agent in Calcutta who would take the Care of procuring the Various classes of people we want from time to time to take Charge of Sepoys and others that may have occasional leave of absence, and to procure them passages on their return as also to furnish and send down a great variety of small articles, which cannot be procured in the Company’s Stores Lieutenant Sandys Fort Adjutant of Fort William is from his Situation a fit person, and from his great attention and readiness at business, would be very agreeable to me but as it will be imposing on him much additional trouble, as well as the necessity of employing some additional Servants, I think it would be just that he had some allowance for performing this Duty.

Accompanying is a List of Sick people that the Surgeon has thought necessary to recommend being sent to Bengal on the Daphne, as he has no hopes of their recovery here, as well as some People who have Furloughs and different artificers and Labourers who have applied for their Discharge.

There is also a List of Bills of Exchange for Sums that I have received into the Treasury which I have been necessitated to draw at 15 Days Sight as I have found that people would rather send up their Money by the Vessels than receive Bills at one Months Sight as prevented [?] provided] by the Board as however it is of [?] for] your convenience to Keep as much of the Cash here as possible, to save the trouble and risk of sending it frequently down I hope that this division will be admitted of.

I have the honor to be Sir Your Most obedient humble Servant

Port Cornwallis
10th March 1794.

(Signed) A. Kyd
Superintendent Andamans.

<table>
<thead>
<tr>
<th>Port Cornwallis</th>
<th>(Signed) A. Kyd</th>
</tr>
</thead>
<tbody>
<tr>
<td>10th March 1794.</td>
<td>Superintendent Andamans.</td>
</tr>
</tbody>
</table>

**List of Passengers directed to proceed p’re Daphne to Bengal.**

<table>
<thead>
<tr>
<th>Type</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sepoys</td>
<td>3</td>
</tr>
<tr>
<td>Sirdars</td>
<td>2</td>
</tr>
<tr>
<td>Coolies</td>
<td>33</td>
</tr>
<tr>
<td>Serang</td>
<td>1</td>
</tr>
<tr>
<td>Lascars of Artillery</td>
<td>2</td>
</tr>
<tr>
<td>Chittagong Lascars</td>
<td>1</td>
</tr>
<tr>
<td>Potter</td>
<td>1</td>
</tr>
<tr>
<td>Fisherman</td>
<td>1</td>
</tr>
<tr>
<td>Washerman</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>54</strong></td>
</tr>
</tbody>
</table>

Port Cornwallis
March 9th 1794.
List of the Sick recommended for a Passage to Bengal.

Sudial Seapoy ... Scorbatic
Sering Artillery Lascars ... Huter fever [?]
Gumanic Artillery Lascars ... Phthis is Pellenonalis [Phthisis pectoralis ?]
Hutcha Artillery Lascars ... Scorbatic
Suvari Washerian ... Scorbatic
Sunessie Coolie... foul ulcer on left leg, Scorbatic
Oochal Coolie ... Inclueraion [induration] of Spuen [ ? Spleen ]
Rawron Coolie... Diar shoa [Diarrhhoa] general Debility
Mango Coolie... Feverish general Debility
Hingan Coolie... Flux
Bawanie Sing Coolie... Inflammation of Eyes
Ganpaul Coolie... general Debility
Moodoo Coolie... Scorbatic
Harrow Coolie... Scorbatic
Lucan Coolie... Scorbatic
Nawagie Coolie... Flux
Sitaram Coolie Sup[?]
Nemoo Coolie... General Dibility
Nemy Coolie... General Dibility
Meroi Coolie... Scorbatic
Nunno Coolie... General Debility
Rajick Coolie... Drop[s]ical
Ramdass Coolie... Superannuated

Port Cornwallis
the 5th March 1794.

(Signed) D. Wood
Act in a Medical Capacity.

Ordered that a Copy of the first Paragraph of Major Kyd's Letter Dated the 10th Instant, be sent to the Hospital Board, and that they be desired to recommend an assistant Surgeon, properly qualified, to be appointed to Port Cornwallis.

Ordered that the Secretary be direct to send Notice to the Judicial Department that the Daphne Snow will be ready to receive on Board Sixty more Convicts, in a few Days, and that the necessary Directions must be given for sending them to the Andamans. The Adjutant General is also to be advised that the Remainder of the Detachment of Sepoys for Port Cornwallis may embark in the Daphne, which will Sail for the Settlement in a Week or Ten Days from his Receipt of the Notice.

Agreed that the Suggestion in Major Kyd's Letter, relative to the appointment of a Public agent for the Andamans shall be over for the present.

Ordered that Copies of the Lists of Passangers per Daphne, — and of the Sick recommended to be sent to Bengal, be transmitted to the Town Major, and that the List of the Bills of Exchange, which are to be Duly honoured be forwarded to the Accountant General, with a Copy of the last Paragraph of Major Kyd's Letter relative to them.

Read a Letter and its Enclosures from the Garrison Store Keeper.

Edward Hay Esq? Secretary to the Government.

Sir, — Having received two Indents Copies whereof are enclosed, for a Supply of Provisions for the use of the Settlement at Port Cornwallis, and for 60 Convicts expected to be sent there on the
Daphne, I request that you will advise the Governor General in Council thereof, and communicate to me his orders whether the Indents shall be complied with.

I have the honor to be &c.

Garrison S. K\: Office
26th March 1794.

(Sig\!) G. A. Robinson
Garri. S. K:\

Indent No. 6.

To George Robinson Esq\: Garrison Store Keeper.

<table>
<thead>
<tr>
<th>Names of Stores</th>
<th>Articles \ indent for</th>
<th>Purposes for which wanted</th>
<th>Admitted by the Board</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rice \ ... \ Maunds</td>
<td>525</td>
<td>For 4 Months Subsistence to 60 Convicts expected at Port Cornwallis for the Snow Daphne.</td>
<td></td>
</tr>
<tr>
<td>Doll \ ... \ do.</td>
<td>180</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ghee \ ... \ do.</td>
<td>42</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Salt \ ... \ do.</td>
<td>36</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Port Cornwallis
March 9th 1794.

(Signed) Edmund Wells
Commissary of Provisions.

A true Copy G. A. Robinson G. S. K:\

Indent No. 5.

To Lieut. George Robinson Garrison Store Keeper Fort William.

<table>
<thead>
<tr>
<th>Total reqd. since 1st May 1794</th>
<th>Balance remaining motion (?)</th>
<th>Articles \ Indented for</th>
<th>For what purpose wanted</th>
<th>Admitted by the Board</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rice \ ... \ Maunds</td>
<td>Mds.</td>
<td>Mds.</td>
<td>Mds.</td>
<td>For the Subsistence of the Settlers at the Andamans.</td>
</tr>
<tr>
<td>Dhill \ ... \ do.</td>
<td>1766</td>
<td>400</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ghee \ ... \ do.</td>
<td>580</td>
<td>100</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Salted Meat, Tines [? junaka]</td>
<td>130</td>
<td>20</td>
<td></td>
<td></td>
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I do hereby Certify that the Articles Specified on this Indent are indispensable necessary for the purpose abovementioned after the most careful Examination.

Port Cornwallis
1st March 1794.

(Sig\!) H. Wells,
Commissary of Provision.

A true Copy G. A. Robinson G. S. K:\

Agreed that the Garrison Store Keeper be directed to Comply with the above Indents, and Ordered that the Notice of the Authority given to him for doing so, be sent to the Military Board.

(To be continued.)
A COMPLETE VERBAL CROSS-INDEX TO YULE'S HOBSON-JOBSON
OR GLOSSARY OF ANGLO-INDIAN WORDS.

BY CHARLES PARTRIDGE, M.A.

(Continued from p. 291.)

China; s. v. 150, ii, 3 times, 152, i, 778, i, s. v.
Agar-agar, 5, i, s. v. Amoy, 12, i, s. v. Apricot,
24, i, s. v. Bahadur, 96, ii, 37, i, s. v. Bambo,
42, i, s. v. Baros, 53, i, s. v. Bear-tree,
58, i, s. v. Beech-de-Mer, 59, i, twice, s. v.
Bonze, 79, i, s. v. Boy, 83, i, s. v. Bungalow,
98, ii, s. v. Butler-English, 102, ii, s. v.
Camphor, 116, i, twice, s. v. Cangue, 120, i
and ii, twice, s. v. Canton, 121, ii, s. v.
Cash, 128, i, s. v. Cathay, 133, ii, 5 times, s. v. Catty
(a), 134, ii, s. v. Cayolaque, 136, ii, s. v.
Chick, 147, ii, s. v. China-Buckeeer, 153, i,
A.A. China, 153, ii, s. v. Chinew, 153, ii,
A.A. Chop, 160, i and ii, s. v. Chow-chow,
164, ii, s. v. Compound, 187, ii and footnote,
A.A. Compradoro, 188, ii, twice, s. v. Cooly,
192, i and ii, s. v. Coid, 207, ii, s. v.
Cowry, 208, i, s. v. Crape, 212, ii, twice,
A.A. Cumquat, 216, ii, s. v. Datchin,
230, i, s. v. Factory, 264, ii, s. v. Galle,
A.A. Point de, 275, i, s. v. Gingall, 285, ii, s. v.
Ginseng, 288, i and ii, s. v. Grass-cloth, 301,
i, s. v. Hong, 320, ii, s. v. Hong-boat, 321, i,
A.A. India, 330, ii, s. v. Jade, 333, ii, s. v.
Jaggery, 340, ii, s. v. Japan, 344, i, s. v.
Joss-house, 354, i, s. v. Kittysil, 371, i, s. v.
Kowtow, 376, i, twice, s. v. Lanteas, 385,
i, s. v. Laos, 385, i, s. v. Lee, 391, i, s. v.
Leechee, 391, i, twice, s. v. Likin, 393, ii,
A.A. Linguist, 395, i, s. v. Loft, 396, ii, s. v.
Loquet, 397, ii, 3 times, s. v. Lorcha, 397, ii,
398, i, s. v. Loutea, 398, ii, 399, ii, s. v. Mace
(b), 404, ii, s. v. Macheen, 405, i (3 times)
and ii (7 times), s. v. Malay, 416, ii, s. v.
Mandarin, 420, ii, 421, i, s. v. Mandarin Language,
422, ii, twice, s. v. Manilla-man, 427, i,
A.A. Maske, 429, ii, s. v. Mort-de-chien, 451,
ii, s. v. Mugg, 455, i, s. v. Muster, 462, ii,
A.A. Nankeen, 471, ii, twice, s. v. Nanking,
472, i, s. v. Old Strait, 484, ii, s. v. Opium, 489,
i, s. v. Orange, 490, ii; Padre, 496, ii, s. v.
Pagoda, 498, i and ii, s. v. Pantih (H), 511, i,
A.A. Persimmon, 520, ii, twice, s. v. Polo,
544, ii, s. v. Putchock, 564, ii, twice, s. v.
Qeetda, 567, ii, s. v. Roc, 570, i, s. v.
Sampan, 596, ii, s. v. Samshoo, 596, ii, s. v.
Saulwood, 603, i, s. v. Shan, 622, i, twice,
A.A. Shanbaff, 623, ii, s. v. Shoe of Gold, 628,
ii, s. v. Shroff, 629, ii, s. v. Sling, 642, ii, s. v.
Suclat, 653, i, s. v. Sumatra, 657, iii, s. v.
Sycce, 673, ii, s. v. Taal, 675, ii, s. v. Tea, 688, ii, 689,
i, 3 times, see 730, i, footnote, twice, s. v.
Typhoon, 722, ii, twice, s. v. Varella, 738,
ii, s. v. Calash, 771, i, s. v. Delhi, 788, ii, s. v.
Musk-Rat, 827, ii, s. v. Numerical Affixes,
831, ii, 832, i, s. v. Praya, 846, ii, s. v. Tempoy,
862, i; ann. 641 : s. v. Macheen, 405, ii; ann.
798 : s. v. Kowtow, 376, ii; ann. 851 : s. v.
152, i, s. v. Tea, 689, i, s. v. Tibet,
698, ii, twice; ann. 910 : s. v. Tibet, 698, ii,
twice; ann. 930 : s. v. Oojyne, 487, i; ann.
945, s. v. Java, 347, ii; 11th cent. : s. v.
151, ii; ann. 1150 : s. v. Diul-Sind, 247, ii; ann.
1200 : s. v. Mamiran, 419, ii; ann. 1205 :
A.A. India, 332, i; ann. 1224 : s. v. Java,
348, i; twice; ann. 1273 : s. v. Malay, 416,
ii; ann. 1275 : s. v. Ceylon, 138, ii; ann.
1300 : s. v. Junk, 380, ii, s. v. Macheen, 405,
ii; ann. 1337 : s. v. Ceylon, 776, ii; ann.
1342 : s. v. Kineob, 369, i, s. v. Pudipatan,
557, i; ann. 1343 : s. v. Maund, 483, ii, s. v.
Pandaran, 508, ii, s. v. Shanbaff, 623, ii; s. v.
Zamorin, 745, ii; ann. 1345 : s. v. Cobily
Mash, 172, i; ann. 1346 : s. v. Coir, 180, ii; ann.
1347 : s. v. Macheen, 406, i; ann. 1349 :
A.A. Chetty, 145, i; ann. 1404 : s. v. Caffer,
770, i; ann. 1506 : s. v. Camphor, 117 i; ann.
1516 : s. v. Champa, 140, i, s. v. 152, i, s. v.
Lewchew, 392, ii, s. v. Malaccoa, 416, i, s. v.
Opium, 489, i and ii, s. v. Pedir, 528, i, s. v.
Sunda, 659, ii, s. v. Canton, 772, i, twice; ann.
1520 : s. v. Putschock, 564, ii, 565, i; ann. 1526 :
A.A. Sunda, 659, ii; ann. 1530 : s. v. 152, i; ann.
1535 : s. v. Camboja, 115, ii, s. v. Canton,
121, ii, s. v. Cochin-China, 174, i; ann. 1540 :
A.A. Chopsticks, 162, i, s. v. Liampo, 363, ii; ann.
1543 : s. v. Cochin-China, 174, ii, twice; ann.
1552 : s. v. Camboja, 115, ii, s. v.
Champa, 140, ii; s. v. Mandarin, 421, ii; ann.
1558 : s. v. Japan, 344, ii, s. v. Lewchew,
392, ii, s. v. Liampo, 393, i, s. v. Malacca,
416, i, s. v. Nanking, 472, ii, s. v. Porcelain,
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<tr>
<td>549</td>
<td>i, s. v. Zirbad, 750, i, s. v. Summerhead, 957, i; ann. 1553: s. v. Jeetul, 349, i, s. v. Pecul, 523, i, 842, i; ann. 1556: s. v. Nanking, 472, ii; ann. 1560: s. v. Laos, 355, ii, s. v. Loutea, 399, i, s. v. Porcelain, 549, ii; ann. 1563: s. v. 152, i, 3 times, s. v. China Root, 153, i, 3 times, s. v. Leechee, 391, i, 3 times, s. v. Putchock, 565, i, s. v. Zedoya, 747, i, s. v. Darcheeenee, 788, i; ann. 1566: s. v. Shoe of Gold, 628, ii; ann. 1567: s. v. 152, ii, s. v. Maccno (a), 402, i; ann. 1572: s. v. Japan, 344, ii, twice; ann. 1584: s. v. Borneo, 81, i, s. v. Sucket, 652, ii; ann. 1587: s. v. Jangomay, 343, ii, twice; ann. 1590: s. v. Bonze, 79, ii, s. v. Camphor, 117, i; ann. 1598: s. v. Bahar, 36, i, s. v. Cathay, 134, i, s. v. Cochin-China, 174, ii, s. v. China Root, 153, ii, s. v. Loutea, 399, i, s. v. Mandarin, 421, ii, s. v. Pardao, 841, ii; ann. 1602: s. v. Maccno (a), 402, i; ann. 1611: s. v. Shoe of Gold, 628, ii, s. v. Tea, 690, i; ann. 1614: s. v. Peking, 526, i, s. v. Varolla, 733, ii, twice; ann. 1615: s. v. Lewchow, 392, ii, twice, s. v. Porcelain, 549, ii; ann. 1616: s. v. Hokchew, 320, ii; ann. 1618: s. v. Loutea, 820, i, twice; ann. 1621: s. v. Galgal, 799, ii; ann. 1634: s. v. Cathay, 134, i; ann. 1644: s. v. Tootnague, 711, i; ann. 1652: s. v. Cochin-China, 174, ii; ann. 1660: s. v. Tea, 690, i; ann. 1665: s. v. Macheen, 821, i; ann. 1675: s. v. Gombroon, 295, i, s. v. Pigaun, 536, i; ann. 1675: s. v. Tootnague, 711, i; ann. 1687: s. v. Amoy, 12, ii, s. v. St. John's Island (b), 591, ii; ann. 1701: s. v. Liamp, 819, i; ann. 1704: s. v. Shoe of Gold, 629, i; ann. 1711: s. v. Perpetuano, 843, i; ann. 1721: s. v. Typhoon, 724, i; ann. 1727: s. v. Burma, 101, i, s. v. Candy (Sugar-), 120, i, s. v. Putchock, 565, i, s. v. Singapore, 637, i, s. v. Tical, 699, ii, s. v. Tootnague, 711, i, s. v. Typhoon, 724, i; ann. 1736: s. v. Pagoda, 501, i; ann. 1748: s. v. Shampoo, 621, ii; ann. 1750-52: s. v. Gong, 295, ii; ann. 1755 and 1763: s. v. Muneeapore, 827, i; ann. 1766: s. v. Bandeja, 760, ii; ann. 1774: s. v. Sling, 642, ii; ann. 1776: s. v. Respondentia, 577, i; ann. 1778: s. v. Moonga, 444, ii; ann. 1780: s. v. Typhoon, 724, i; ann. 1782: s. v. Outony, 844, i; ann. 1783: s. v. Bankshall (a), 47, i, s. v. Swallow, 671, i; ann. 1789: s. v. Tea, 690, ii; ann. 1790: s. v. Masulipatam, 429, ii; ann. 1793: s. v. Burma, 101, i, s. v. Sling, 643, i, s. v. Muneeapore, 827, i; ann. 1794-5: s. v. Calay, 111, i, twice; ann. 1795: s. v. Chin-chin, 154, ii; ann. 1797: s. v. Nankeen, 471, ii; ann. 1819: s. v. Sugar, 656, i; ann. 1838: s. v. Nankeen, 472, i; ann. 1840: s. v. Dam, 787, ii; ann. 1860: s. v. Old Strait, 485, i; ann. 1862: s. v. Putchock, 565, i; ann. 1866: s. v. Pucke, 556, i; ann. 1871: s. v. Cathay, 134, i, twice; ann. 1873: s. v. Cooly, 193, ii; ann. 1875: s. v. Camphor, 117, i; ann. 1876: s. v. Cash, 129, i; ann. 1883: s. v. Seven Sisters, 616, i.</td>
</tr>
<tr>
<td>China</td>
<td>151, ii, footnote; ann. 1128: s. v. China, 151, ii.</td>
</tr>
<tr>
<td>China</td>
<td>Backara; ann. 1727: s. v. Syriam, 674, i.</td>
</tr>
<tr>
<td>China-Buckeer</td>
<td>s. v. 153, i; ann. 1727: s. v. Syriam, 674, i.</td>
</tr>
<tr>
<td>China-closet</td>
<td>ann. 1690: s. v. China, 152, ii.</td>
</tr>
<tr>
<td>China cups</td>
<td>ann. 1573: s. v. Coffee, 179, i.</td>
</tr>
<tr>
<td>China dish</td>
<td>s. v. China, 778, i; ann. 1530: s. v. China, 152, i; ann. 1609-9: s. v. China, 152, ii.</td>
</tr>
<tr>
<td>China-dishes</td>
<td>s. v. China, 152, i, twice; ann. 1579: s. v. China, 152, ii.</td>
</tr>
<tr>
<td>China drugs</td>
<td>ann. 1224: s. v. Java, 348, i.</td>
</tr>
<tr>
<td>China, Gates of</td>
<td>ann. 1540: s. v. Liamp, 393, i.</td>
</tr>
<tr>
<td>China, Great</td>
<td>ann. 1300: s. v. Macheen, 405, ii; ann. 1520: s. v. Nanking, 472, i.</td>
</tr>
<tr>
<td>China-house</td>
<td>ann. 1609: s. v. China, 152, ii.</td>
</tr>
<tr>
<td>China Ink</td>
<td>ann. 1688: s. v. Parabyke, 512, ii.</td>
</tr>
<tr>
<td>China, Little</td>
<td>ann. 1349: s. v. Shinkali, 627, ii.</td>
</tr>
<tr>
<td>Chinaman</td>
<td>ann. 1673 and 1689: s. v. Chununam, 168, i.</td>
</tr>
<tr>
<td>China Orange</td>
<td>s. v. Lime, 394, i; ann. 1702: s. v. Shoe of Gold, 698, ii.</td>
</tr>
<tr>
<td>Chinapatan</td>
<td>s. v. 153, ii, 778, i, twice.</td>
</tr>
<tr>
<td>China Patam</td>
<td>ann. 1727: s. v. Madras, 407, ii.</td>
</tr>
<tr>
<td>Chinapatan</td>
<td>153, ii, footnote.</td>
</tr>
</tbody>
</table>
Chinapatnam; ann. 1672: s. v. Havildar, 806, ii; ann. 1680: s. v. Cowle, 785, ii; ann. 1726: s. v. Madras, 407, ii.

Chinar; s. v. Cheenar, 143, i, 4 times; ann. 1817: s. v. Cheenar, 143, ii.

Chin-Root; s. v. 153, i; ann. 1563, 1590 and 1595: s. v. 155, i.

Chinas; s. v. China, 150, ii.

China-sattan; ann. 1680: s. v. Porcelain, 549, ii.

China Sea; ann. 1343: s. v. Junk, 360, ii.

China Seas; ann. 1727: s. v. Governor's Straits, 299, i.

China Shop Woman; ann. 1747: s. v. China, 152, ii.

China silk; ann. 1579: s. v. China, 152, ii.

China stick; s. v. Darcheenee, 788, i.

Chinar; ann. 1783: s. v. Cheenar, 143, ii.

Chinavalli; 151, ii, footnote.

China War; s. v. Bombay Marine, 78, ii.

China-ware; s. v. Porcelain, 548, 445, and ii; s. v. Sneaker, 644, i; ann. 1224: s. v. Java, 348, i; ann. 1347: s. v. Machine, 406, i; ann. 1350: s. v. China, 152, i; ann. 1711: s. v. China, 152, ii.

China-woman; ann. 1609: s. v. China, 152, ii.

China-wood; ann. 1665: s. v. Mamiran, 419, ii.

China, wood of; ann. 1683: s. v. Darcheenee, 788, i.

Chinee; ann. 1673: s. v. Chints, 155, i.

Chinee; s. v. Chints, 154, ii.

Chinche; s. v. Chints, 155, i; ann. 1616: s. v. Chints, 155, ii.

Chinchara; ann. 1684: s. v. Chinsura, 778, i.

Chinchew; s. v. Chinchew, 158, ii, 3 times; ann. 1517: s. v. Chinchew, 154, i; ann. 1602: s. v. Typhoon, 723, ii; ann. 1616: s. v. Sapanwood, 600, ii.

Chinchoos; s. v. Chinchew, 154, i; ann. 1613: s. v. Compound, 188, i.

Chineen; ann. 1609: s. v. Cash, 128, ii.

Chinchew; s. v. 153, ii, twice.

Chin-chew; s. v. Satin, 602, i.

Chisachi; s. v. Ginger, 286, ii.

Chin-chin; s. v. 154, i, twice; ann. 1829 and 1880 (twice): s. v. 154, ii.

Chin Chin; ann. 1253: s. v. Chin-chin, 154, i; ann. 1795 (twice): s. v. Chin-chin, 154, ii.

Chin-chin joss; s. v. Chin-chin, 154, i.

Chinchura; ann. 1727: s. v. Chinsura, 154, ii, s. v. Hoogly, 322, i.

Chinchurat; ann. 1705: s. v. Chinsura, 154, ii.

Chindy Pillar; ann. 1716: s. v. Sallabad, 594, i.

Chine; ann. 1013: s. v. Jam, 809, ii; ann. 1610: s. v. Budgroom, 92, ii; ann. 1771: s. v. Zend, 869, ii.

Chincharm; s. v. Piece-goods, 536, i.

Chinese; s. v. Burma, 101, i.

Chinese Beer; ann. 1684: s. v. Samshoo, 853, i.

Chinese Chestnut; ann. 1684: s. v. Leechee, 391, ii.

Chineses; ann. 1540: s. v. Liampo, 393, i; ann. 1570: s. v. Macao (a), 402, i.

Chinese Sea; ann. 1635: s. v. Acheen, 3, ii.

Chinesean; ann. 1610: s. v. Malay, 417, i.

Chingala; ann. 1616: s. v. Modelliar, 435, i.

Chinglay; ann. 1583: s. v. Singalese, 636, i.

Chinglayes; ann. 1631: s. v. Veddas, 736, i.

Chingalhatt; ann. 1680: s. v. Roocka, 850, ii.

Chingalla; ann. 1612: s. v. Singalese, 636, i.

Chingalla; ann. 1552: s. v. Singalese, 636, i.

Chingal; ann. 1553: s. v. Galle, Point de, 275, i, twice.

Chiangallas; ann. 1553: s. v. Galle, Point de, 275, i.

Chingaree; s. v. Zingari, 749, ii.

Chingari; s. v. Zingari, 749, ii.

Ching-ching; s. v. Chin-chin, 154, i.

Chingee; ann. 1769: s. v. Mahratta, 410, i.

Chinghiz; s. v. Huzûra (a), 328, i, s. v. Nanking, 472, i, s. v. Nokar, 481, i, s. v. Peking, 525, ii.

Chinghiz Khan; ann. 1280: s. v. Moochnika, 443, i.

Chinghiz Khan; ann. 1650: s. v. Mogul, 436, ii.

Chinghra muthee; s. v. Moors, The, 447, ii.

Chingiz; s. v. Bahaudur, 36, ii, s. v. Buxee, 103, i; ann. 1815: s. v. Namda, 483, ii.

Chingiz Khan; s. v. Bobachee, 75, ii, s. v. Bahaudur, 36, ii.

Chingri Khâl; s. v. Rogue's River, 849, ii, 4 times, 850, i, and footnote.

Ching-su; s. v. Nanking, 472, ii.

Chingulais; ann. 1685: s. v. Dissave, 246, ii.

Chingulaise; ann. 1753: s. v. Buddha, 767, ii.

Chingulay; ann. 1681: s. v. Candy, 119, ii.

Chinguley; ann. 1681: s. v. Singalese, 636, i.

Chini; s. v. Camphor, 116, ii, s. v. China, 152, ii, s. v. Sugar, 655, i; ann. 1590 and 1876: s. v. China, 152, ii.

Chiniâsah; ann. 1690: s. v. China, 152, ii.

Chin-kalân; s. v. Macheen, 405, ii.

Chin Kalân; s. v. Macheen, 406, i.

Chinkali; ann. 1800: s. v. Shinkali, 627, ii.

Chin-khâna; ann. 1690: s. v. China, 152, ii.

Chin-Jâ; s. v. Camboja, 115, ii.
INDEX TO YULE'S HOBSON-JOBSN. 325

Chinmepatnam; ann. 1672: s. v. Madras, 407, i.
Chino; ann. 1585: s. v. Canton, 121, ii, s. v.
Lee, 391, i; ann. 1588: s. v. Chinsapatam, 
778, i.
Chinois; ann. 1625: s. v. Macao (a), 402, i.
Chinor; ann. 1677: s. v. Chinean, 143, i.
Chinquary; ann. 1681: s. v. Candy, 119, ii.
Chins; ann. 1555: s. v. Gaile, Point de, 275, i.
Chinsura; s. v. 154, ii, 778, i; ann. 1726: s. v.
154, ii; ann. 1761: s. v. Black, 765, ii; ann.
1782: s. v. Bandel, 760, ii.
Chinsurah; ann. 1768-71: s. v. Gudge, 808, ii;
ann. 1784: s. v. Bungalow, 98, ii.
Chint; s. v. Chintz, 155, i.
Chintahabor; ann. 1875 and 1554: s. v. Sindabur, 
635, ii.
Chint brampton; ann. 1616: s. v. Cummerbund, 
216, ii.
Chintz; s. v. 154, ii, 155, i, 3 times; ann.
1614: s. v. Chintz, 155, ii, s. v. Chudder, 
167, ii; ann. 1616: s. v. Mosquito, 453, ii;
ann. 1673: s. v. 155, i; ann. 1747: s. v.
Corge, 784, i.
Chintz; s. v. 155, i, twice, 156, i (twice) and 
footnote (3 times), s. v. Gingham, 237, i, s. v.
Palempore, 505, i, s. v. Piece-goods, 535, ii, 
s. v. Pindar, 539, ii, twice aud (b), s. v.
Salenporey, 593, i; ann. 1648: s. v. Gingham, 
801, i; ann. 1678: s. v. Shireenbhal, 628, i;
ann. 1681: s. v. Masulipatam, 429, ii; ann.
1726: s. v. 155, ii; ann. 1726: s. v. 155, ii, 
s. v. Pucht, 166, i; ann. 1735: s. v. 155, ii, 
twice; ann. 1759: s. v. Pindar, 539, ii; ann.
1774: s. v. Long-drawers, 395, ii; ann. 1817: 
s. v. 155, ii and footnote.
Chiong; ann. 1817: s. v. Myna, 464, ii.
Champion; 199, ii, footnote.
Chipang; ann. 1298: s. v. Japan, 344, i.
Chian-pang; s. v. Japan, 344, i.
Chiper; s. v. 156, i; ann. 1685: s. v. 156, i.
Chiquiniy; ann. 1608: s. v. Chick (b), 143, i.
Chirait; s. v. Chirreta, 156, i.
Chiras; ann. 1667: s. v. Suttee, 670, i.
Chirchees Indigo; ann. 1648: s. v. Anile, 22, ii.
Chiretta; s. v. 156, i.
Chirooth; ann. 1792: s. v. Cheroot, 144, ii.
Chiroote; ann. 1782: s. v. Cheroot, 144, ii.
Chirnut-apalji; s. v. Trichinopoly, 715, i.
Chishmeere; ann. 1615: s. v. Cashmere, 129, ii.
Chisalib; ann. 1860: s. v. Sophy, 648, ii.
Chit; s. v. 156, ii, 778, i; ann. 1760: s. v. Peon, 
528, ii; ann. 1781: s. v. Compound, 188, i;
ann. 1785: s. v. 156, ii; ann. 1787: s. v. 778, 
i; ann. 1794 and 1839 (twice): s. v. 156, ii.
Chit; s. v. Chintz, 155, i.
Chita; s. v. Chintz, 155, i; ann. 1563: s. v.
Cheeta, 143, ii.
Chita; ann. 1596: s. v. Cheeta, 143, ii.
Chitā; s. v. Cheeta, 143, ii.
Chital; s. v. Spotted-Deer, 651, ii.
Chituldurg; s. v. Chittledroog, 157, ii.
Chitara-Rao; ann. 1563: s. v. Cheeta, 143, ii, 
twice.
Chite; s. v. Calamander Wood, 110, i, s. v.
Chintz, 155, i, twice; ann. 1653: s. v. Chintz, 
155, i; ann. 1670: s. v. Oorge, 197, ii; 
ann. 1676: s. v. Chintz, 155, ii.
Chitchanotta; ann. 1774: s. v. Tangan, 683, i.
Chitchky; s. v. 156, ii.
Chithe; ann. 1829: s. v. Chit, 156, ii.
Chitigan; ann. 1669: s. v. Porto Piqueno, 550, ii.
Chit; ann. 1511: s. v. Kling, 378, ii.
Chitini; ann. 1566: s. v. Chetty, 145, i.
Chitinee; ann. 1820: s. v. Chutny, 170, i.
Chito; s. v. Chit, 156, ii.
Chitor; s. v. Chouli, 162, ii, see 594, i, footnote; 
ann. 1533: s. v. Chittore, 157, ii; ann.1563: 
s. v. Koot, 375, ii, s. v. Nard, 473, ii.
Chitōr; s. v. Chittore, 157, ii.
Chittore; s. v. Ptebock, 564, ii.
Chittorgarh; s. v. Chittore, 157, ii.
Chitories; ann. 1673: s. v. Chatta, 142, i.
Chitpore; ann. 1711: s. v. Kidderpore, 814, ii; 
ann. 1794: s. v. Budgerow, 92, i.
Chitra; s. v. Chintz, 155, i.
Chitra Durman; s. v. Chittedroog, 157, i.
Chitara; s. v. Cheeta, 143, ii.
Chitarka; s. v. Chintz, 142, ii.
Chitrakāya; s. v. Cheeta, 142, ii.
Chitral; s. v. Camboja, 115, ii, s. v. Ice, 578, 
i; ann. 1838: s. v. Polo, 545, i.
Chitral; s. v. Polo, 544, ii.
Chitrel; ann. 1673: s. v. Spotted-Deer, 651, ii.
Chitrenge; ann. 1648: s. v. Strying, 856, ii.
Chitteen; s. v. Chintz, 156, i.
Chitabullies; s. v. Piece-Goods, 536, i.
Chittigan; ann. 17: s. v. Chittagong, 157, i.
Chittagong; s. v. 156, ii, 157, i and footnote, 
778, i, s. v. Akyl, 6, i, s. v. Bandel, 44, i, 
s. v. Bengal, 64, i, twice, s. v. Humelmo, 97, i, 
s. v. Codvassam, 178, ii, 3 times, s. v. College-
Pessant, 182, i, s. v. Factory, 264, ii, s. v. 
Gyaul, 309, ii, s. v. Mugg, 465, i and ii, s. v.
Porto Piqueon, 550, i; s. v. Rupee, 556, ii; s. v. Adawlut, 752, ii; s. v. Casuarina, 774, i; ann. 1516: s. v. Sugar, 655, ii; ann. 1543: s. v. Chilao, 777, ii; ann. 1552: s. v. Burramoopter, 101, ii; ann. 1553: s. v. Mandarain, 421, ii; ann. 1590: s. v. Arakan, 25, i; ann. 1608: s. v. Mugg, 455, ii; ann. 1760: s. v. Chucklah, 780, i; ann. 1761: s. v. Kittysol, 371, ii; twice; ann. 1786: s. v. 157, i; ann. 1810: s. v. Tenjon, 709, ii; ann. 1811: s. v. Baloon, 40, ii.

Chittagong; ann. 1727: s. v. Chittagong, 157, i; Chittanute; s. v. Kidderpore, 814, ii.

Chitte; s. v. Chintz, 155, i; ann. 1648: s. v. Gingham, 801, i.

Chittery; ann. 1782: s. v. Khuttry, 368, i.

Chitthi; s. v. Background, 61, ii.

Chisti; s. v. Chit, 156, i; Chitties; ann. 1754: s. v. Chetty, 145, i.

Chittigong; ann. 1776: s. v. Overland, 495, ii.

Chitti Poe; ann. 1711: s. v. Kidderpore, 814, ii.

Chittledroog; s. v. 157, i; ann. 1799: s. v. Sunnud, 661, ii.

Chittore; s. v. 157, ii.

Chitty; s. v. Chit, 166, ii; ann. 1673 and 1786: s. v. Chit, 166, ii.

Chitty Nutty; ann. 1711: s. v. Kidderpore, 814, ii.

Chival; ann. 1635: s. v. Choule, 163, i.

Chiven; ann. 1781: s. v. Pandaram, 508, i; ann. 1782: s. v. Saligram, 593, ii.

Chivi; ann. 1470: s. v. Choule, 168, ii; twice, s. v. Coss, 203, i.

Chiz; s. v. Cheese, 143, ii, 3 times.

Chloroptiloi; ann. 260: s. v. Green Pigeon, 302, ii.

Chobdar; ann. 1810: s. v. Chobdar, 157, ii.

Chompa; ann. 1552: s. v. Champa, 140, ii; ann. 1558: s. v. Lacé, 385, ii; s. v. Zirbad, 750, i.

Chob-chini; ann. 1690: s. v. China-Root, 153, i.

Chobdar; s. v. 157, ii; s. v. Cheekor, 139, ii; ann. 1701: s. v. 157, ii; ann. 1764: s. v. Farash, 798, ii.

Chob-dar; s. v. Chobdar, 157, ii; twice.

Chobedar; ann. 1798: s. v. Chobdar, 157, ii.

Chobwa; s. v. 778, ii; ann. 1785 and 1813: s. v. Shan, 628, i.

Chobwaa; ann. 1795: s. v. Chobwa, 778, ii.

Choca; ann. 1516 and 1560: s. v. Chicane, 777, ii.

Chocadar; ann. 1689: s. v. Chokidar, 158, i.

Chocarda; ann. 1758: s. v. Naconda, 469, i.

Chockedaur; ann. 1817: s. v. Chokidar, 158, i.

Chocky; ann. 1673: s. v. Choky, 158, ii.

Chocoriá; ann. 1552: s. v. Arakan, 25, i.

Chocoro; ann. 1554: s. v. Chuckrum, 167, i.

Chocha; s. v. Coromandel, 199, i, see 513, ii, foot-note.

Chogha; s. v. 158, i; ann. 1883: s. v. 158, i.

Chogha; s. v. Choga, 158, i.

Choirèphos; s. v. Hog-deer, 320, i.

Choirèphus; ann. 546: s. v. Babi-rousse, 32, ii.

Chokay; ann. 1772: s. v. Choky, 158, ii.

Chokeyard; s. v. Ramoosi, 573, ii; ann. 1792: s. v. Pyke (b), 847, i.

Chokey-dar; ann. 1810: s. v. Chokidar, 158, i.

Chokidar; s. v. 158, i, s. v. Pyke (b), 847, i; ann. 1864: s. v. 158, i.

Chokidár; s. v. Kubberdour, 378, i.

Chokes; ann. 1810: s. v. Choky, 158, ii.

Chokra; s. v. 158, i, s. v. Chuckaroo, 166, ii.

Chokrá; s. v. Moors, The, 447, ii.

Chokri; s. v. Moors, The, 447, ii.

Choky; s. v. 158, i, 778, ii, s. v. Coorsy, 194, ii.

Chola; s. v. Combaconum, 183, ii, s. v. Coromandel, 198, ii, 199, i, twice, see 513, ii, foot-note.

Cholddün; s. v. Cholera, 159, i.

Cholam; s. v. Coromandel, 198, ii, s. v. Jowar, 355, i.

Cholamañijalam; s. v. Coromandel, 199, i.

Cholé; s. v. Cholera, 159, i.

Cholé; s. v. Cholera, 195, i.

Cholera; s. v. 158, ii, 3 times; ann. 20: s. v. 159, i; ann. 1563: s. v. Winter, 740, ii.

Choléra; s. v. Cholera, 159, i.

Cholera-horn; s. v. Collery-Horn, 182, ii; ann. 1879: s. v. Collery-Horn, 182, ii.

Cholera Horn; s. v. 159, i.

Cholera-morbis; ann. 1808: s. v. Mort-de-chien, 451, i.

Cholera Morbus; s. v. Cholera, 158, ii, s. v. Corporal Forbes, 200, i; ann. 1673: s. v. Cholera, 159, i; ann. 1813: s. v. Mort-de-chien, 451, ii.

Cholera Morbus; ann. 1768: s. v. Mort-de-chien, 450, ii, ann. 1780: s. v. Mort-de-chien, 825, ii.

(To be continued.)
MISCELLANEA.

THE INDIAN ATTITUDE TOWARDS FOLKLORE AND SCIENCE.

I publish the accompanying document in full, just as received from an English-speaking Telugu Bràhman correspondent, because I have several times noticed that the Indian mental attitude towards scientific thought is not appreciated by those European writers on Oriental subjects, who are not personally deeply acquainted with the East.

The accompanying document shows clearly, that the spirit which gives rise to folklore is still an active force in India, and that folklore is being created daily afresh in that country in precisely the same manner as obtained in the centuries long ago. And for the same reason: that the Native still takes a subjective and personal view of facts observed in Nature, and attaches to his own life what to the abstract thinker are obviously accidental occurrences. In this case a pair of small birds — apparently some form of honey-sucker, the young of which differs in plumage from the adult — nested near my correspondent and their offspring have continued to nest there. The sparrows have worried them, as sparrows always will. The whole of the actions described are ordinarily incidental to bird life, as all, who, like myself, have carefully observed it, are well aware. Yet my correspondent’s “scientific” explanation is that the bird world had “appointed” these little birds to attend on him in his loneliness! The story is also put forward as a “scientific” explanation of an old-world folktales, though there is no “science” in it. The deduction that the birds as a body had “appointed” the honey-suckers, or whatever the small birds were, to attend on my correspondent being a purely “folklore” assumption, to account for what he had observed.

As I have already had reason to remark in this Journal, the native Indian folklore is as far removed as ever from attuning itself to Western scientific thought. It picks up the “patter” quickly enough and uses the expressions, but the sense is not usually there. It can argue acutely from a given basis and it can observe closely, but it cannot as yet create a sound basis for argument from the observation. Indeed, at present to the Indian science does not differ from poetry.

This point seems so often and so consistently to be overlooked by European students writing in European arm-chairs, that I feel constrained to publish and comment thus on the ipseisima verba of a correspondent, whose good faith is beyond all dispute.

I may add that this is very far from being the first instance in which what I have published as a folklore incident in this Journal has been presented to me originally by a Native correspondent as an absolutely true fact.

R. C. TEMPLE.

Letter.

Colonel Richard Carnac Temple, O. L. E.; Sir,—I solicit your favour of publishing the annexed contribution to the Indian Antiquary in an early number. I state on solemn affirmation that what I have described as my personal experience is entirely true. — Please oblige as an act of grace.

Yours truly,

Nappore, Sitabuldi,
B. ROYDU,
21st November 1901.
Maha Raja.

Folklore among Tailings [Telugus] and Science.

The following folklore, into which a scientific element enters, is interesting, as it shows that birds not only change their colour, as is observed among the domesticated ones, but also that they can at option present the peculiar colours of quite a different species!!

Folklore.

Once upon a time there was a very grand marriage celebration in the world of birds and an universal invitation was proclaimed. But all the feathery guests not being altogether seemly, such as were unseemly requested others for mutually exchanging at least some of their adornments. Objections ensued against such vainglory of false and borrowed show, but importunities prevailed; and the jay and the parrot exchanged their legs, while the peacock exchanged its beautiful bill and legs for those of the flamingo, on condition that they should be restored subsequently. The marriage jubilee being over the parrot and the peacock demanded their ornaments, but the jay and flamingo answered, “Ah, if we return them it will prove that we all have been a false show!!” Thuswise nothing was returned and thuswise it is that at present the legs of the parrot are heavy, dull
and unseemly, while those of the jay are very beautiful and elastic, and similarly it has befallen the peacock and the flamingo!! But the promise thus undone ruptured their friendly association!! (Aesop's fable of a jackdaw on presenting its peacock feathers was pecked and expelled by peacocks is somewhat analogous.)

Scientific Element.

From childhood I wandered abroad "Remote, unfriended, melancholy, slow," but while I so-journed at Nagpore I suffered a bitter persecution from people through their mistaken ideas. During this period of many years the brute world of birds and beasts appointed a small number of individuals from among them to wait upon and serve please, even with their lives. But mankind were too awful for large wild birds, antelopes and foxes to approach me, while I, fearing too much Government law, could not dwell in woods. Some tiny wild birds, smaller than the common house-sparrow, approached me at my own house, which is in the centre and most crowded part of Sitabuldi, a suburb of Nagpore. These beautiful, little, and rare wild birds were much troubled by people, but they persevered, their duty being above their lives, and one pair of them, building a nest near my pillow on the second floor, succeeded in rearing a generation. The male parent is jet black with shot colours, while the female is simply whiptash gray. Their offspring are quite unlike their parents, the young male being like a male house-sparrow in colour, which is a mixture of black, white and reddish in variegation, and the female is like a female house-sparrow, but they have relieved their parents in their dangerous duty and their parents have quite disappeared.

Their assuming foreign colours may be to befriend the house-sparrows and not to appear strange to people, but the former have incessantly troubled and pecked them, so that they seem to abandon their present appearance and embrace the colours of their parents!! At present, the young male, though not altogether changed, bears some of its sire's colour on the back, while all below it continues like a male house-sparrow, which it altogether resembled a couple of months before. The new generation dare not build a nest close to me owing to the great troubles in the previous generation, as they are continually vexed by the sparrows which are larger and stronger; and also they have seen that even now people expel settled bee-hives and drive away other fellow-birds from my tree which overhangs my little house.

Also, their duty of attending on me is becoming lax day by day. Now they remain present only until 9 in the morning. But formerly their parents remained present day and night, going away by turns only for a few minutes for their food, which mostly consists of pollen and honey of flowers which they pick up with their over-an-inch-long and hooked beaks.

These little wild birds can bring no food for me, but they have attended on me by the sympathetic orders from the government of their brute world, which has served me during many years and from generation to generation, and this service will not cease for some years more.

Such is a true and faithful account as it bears on the science of Natural Philosophy.

Nagpore, Sitabuldi, November 1901.

B. Royou, Maha Raja.

NOTES AND QUERIES.

HUMAN SACRIFICE AND SERPENT WORSHIP.

U Badhka, son of U Mulak, of the Village of Kyndiar (Nongthymmai) in the Pergunnah 25 Villages in Kheyin in the District of the Khasia and Jaintia Hills, was convicted before Col. W. S. Clarke, Deputy Commissioner and Sessions Judge, of murder on 28th March, 1882, and sentenced to transportation for life. He in due course arrived in Port Blair on 20th November, 1892: and in fullness of time is now about to be released to return in his old age to his native country.

The details of the judgment convicting him are unfortunately not available in the Penal Settlement, but the brief abstract of his crime is as follows: — Prisoner belongs to a sect known as Rithlen, supposed to possess or keep in their houses a thlen or demon serpent, which is propitiated by offerings of the blood, nails, or hair of human beings. The murder was committed to bring wrath on the house (? of an enemy).

The man is further described as a cultivator by occupation. "His house or family was suspected to be Rithlen: his society was avoided as that of a dangerous person."

B. C. Temple.
NOTES ON INDIAN HISTORY AND GEOGRAPHY.

BY J. F. FLEET, I.C.S. (Retd.), F.R.G.S., C.I.E.

The places mentioned in the Antrōli-Chhrōlī plates of A.D. 757.

I HAVE recently had occasion, in prosecuting a certain inquiry, to search maps which cover the territory included in the Gujarat division of the Bombay Presidency and the neighbouring Native States, and, at the same time, to look into various points in the ancient geography of that part of the country. And the result has been the accumulation of memoranda which I shall, from time to time, write up into notes for this Journal. While bringing forward some new matter, I shall have to go again over a good deal of ground that has been more or less covered by other writers, and especially by the late Dr. Bühler. But, as may have been even already recognised from my notes on the places mentioned in the Chokkhakuṣṭi grant of A.D. 867 and the Surat plates of A.D. 1051, there are misreadings to be corrected and wrong identifications to be set right; and, to pave the way for anyone who may hereafter take in hand the work of preparing a map to illustrate the ancient geography of the parts referred to, in almost every case it is necessary to put on record more specific details, than have hitherto been given, as to the exact positions of the places that are to be dealt with.

The record treated of in this note has been edited by the late Pandit Bhagwanlal Indraji in the Jour. Bo. Br. R. A. Soc. Vol. XVI. p. 105 ff., with a lithograph. The original plates were shown to him by a Pāṭil of Kārāli in the Ōlpāḍ taluka of the Surat district in Gujarat, Bombay Presidency. And the Pāṭil told him that they were found in excavating some foundations at a neighbouring village named Chhrōlī, but better known as Antrōli-Chhrōlī, which is four miles to the south-east from Kārāli.

The record recites that, on a specified day in the month Āsvayuja, Sāka-Saṅvat 679 (expired), falling in A.D. 757, a Rāṣṭrakūta king Kakšarāja II., who is to be referred to a branch of the Rāṣṭrakūta stock which preceded the Mālikā dynasty in Gujarat, granted to a Brāhmaṇ, whose father was a resident of Aṃbusarasathan and a member of the community of Chaturvedis of that place, a village (prāma) named Sthāvarapalliṅka in the Kāsakūla district (vīhāra). In defining the boundaries of Sthāvarapalliṅka, it places that village on the west of (a village named) Khañīrōda, on the north of (a village named) Pippalāchchhas, on the east of (two villages named) Kāsthapūri and Vaṭṭāra, and on the south of, again, Khañīrōda. And, with regard to the construction of this passage, it may be remarked that this record belongs to a somewhat limited class of records, in which the positions of villages were defined, not by saying that such and such other villages, etc., were on the east, south, west, and north of them, but by saying that they were on the west, north, east, and south of those other villages, etc.

Pandit Bhagwanlal Indraji expressed the opinion that Sthāvarapalliṅka is the modern Chhrōlī itself, where the record was found. And in this he was quite correct. But he did not go into any of the other details. And it was left to Dr. Bühler to add that “the village of Khañīrōda is represented by the modern Khōrav and the town of Kāsthapūri by Kāsthōr.”

Chhrōlī is a village or hamlet in the Vēlāchhā sub-division of the Nāsārī division of the Baroda territory, about eleven miles towards the north-east-by-north from Surat; it is shown in the Indian Atlas sheet No. 23, S. E. (1885), in lat. 21° 19’, long. 73° 0’; and it is about two miles from the north bank of the Tapti, at its nearest point. It appears to be known as Antrōli-Chhrōlī, in accordance

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1 Page 254 f. above, and page 235 f.
2 See page 334 below, No. 6.
3 The original here says, according to the lithograph, Khañīrōda-śīmeyd-ḍakāhavat; and the Pandit took śīmeyd as standing by mistake for śīna-madhavat,—“to the south of the middle of the Khañīrōda boundary.”
4 Vol. XVII. above, p. 197, note 56. In the official compilation Bombay Places and Common Official Words (1878) this name is certified as Kāsthōr; with the short ū in the first syllable. But that seems to be certainly a mistake.
with a frequent Hindû custom, because its name is not unique, and because immediately on the west of it there is another village or hamlet which is shown in the map as ‘Anthrolī.’ Its name is certainly derived from an ancient name Sthāvarapallikā. And it is unquestionably the Sthāvarapallikā of the present record. The maps, indeed, do not show any traces of a name answering to that of Pippalāchchha; the lands of that village must have been absorbed into those of the places mentioned next. But Kāshthapuri is certainly the Kāthor mentioned by Dr. Bühler, which is shown as ‘Kathor’ in the Atlas sheet and in the Trigonometrical Survey sheet No. 14 (1879) of Gujarāt; it is a small town on the north bank of the Tapti; its site is shown three miles almost due south of Chhārūli; there is, however, no reason why its lands should not extend, or should not have extended in former times, so as to form part of the western boundary of the ancient Sthāvarapallikā. Of the name of Vatūra, again, the maps do not show any traces; this village must have been much where there now are the villages of ‘Vulanja’ and ‘Rundh’ and the hamlet of ‘Gadula.’ But, two and a half miles north-by-east from Chhārūli, the maps show a village named ‘Kaniassì,’ ‘Kaniassî;’ and the Trigonometrical sheet shows the entry “(Khorwa, old site),” about half a mile on the south of ‘Kaniassî;’ this is the Khorwa mentioned by Dr. Bühler; and we may certainly follow him in taking it as a remnant of the ancient Kha poignant, which was on both the north and the east of Sthāvarapallikā; the remainder of the lands of Khairōda may have been absorbed into ‘ Pipodra,’ two and a half miles north-east-by-north from Chhārūli, or into ‘Akhakholl,’ ‘Akhákoll,’ three and a half miles east-by-north, or into ‘Pardi,’ ‘Pārdi,’ marked as a large village, two miles east-south-east, from Chhārūli.

In this case, only two out of five surrounding villages can now be traced; namely, Kāshthapuri, which is Kāthor, and Khairōda, of which a remnant survives in the deserted Khārwa. But the name of Chhārūli itself is a corruption of the ancient name Sthāvarapallikā. And the plates containing the charter conveying Sthāvarapallikā were actually found at Chhārūli. Even on those grounds, therefore, there could be no reasonable doubt that the Sthāvarapallikā of the record is the Chhārūli, the exact position of which has been specified above. But, further, the record places Sthāvarapallikā-Chhārūli in a territorial division, the name of which it gives as the Kāṭakūla visahya. Similarly, by another record dated in A. D. 644, two villages named Sandhiyara and Pariyaya are placed in the same territorial division, there called, with the long ð instead of the short a in the second syllable, the Kāṭakūla visahya. And those two villages are the modern ‘Sandhiyar’ and ‘Pariya’ of the Atlas sheet No. 23, S. E. (1888), about five miles from the north bank of the Tapti, and respectively seven and a half miles, and five and a half miles, on the west of Chhārūli. And the identification of Sthāvarapallikā with Chhārūli is, thus, unquestionable.

As regards the Kāṭakūla or Kāṭakūla visahya,—Dr. Bühler took its name as denoting “the district on the (northern) bank (kāla) of the Tapti;” and to that there is, of course, no intrinsic objection. But, while Chhārūli, ‘Sandhiyara,’ and ‘Pariya’ are so near to the north bank of the Tapti, the river Kimber is only some six or seven miles away to the north from ‘Sandhiyara’ and ‘Pariya,’ and five miles to the north from Chhārūli. And, in the absence of any indication that the word Kāṭa or Kāṭa occurs as a name of the Taptī, it is equally possible that the name of the district means “the country on the (southern) bank of the Kimber,” and that it gives us the ancient name of the Kimber.

Jambūsarasthāna, the place of residence of the grantee’s father, is, no doubt, the modern Jambūsar, the head-quarters of the Jambūsar taluka of the Broach district, about fifty miles towards the north-west from Chhārūli. It may be noted, indeed, that even this place-name seems to be not unique; according to the Postal Directory of the Bombay Circle (1879), there is a ‘Jambūsar’ somewhere in the Nawānagar or Jāmnaagar State in Kāṭhiawār, and there is also a ‘Jābusar’ somewhere in the Mahī-Kāṅhā territory. But other records of Gujarāt, of A. D. 629, 634, and 644,

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8 In the Trigonometrical map, mentioned further on, both these places are marked as hamlets.
9 Vol. VII. above, p. 220. For the identification of them, by Dr. Bühler, see Vol. XVII. p. 197.
10 Vol. XVIII. above, p. 197.
mention a place which they call Jambúsaras⁵ and Jambúsara.⁶ The record of A. D. 629 marks that place as one at which there was, as in the Jambúsaransthanā of the present record, a community of students of all the four Védas. That place is certainly Jambúsar in the Broach district. And there is no reason for thinking that any other place is intended in the present record.

The use and bearing of the words vástavya and vinirgata.

Among the details given in the description of grantees in ancient Indian charters, reference was frequently made by the word vástavya, ‘dwelling at,’ to places of actual residence, and by the word vinirgata, ‘gone out from, come forth from,’ to places of departure, that is to say, to places of previous abode which had been left in order to emigrate and settle elsewhere.

Occasionally, other words were employed, with apparently precisely the same meaning and bearing. For instance, the Ujjain plates of A. D. 1021 present, instead of vinirgata, the simpler word nirgata,— meaning the same thing, and seemingly used only in order to avoid a rather unpleasantly sounding repetition of the syllable ci,— in the description of the grantees as ēri-Viḍāśi-nirgata, “who has come from the famous Viḍāśi.”¹⁰ So also, instead of vástavya we have adivivaisin, in the Hadarābād plates of A. D. 612, where the grantees is described as Tukar-dhivaisin, “dwelling at Tukar,”¹¹ and nivaisin, in the Mālīyā plates of A. D. 571, where the grantees is described as Unnata-nivaisin, “dwelling at Unnata,”¹² and again in the Alinā plates of A. D. 649, where the grantees father is described as Kāsara-grāma-nivaisin, “dwelling at the village of Kāsara,”¹³ and nivāstavya, in verse, in an Eastern Chaulkya grant of the period A. D. 946 to 970, in which the grantees grandfather is described as Kālavatya-nivāstavya, “dwelling at Kālavatya.”¹⁴ And, instead of using any derivative from the root rasa, ‘to dwell,’ the Nanyāpurā plate of A. D. 996 presents the word abhijana, and describes the grantees as Turākārīci-vinirgata-Dūrvākār-grāma-abhijana, “who has come from Turākārīci, and whose ancestors dwelt (or were settled) at the village Dūrvākār.”¹⁵ In connection with this last word, it may be noted that the Bhāskya on Pāṇini, iv. 3, 89, 90 (Calculta ed., 1899, p. 480), says,— nivāsa nāma yatra sampratya-usbhataḥ abhijanā nāma yatra pūrvavā-usbhitaḥ, — “nivāsa is a man who is dwelling now at the present time, and abhijana is, where his ancestors have dwelt;” and the comment given on the same sūtras in the Siddhāntakaumudī (Calculta, 1863, Vol. 1, p. 587) says, very similarly, — yatra svayam vasati sa nivāsah i yatra pūrvvā-usbhitaḥ sōbhi jana iti vivēkah, — “where a man himself is dwelling, that is nivāsa, and where his ancestors have dwelt, that is abhijana; such is the distinction.” The word vástavya, which is from oṣa, ‘to dwell,’ with the affix tarya used in the active sense and accompanied by erśīddhi instead of the more usual guṇa, is explained by the comment in the Siddhāntakaumudī, Vol. 1, p. 298, on Pāṇini, iii. 1, 96, as having the purport of vasati, ‘he dwells, he is dwelling.’ And vinirgata is the past participle, formed with the affix ta in the active sense, from cī + niś + guṇa, and means ‘one who has gone out or away from.’ There is, however, a passage which seems to treat vástavya and vinirgata as nouns, meaning, respectively, ‘a place of residence’ and ‘a place of departure’: it occurs in the Pañcā plate of the sixth year of Mahā-Bhavagupta I., which conveyed a certain village — mānā-goṭra-pravara-vinirgata-vüstavyēbhīyō dvijātivarśēbhīyāḥ;¹⁶ it is difficult to take these words except as meaning — “to (certain) excellent Brāhmaṇa who have various goṭras and invocations and places of departure and places of residence.”

But, the special technical terms, most commonly used, were vástavya and vinirgata. Now, the latter of them will often, if not usually, not have any bearing at all as a help towards localising a record. For instance, in case No. 4 below, the mention of Pañaliputra as the place from which the grantee’s father came, is no guide of any kind towards the identification of

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⁵ Vol. XIII. above, p. 84, line 85, and p. 90, line 85.
⁶ Vol. VII. above, p. 248, line 10-11.
¹⁰ Vol. VI. above, p. 54, plate II., line 2; and see more fully in a subsequent Note of this series.
¹¹ Vol. X. above, p. 73, line 14.
¹² Vol. VII. above, p. 73, plate II., line 15 ff.
¹³ Gupta Inscriptions, p. 169, line 37.
¹⁴ Vol. VII. above, p. 17, line 46.
¹⁵ Vol. IV. above, p. 345, line 9 ff.
¹⁶ Ey, Ind. Vol. III. p. 345, line 9 ft.
the village, Tenna, which was given to the son: Tenna is more than eight hundred miles away from Pātāliputra; and we find it only through the precise information, given in the record, that it was in the Lāti country and was surrounded by certain specified villages. And even in case No. 2, in which there is only a distance of some ninety miles between the place, Valabhī, from which the grantee himself came, and the village, Vaḍapadra, which was given to him, the mention of Vaḷabhī is no help towards the identification of Vaḍapadra; the clue as to the position of the latter place, which has to be found, not anywhere near Walā in Kāṭhīwār, but somewhere in Gujarāt, is furnished by the fact, stated in the record, that the grant was made by a prince who was a lord of Lāṭa. In fact, the epithets ending in vinirgata are chiefly of interest in marking important ancient capitals and centres of learning, religion, commerce, &c., and in helping to account for the existence, in certain localities, of communities, such as those of the Audchya, Kāṇḍjia, and Srigauda Brāhmaṇs of Gujarāt, which claim foreign extraction. And even the epithets ending in vāstavya may not have any bearing as a help towards localising records, when they do not apply to the actual grantees themselves. But the case is very different when the epithet ending in vāstavya qualifies the actual grantee. Obviously, the grant of a village, or any similar donation, cannot be of any practical use, unless that village or other estate is sufficiently near to the grantee’s place of residence for him to be able to conveniently arrange for and superintend the cultivation of his property and collect his dues. The mention of the grantee’s place of actual abode may at any time be the only clue that we have towards the localisation of a record. And it may be of very particular importance, when we consider the extent to which the copper-plate records have been liable, as is so pointedly illustrated by the so-called Vakkalai plates of A. D. 757, to travel far away from the localities to which they really belong.17 In the case, therefore, of the word vāstavya, or of any substitute for it, it is important that there should be nothing incorrect in our application of the epithet in which it occurs.

There are plenty of cases in which there is no doubt at all as to the application of either of the technical terms in question, because the texts are of such a nature as not to permit of any possibility of ambiguity. For instance: —

1. — In the two sets of plates of A. D. 641 from Saṅkhēḍā, no pedigree of the grantee was given, and the records conveyed fields in villages named Suvaḷārapalli and Khaḷarasara, — Daśāpuravirgata-Khaḷarasaragāvastavyavai-Bharadvajasagotra-Vaiṣṇavāsagotra-Mādhyanidasabrahmacāri-brāhmaṇa-Suṣṭhyaya,18 — “to the Brāhmaṇ Suṣṭha, who has come from Daśāpur and dwells at the village of Khaḷarasara and belongs to the Bharadvaja gotra and is a student of the Vaiṣṇavāsagotra-Mādhyanidasins (school).” Here, we are given both the place of departure and the place of residence of the grantee himself. Daśāpur, whence he came, is the modern Daśār or Maṇḍaśār in Māḷwa.19 And, from the fact that the person who made the grant was the Gurjara prince Dadda II., and still more particularly from the statement, made in the record, that the two villages in question were in the Saṅgamakhēḍa district (vīhāra), we know that Khaḷarasara, where the grantee dwelt, is to be found, with Suvaḷārapalli, somewhere near Saṅkhēḍā in the Baroda territory, about a hundred and forty miles towards the south-west-by-south from Daśār-Mandaśār.

But, even when genealogical statements were introduced, which was usually more or less the case, the texts were often constructed in such a manner as not to permit of any ambiguity. Thus: —


17 See Vol. XXX. above, p. 213, note 41.
18 Ep. Ind. Vol. V. p. 46, line 16 f., and note 8. In the record which correctly gives Daśāpur instead of Dēḷāpur, vāstavya was used instead of vāstavya. Regarding the point that the person who issued these charters was Dadda II., and not a fourth person of that name, see a subsequent Note of this series.
maṇa-Bhānu-vṛṣa-Somādiya-putrāya,26 "to the Brahmāṇa Bhānu, who has come from the famous Valabhi and is a member of the community of Chaturvedī of that place, and belongs to the Vātāyana gōtra and is a student of the Maḍhyāndina (school), and who is a son of the Bhaṭṭa Somādiya." Here, the place of departure, Valabhi, is unmistakably specified as that of the grantee himself. It is the modern Wālā, Wālj, or Wālā, in the Gohilwād division of Kāīhīwar. And we know, from the fact that the grant was made by the Bāshakīraṇa prince Suvarṇavarśa-Karkarājā, lord of Lāṭa, that the village granted to him, Vādapadraka, is to be found somewhere in Gujarāt; and, apparently, either it is to be located close on the south of Baroda,27 or else it is to be identified with Baroda itself,28 within about ninety miles east-north-east from Wālā.

3. — And so, also, the Kharīya plates of A. D. 972 conveyed a village named Paṅgarkī, — śrīmat Gejura-vāṇi-vāstavāya ihāya kāryā-bhūyagātaśaṇhāvāya Bhāravājagōṭra-Vāhṛichaśaṅkāsvrahmā- chārīraḥ tri(tri)pravāraśa śrīmat Saṅkarāya-pitrāya śrīmat Saṅgamaśāy-aśūmāya śrīmat Chchhan- napāya-bhāṣṭaśa — to the illustrious Chhānapālayabhāṣṭa, who dwells at the famous Gejura- vāṇī, who has come here indeed (to Mānya- kēta) on business, who belongs to the Bhāravāja gōtra and is a student of the Bahṣyicha śākdrā, who has a three-fold invocation of ancestors (inviting the god Agni at the beginning of sacrifices), who is a son's son of the illustrious Saṅkarāya, and who is a son of the illustrious Saṅgamaśa. Here, the place of residence, Gejura-vāṇī, is unmistakably specified as that of the grantee himself. And we have identified25 the village that was granted to him, Paṅgarkī, with Paṅgry, in the Biḍ district of the Nizam's Dominions, and his place of abode within a town close by, only five miles and a half miles away to the west, which is shown in the maps as Givārī, Girāri, and Gervāri.

4. — Again, one set of the Bagumār plates of A. D. 915 conveyed a village named Tenna, — Lakshmana-sagōtra VājīMaḍhyāndina-svaravamachārīpa Pātaliputravinirgata-sārīTennapālayabhāṣta-sutāya Siddhapālayabhāṣta,26 "to Siddhāpālayabhāṣṭa, who belongs to the Lakshmaṇa gōtra, who is a student of the Vāji-Maḍhyāndina (school), and who is a son of the illustrious Tennapālayabhāṣṭa who came from Pātaliputra." Here, the place of departure, Pātaliputra, is unmistakably connected with

27 The meaning of tat in the expression tach-chaturvediyā-āśūdāna, which is of very frequent occurrence, is made clear by other opposite expressions, of occasional use, such as Udumbaragahavantarvinirgata-Khākhandarya-Odumbaragahavantarvinirgata, "who has come from Udumbaragahva and dwells at Khēṣa and is a member of the community of Chaturvedī of Udumbaragahva." (Vol. XV, above, p. 348, line 41 ff.), and Anandaparvini-gata-Khākhandarya-Allandaparvini-gata-Khēṣa, "who has come from Anandapura and dwells at Khēṣa and is a member of the community of Chaturvedī of Anandapura." (Vol. VII. above, p. 70, line 14 ff.). From a concert of the two classes of expression, we can see that tat means "that place," with reference to the place which is mentioned by name immediately before the introduction of the Chaturvedī. In the two cases given above, the names of Udumbaraśvapura and Anandapura were repeated, because the use of tat would have wrongly located the communities of Chaturvedī at Khēṣa.
30 Vol. XII. above, p. 263, line 50 ff. For chāirī, chārīmat. For śrīmat Gejura-vāṇi, read śrīmat Gejuravāṇi, and make similar corrections in the other three cases in which the writer failed to combine śrīmat with the words that follow it.
31 See page 291 above. Among the boundaries of Paṅgarkī, the record mentions a village named Kīpīghrāna, on the west. I have identified this village with the 'Kīnagaon' of the Indian Atlas sheet No. 56 (1883), three miles towards the north-west from 'Paṅgry'-Paṅgarkī. Since that, I have found that the Atlas sheet No. 39, N. E. (1893), shows a 'Kīnagaon,' — not given either in the full sheet No. 39 of 1885, or in sheet No. 56, — the position of which is about three and a half miles west-north-west from 'Paṅgry,' and three miles south-west from 'Kīnagaon.' Whether 'Kīnagaon' is a second village of the same name, or whether the position given to it is the proper position of 'Kīnagaon,' is not apparent. But, in any case, it is probable that 'Kīnagaon,' rather than 'Kīnagaon,' is really the Kīpīghrāna of the record.
32 Jour. Bo. Br. Rs. As. Soc. Vol. XVIII. p. 269, line 8 ff. from the top. The published text gives the name of the father as Vennapa; but the lithograph distinctly shows Tennapa. The translator has confused vinirgata with vāstavā, and has rendered Pātaliputravinirgata by 'inhabitant of Pātaliputra.'
the grantee's father.\footnote{27} The information, given in the record, as to the donor and as to the position and boundaries of the village, Tenna, which he gave to Siddhapabhaṭṭa, enables us to identify that village with 'Ten' in the Paśāṇā subdivision of the Naṣāri division of the Baroda territory in Gujarāt, Bombay Presidency. And Pāṭaliputra, the place whence his father came, is the modern Paṇḍaṭa, in Bengal, more than eight hundred miles away in the direction of east-north-east from 'Ten.'

5.—So, also, the Sāṅgī plates of A. D. 983 conveyed a village named Lōhagrama, — Paṇḍavardhāna-naravarintelīgata - Kaṇikṣagottra - Vaijīkīnāya-saravahapāhaṭṭa - Ṛṣyaśaśābhaṭṭa - sūtāya Kēśavadīkṣāṭyā,\footnote{28} — "to Kēśavadīkṣāṭa, a son of Dāmōdarabhaṭṭa who came from the city of Paṇḍavardhana and belonged to the Kaṇikṣa gōtra and was a student of the Kēśa (division) of the Vaijīn or Vaijaśaśānāyin (school)." Here, again, the place of departure, the city of Paṇḍavardhana, is unmistakably connected with the grantee's father. And, while we have identified\footnote{29} the village, Lōhagrama, which was granted to Kēśavadīkṣāṭa, with 'Lohogaon' in the Newāsā tāluka of the Ahmāndagar district, Bombay Presidency, we have every reason to locate Paṇḍavardhana, the place from which his father came, somewhere in Bengal, about a thousand miles away towards the east-north-east from 'Lohogaon.'

6. — And so, also, the Chhārāli or Āntrōli-Chhārāli plates of A. D. 757 conveyed a village named Sthāvaraṇapallika, — Jāmbūsara-nāvavatāvya - tachchhāturvidadāśāmaṇya - Vachchhasagottra - Kaṇyasamabrahmacāari-bhāṭta-Rāvivasa-pratīya Kukkēśvaradīkṣāṭyā,\footnote{30} — "to Kukkēśvaradīkṣāṭa, a son of the Bhāṭṭa Rāvivasa who dwelt at Jāmbūsaraṇa and was a member of the community of Chaturvīdīna of that place and belonged to the Vachcha (Vatasa) gōtra and was a student of the Kaṇjas (school)." Here, the place of abode, Jāmbūsaraṇa, is unmistakably connected with the grantee's father. The information given in the record enables us to identify the village, Sthāvaraṇa- pallekā, which was granted to Kukkēśvaradīkṣāṭa, with Chhārāli itself, in the Opaṇa tāluka of the Surat district in Gujarāt.\footnote{31} And Jāmbūsaraṇa, the place of residence of his father, is, no doubt, Jāmbūsara in the Broach district, about fifty miles towards the north-by-west from Chhārāli.

7. — Again, the Cāy files of A. D. 807 conveyed a village named Aṃbaka, — Veṅgi-vātavyā - tachchhāturvidadāśāmaṇya - Bhārād vājasagōtra. Taitrī(Stīrī)-yasa-advāra Vrājabrahmacāari-Viṣṇu-bhaṭṭa-paurāṇyā Dāmōdarā-dvēdhī-pratīya Dāmōdarā-chaturvīdī[\footnote{32}]-bhaṭṭyā,\footnote{32} — "to Dāmōdarabhaṭṭa, familiar with the four Vēdās, a son's son of Viṣṇu-bhaṭṭa who dwelt at Veṅgi and was a member of the community of Chaturvīdīnas of that place and belonged to the Bhārād vāja gōtra and was a student of the Taittīrya (school), and a son of Dāmōdara who was acquainted with two Vēdās." Here, the place of abode, Veṅgi, is unmistakably connected with the grantee's grandfather. And, while the village, Aṃbaka, granted to Dāmōdarabhaṭṭa, is the modern 'Amb' or 'Ambe' in the Diṅgōrī tāluka of the Nāsk district, Bombay Presidency, Veṅgi, the place of abode of his grandfather, was a town some five hundred miles away towards the east-south-east, south, in the Ellore tāluka of the Gōdvārī district, Madras Presidency.

8. — And so, also, the Rāḍhanpur plates of A. D. 808 conveyed a village named Rattajāna, — Tiga-vātavyā-taṭ[t\footnote{34}]-ravīdāśāmaṇya - Tē(tai)-taittīrya-saratvahapāhaṭṭa-Bhārād vājasagōtra-Nāgaiyabhaṭṭa-paurāṇyā Chandiymamagahyāsahā-pratīya Paramēvara-bhaṭṭyā,\footnote{34} — "to Paramēvarabhaṭṭa, a son's son of Nāgaiyabhaṭṭa who dwelt at Tigāvī and was a member of the community of Trīvīdīnas of that place and was a student of the Taittīrya (school) and belonged to the Bhārād vāja —

\footnote{27} As far as grammatical possibilities are concerned, we might, no doubt, render that part of the original, which contains the reference to Pāṭaliputra, by "who is a son, come from Pāṭaliputra, of the illustrious Tenmaṇa." But we may safely credit the composer with sufficient common sense to have used a separate word, Pāṭaliputra-saṅgāvita, if such a meaning had been intended. The same remarks apply to similar constructions in Nos. 5 to 9 below, and in other records.}

\footnote{28} Vol. XII. above, p. 231, line 40 ff.
\footnote{29} See page 220 above.
\footnote{29} See page 220 above.
\footnote{30} See page 230 above.
\footnote{31} See page 232 above.
\footnote{32} Ep. Ind. Vol. VI. p. 245, line 43 ff.; and see p. 241, note 2, regarding the word gahīyathā.}
gōtra, and a son of Chandiyamma-Gahiyaśāhāsa." Here, Rattajunā, the village given to Paramēśvara-bhāṣṭra, is identified 28 with the modern 'Rātājān,' 'Rātanjan,' or 'Ratunjan,' in the Karjat taluka of the Ahmadnagar district, Bombay Presidency. And Tīgavi, the place of abode of his grandfather, may be a village somewhere in the Saŋgammēr taluka of the same district, about eighty miles towards the north-west-by-north from 'Rātājān.' 29

9. — And the Kalas-Budrūkh plates of A. D. 1025 conveyed a village named Kalaśa, — ārīMādhyādēśaśāntapāti Takkārīkābhāṣṭrā sūrabhirāngirgra- Mādhyaandinaśakha-Bhāravāgājgōtra-Sri- bhattābhāshīNAVIR-Vaḷḷavah-cālākūtrē ārīPadmaśāha-nāptē ārīŚrivatsanāyaka-sūtaba svādhyaśāna-dānā-paṁchabhattayopālī-ādī-grīhasthādharmanum-amūśi-īhā-sūra mahāpradāna-pada-virājītāya ārīMaṇgam-ābhīdhanā-nayakāya tad-gunaib pa[m t]cha-trī (vi)māsābhī pa-vrahanāpa saha, 30 — "to the illustrious Maṇgamānāyaka, who delights in the performance of private study and bathing and charity and the five oblations to all created beings and all the other religious duties of a household, and who is decorated with the rank of Mahāpradhāna, a great-grandson of that best of Brāhmans Sri-bhāṣṭra who came from the bhatta-village Takkārīkā which lies in the famous Mādhya-dēśa country and was (a student) of the Mādhya-andina śākha and belonged to the Bhāravāgāj gōtra, and a grandson of the illustrious Padmaśāha, and a son of the illustrious Śrivatsanāyaka; along with thirty-five (? twenty-five) excellent Brāhmans possessing those same qualities (of householders)." Here, the village granted, Kalaśa, is the modern Kalas-Budrūkh itself, "the larger, older or original Kalas," in the Akōla taluka of the Ahmadnagar district, Bombay Presidency. 31 Takkārīkā, whence the granter's great-grandfather came, has not yet been identified. It is, in my opinion, mentioned again as "the bhatta-village Takkārī" in line 10 of the Nanyaurā plate of A. D. 1052, and as "the village Takkārī" in line 12 of the Bándā plate of A. D. 1136 (?), 28 and as "Takkārī," for Takkārī, in line 11 of two of the Katak plates of the thirty-first year of Mahā-Bhavagupta L; 40 and a further reference to it seems to be made in the expression Takkārī-pāṇava-Bhāravāgāj-gōtra-dvāya in line 11 f. of the Katak plates of the nineteenth year of Mahā-Sivagupta. 41 A place with a very similar name, Takkārīkā, is mentioned in the Nanyaurā plates of A. D. 998, 42 and is referred to in the word Tūrkākīkā, "of or belonging to Takkārīkā," in line 29 of the Khajurāho record of A. D. 1001 or 1002; 43 in these two cases, however, the first syllable of the name has the dental t, not the lingual ṭ. The maps show several places with such names as

29 The Postal Directory of the Bombay Circle (1872) gives a village 'Tigou,' with Saṅgammēr as its post-town. This seemed to me to be the 'Tugou,' — standing possibly by mistake for 'Teego,' — of the Indian Atlas sheet No. 38 (1837), about eight miles north-east-by-north from Saṅgammēr. And thus a suggestion made by me, that 'Tugou' might be the Tigavi of the record, has been put forward in Ep. Ind. Vol. VI. p. 242. But, in the Atlas quarter-sheet No. 38, S. W. (1836), the name of 'Tugou' has disappeared and has been replaced by 'Nilonde.' And, in the later maps, I cannot find, anywhere in that neighbourhood, any name at all resembling Tigavi, or 'Tigou,' the name which is presented in 'Thgouga K.' and 'Thgouga B.,' in the full sheet of 1837, and in 'L. and G. Thgouga' in the quarter-sheet of 1836, in the Akōla taluka, eleven miles west-by-south from Saṅgammēr, marks the position of the ancient Thākārāma which is mentioned in line 46 of the Kalas-Budrūkh plates of A. D. 1025 (Ep. Ind. Vol. XVII. above, p. 121). I cannot at present find, in the maps, any name representing the Tigavi or 'Tigou,' except in the case of the 'Teego,' of the Atlas sheet No. 38 (1832), a village in the Bīh district of the Nizam's Dominions, in lat. 19°'1', long. 76°'10', about seventy-one miles east-north-east-three-quarters-east from 'Bāktājān.'
30 Vol. XVII. above, p. 121, line 35 f.
31 The village Saṅgamīkā, which is mentioned in line 39 of this record, is to be identified, not with Saṅgammēr, which is mentioned as Saṅgammegara in line 83 of the Saṅgammēr plates of A. D. 1000 (Ep. Ind. Vol. II. p. 220), but with a village, about one mile on the south-east of Kalas-Budrūkh, the name of which is presented as 'Sangone' in the Indian Atlas sheet No. 38 of 1837, but as 'Saṅgwī' in the quarter-sheet No. 38, S. W., of 1836.
32 Vol. XVII. above, pp. 205, 206. In each instance, the published version gives the name as Dākkārī, and, to a certain extent, the first akṣara does resemble ṭa more than ṭa. But it is, at any rate, not so plainly a ṭha as the correspondent in the ḍha in the ḍha of the Tādākāsāhā in line 19 on page 205.
33 Ep. Ind. Vol. III. p. 346, and note 8. The third of these records presents the name as 'Takkarī,' through some carelessness (see loc. cit.).
34 Ibid. p. 258.
35 See page 331 above, in connection with the word obhījana.
'Tankára,' 'Tankárí,' 'Tankári,' more or less near to the Narbadá, which would satisfy the condition of being in the Madhyadása or middle country. But, until we know the exact spelling of those names, it is difficult to suggest any particular identification.

In all the above cases, the texts were constructed in such a way, by the use of separate words, as not to leave any doubt as to whether the places of residence and of departure are to be connected with the grantees themselves or with some of their ancestors. The cases which present anything of an ambiguous nature are those in which the whole description of a grantee, including the mention of an ancestor, is presented, not in separate words, but in one unbroken compound. Of this class of cases, it will suffice to quote two instances, which are thoroughly typical of all the rest:

10. — The Naúsári plates of A. D. 706 conveyed a field at a village named Samipadra, — Girnagaravindagata-Sraddhikagráháravāstavya-tachchátuvśīdyaśāmānya-Právāyanasaśgötra-Varj[a*]-

nēyāMādyandinasaśgOVEResha)huchchāri-brāhmaṇaDatta—putra-brāhmaṇaDēvasvāminī.44 Here, if, in transcribing, we should not insert a hyphen between brāhmaṇaDatta and putra, we should have a compound consisting of seven composite members, of which the first six, Girnagaravindagata, Sraddhikagráháravāstavya, tachchátuvśīdyaśāmānya, Právāyanasagötra, Vājnasenāya-Mādyandina-sabrahamachāri, and brāhmaṇaDatta-putra, would all qualify the last member, brāhmaṇaDēvasvāminī. The translation would be — "to the Brähmaṇ Dēvasvāmin, who has come from Girinagar, and dwells at the Sraddhikā agrāhāra, and is a member of the community of Chaturvedins of that place, and belongs to the (?) Právāyanagōtra, and is a student of the Vājnasenāya-Mādyandin (school), and is a son of the Brähmaṇ Datta." And this rendering would mark the Sraddhikā agrāhāra as the place of abode of the grantee himself, and Girinagar as the place whence he himself had come. On the other hand, if we insert a hyphen between brāhmaṇa-Datta and putra, then the terms Girnagaravindagata, Sraddhikagráháravāstavya, tachchátuvśīdyaśāmānya, Právāyanasagōtra, Vājnasenāya-Mādyandina-sabrahamachāri, all qualify brāhmaṇa-Datta. The translation then is, — "to the Brähmaṇ Dēvasvāmin, a son of the Brähmaṇ Datta who has come from Girinagar and dwells at the Sraddhikā agrāhāra and is a member of the community of Chaturvedins of that place and belongs to the (?) Právāyanagōtra and is a student of the Vājnasenāya-Mādyandina (school)." And this rendering connects both the place of departure, Girinagar, and the place of abode, the Sraddhikā agrāhāra, with the grantee's father. Now, in this instance, the point is, perhaps, not a very essential one; for, Girinagar is the modern Girnar near Junagadh, in the Sūrañj division of Kāśvi; Samipadra is a village, now known as 'Sondarā,'45 in the Chōrand subdivision of the Baroda territory, about a hundred and seventy miles towards the east-by-north from Girnar; the Sraddhikā agrāhāra seems to be the modern 'Sadli,' eight miles east-by-south from 'Sondarā,' and, if that is the case, it is a matter of indifference whether it is to the grantee himself, or to his father, that the record assigns Sraddhikā 'Sadli' as a place of abode. But the matter is very different in the next instance.

11. — The Naúsári plates of A. D. 817 conveyed the above-mentioned village of Samipadra, which they specify as being in the country between the Mahī and the Narmadā, — Bāḍāvīvāstavya—

Bhāravājasagōtra—Taittirīyasabrahamachāri—Bāḍādiupādhiyāya-putra-Gobba dīnā[mmē].46 The same remarks, as in the preceding case, apply in respect of the analysis of this compound. If we do not insert a hyphen between Bāḍādi-upādhiyāya and putra, the translation is, — "to Gobbaḍādi, who dwells at Bāḍāvī, and belongs to the Bhāravājas gōtra, and is a student of the Taittirīya (school), and is a son of the Upādhiyāya Bāḍādi." And this rendering, adopted by the editor, connects the place of abode, Bāḍāvī, with the grantee himself. But Bāḍāvī is Bāḍāmi, the head-quarters of the Bāḍāmi tāluka in the Bijāpur district, Bombay Presidency. Samipadra, as already stated, is 'Sondarā,' in Gujerat, some four hundred and seventy miles away to the north from Bāḍāmi.

44 Vol. IXIII. p. 78, line 10 f. 45 Jour. Br. Rs. As. Soc. Vol. XX. pp. 138, 149. 46 Jour. Br. Rs. As. Soc. Vol. XX. p. 140, line 23 f. As indicated by the editor, the marks of punctuation, between some of the members of this compound, are superfluous.
The grant of a village in Gujarāt could not possibly be of any practical use to a person residing at Bādhāmī: in a period when no railways, motor-cars, or even bicycles were available, it would take him, unless he could fly or was the happy possessor of a simāna or self-moving aerial chariot which could proceed independently of the direction of the wind, at least three months to travel to and fro by road for the annual inspection of crops and accounts; and he could not reduce that time very much, even if he should make his way to the coast and then travel by a sailing ship. In this case, it is absolutely certain, that the specified place of abode was that of the grantee’s father, and there is an implication that the grantee himself had become a settler in Gujarāt, or was there and settled there when the grant was made to him. And, in this case, we must certainly insert a hyphen between Bādāṃjī-upādhyāya and putra, and translate, “to Gobhaḍḍī, a son of the Upādhyāya Bādaṃjī who dwells at Bādāvī and belongs to the Bhāravāya gōtra and is a student of the Taittirīya (school).”

We may gather, even from this last instance alone, that the intention, in all similar cases, was to connect a place of abode or of departure, not with the grantee himself, but with his father or any other ancestor mentioned just before him in the same compound. And, that this was the intended meaning in such compounds, is further emphasised by the construction to which recourse was had in certain spurious records, which, though of no historical value, are yet instructive on such points as the present one. For instance, the spurious Umētā plates, which purport to have been issued in A. D. 478, claim that a village named Nigadha was granted, — Kānyakubjavāstavya-tachaturvidyasmānaya-Vasishthasagōtra-Bhairicasabrahmacari-bhaṭṭaMahidharastasya sūnu bhaṭṭaMādhava;47 "the Bhaṭṭa Mahidhara, who dwells at Kānyakubja and is a member of the community of Chaturvedīna of that place and belongs to the Vasishthī gōtra and is a student of the Bhairīca (school); his son, the Bhaṭṭa Mādhava; [to him]." This ungrammatical construction is simply a partial analysis of what ought to have been presented in one continuous compound, similar to those which we have in the instances Nos. 10 and 11 above, namely, — Kānyakubjavāstavya-tachchaturvidyasmānaya-Vasishthasagōtra-Bhairicasabrahmacāri-bhaṭṭaMahidharasūnu-bhaṭṭaMādhavāya, — “to the Bhaṭṭa Mādhava, a son of the Bhaṭṭa Mahidhara who dwells at Kānyakubja,” etc. Similar ungrammatical constructions are presented in the spurious plates which purport to record a grant made by Dharasēna II. of Valabhi in A. D. 478,48 and in the spurious Bagumrā plates which purport to have been issued in A. D. 493,49 and in the spurious Iñā plates which purport to have been issued in A. D. 495.50 And they shew plainly how the person or persons who composed those documents, also, would have interpreted such compounds as those which we have in Nos. 10 and 11. But, further, we have, in fact, a partial analysis, grammatically correct, of precisely similar compounds, in the instances given under Nos. 5 and 6 above. In each of those cases, a description of the grantee which might have been given in one unbroken compound exactly like those under Nos. 10 and 11, has been broken up into two separate words by the use of the datives sutāya and putraya, instead of the bases sutā and putra, after the father’s name. And these two cases also, Nos. 5 and 6, shew plainly how the composers of those two records, again, would have interpreted the unbroken compounds in Nos. 10 and 11.

I am not able to quote any instance of the use of these unbroken compounds in cases in which mention is made of any ancestor prior to the father of the grantee. This fact, coupled with a comparison of the general nature of all the instances given under Nos. 1 to 9 above, leaves an impression that it may have been the custom to use these unbroken compounds only when the father of the grantee was still alive. And, in translating both these passages and those in which different constructions were employed, I have used the past and present tenses in accordance with that impression.

47 Vol. VII above, p. 64, line 10 ff., line 10 f. It does not seem necessary to enumerate the transcription by correcting certain mistakes of the original.
49 XIII. above, p. 117, line 19 f.
50 Vol. XVII. above, p. 200, line 14 ff.
There is a curious instance in the Kāpaḏwanaḍ plates of A. D. 654, which purport to convey a certain village, — Mahichha[ka]vīnirgata-Mahichhakavāstavy-saitchchteruividyaśāmānya-Kauśī-
ksagotra-Vājasanēyasabrahmachāri-br[ā]*huṇaBappu-patra-Bhaṭṭibhaṭṭa — to Bhaṭṭibhaṭṭa, a son of the Brāhmaṇ Bappa who has come from Mahichhaka and dwells at Mahichhaka and is a member of the community of Chaturaḍīnās of this same place and belongs to the Kauśika gōtra and is a student of the Vājasanēya (school)." Here, the same place, Mahichhaka, is presented both as the place of departure and as the place of residence of the grantee's father. The editor, however, has told us that "the name Mahichhaka, which occurs twice in the grant, seems "to be a later correction in somewhat different characters." Evidently, in this record we have another instance of a genuine record having been subsequently tampered with. And the person who did that, did it in a careless and clumsy way, introducing the name of Mahichhaka by mistake for something else, either in connection with vīnirgata or in connection with āśāmānya.

DISCOURSE NOTES ON MALABAR AND ITS PLACE-NAMES.

BY K. P. PADMANABHA MENON, B.A., B.L.

This long narrow strip of land lying between Gōkarṇam in the North and Cape Comorin in the South, the Ghaṭa in the East and the Sea in the West, is known by various names, such as Paraskuramakshetram, Bhārgavakshetram, Karmanabhūmi, Kēralam, Malabar, and Malayālaṃ.

The first two names have their origin in the well-known legend of the warrior sage Paraskurāma's alleged reclamation of the country from the sea. The legend has a firm foothold in the land, and it will, indeed, be long before it can be dislodged from the minds of the people. According to one version, Paraskurāma or "Rāma-with-the-axe," an asserted incarnation of Viṣṇu, commanded the ocean to retire from the foot of the Ghāṭa, and, the Indian Neptune demurring to this somewhat arrogant behest, the infuriated Brāhmaṇ fulminated the threat that —

"Soon with my arrow will I dry this sea
Till not a drop of ocean shall remain."

The threat had the desired effect, for the god of the oceans at once receded to a specified distance and gave up the land to the irate sage. Thus was created Paraskuramakshetram, or Bhārgavakshetram, i.e., Paraskurāma's or the Bhārgava's land, because Paraskurāma belonged to the Brāhmaṇ clan.

The process by which Rāma accomplished this mighty deed takes different forms in different versions of the legend. Some say that the warrior sage, after destroying the Kāshṭhīryas, i.e., the royal race, thrice seven times was seized with remorse, and to expiate the sin he made a gift of all his conquered land to the Brāhmaṇa, who ordered him to quit the country. In this difficulty he assumed his divine powers, ascended the heights of Gōkarṇam, and commanded Varuṇa (the ocean) to retire from the foot of the Ghāṭa from Gōkarṇam to a point where the axe he wielded would fall when thrown southwards. The sea-god did so.

The legend is not to be rejected altogether as puerile. It has a core of truth in it; no doubt, enshrined all over with adventitious matter, so as to obscure the gem-within. It, in fact, as it appears to me, chronicles, in part, in the imaginative style of the poets, the effects of volcanic action on the coast centuries ago. The low lands of the Malabar Coast have evidently been raised from beneath the sea-level by subterranean forces. Instances are not wanting of the formation by natural forces of large tracts of land on the coast, even in modern times. The Island of Vypen, 13 miles long by one broad, on the north side of Cochin, was thrown up by the sea not long ago. It is known

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in the locality as Pudu Vaippu, i.e., new foundation; and the people there commence an era from the date of its formation in A. D. 1341. It would appear that previously a small river flowed by the town of Cochin, having a narrow opening into the sea, the main outlet for the discharge of the freshes that came in torrents down the Ghâts being at the well-known opening at Cranganore. In the year 1341, an extraordinary flood occurred which brought down from the Ghâts such a mass of water that it forced itself into the sea at Cochin and opened a capacious estuary, converting the land-locked harbour of Cochin into one of the finest and safest ports in India. The soil of the low lying lands on the sea-coast, consisting of sea-sand and calcareous matter combined with various kinds of earth and clay, attests the nature of the formation. The nature of the subsoil brought up at the sinking of an artesian well recently in British Cochin makes it clear that the strip of land on which the town is now situated lay not long ago submerged in the sea.

Fra Bartholomeo says\(^1\) that in his day the natives believed that the sea formerly extended even to the foot of the Ghâts, evidently referring to the tradition we are now discussing. He, however, was of opinion that the tradition had no foundation, though he is willing to concede "that some of the plains found in this country have been produced by conflicts between the waves of the sea and torrents of rain. 'The devastation occasioned by such inundations,' says he, 'can hardly be described. Grand-children sometimes can scarcely point out with any certainty the spot where their grand-father resided, because it has assumed a form totally different.' There is, indeed, strong reason to suppose that in the early years of the Christian era the sea-coast ran along the eastward shore of the backwater, which extends at present to over 40 miles from Chandanaédi to Palliparam, and it is extremely doubtful if the long strip of land which forms its western bank, and on which stand the now flourishing seaports of Cochin and Allepy, had any existence then. The towns mentioned by Ptolemy as lying on the sea-coast between Muziris (Cranganore) and Barkara (near Quilon) can nowhere be identified with their modern sites as the coast now stands, whereas some of them, Podoperou, Semmê and Korthora, may be identified with Udayampêrû (the Diamper of the Portuguese), Chembu and Kothur, all of which are situated on the eastern coast of the backwater.\(^2\)

In a Report on the mud bank at Alleppy in Travancore, Mr. Rhode, a former Commercial Agent of the State, observed: "I cannot give dates as I have no records, but it is certain that the coast from about north of Calicut to south of Quilon was once well above the level of the sea, and was after a long period totally submerged and then again was thrown up by volcanic action and has again been partially covered by sea. I state this because in cutting the Warkalai Tunnel trees were found, and also shells have been found on the coast which are known to belong to a class of shell-fish that only live in deep water. Remnants of a fort at Poracaud were visible 30 years ago, and at Calicut and Vypeen massive buildings are now in the sea."\(^3\) "It is curious," says Dr. Day, "that this law of encroachments of the sea is now the rule on the western coast, because tradition and an examination of the geology of the country both lead to the conclusion that the sea formerly washed up to the Western Ghâts; thus, Malabar has been literally raised from the sea." Dr. Day refers to a Manuscript Account of Malabar by Hornan Lopez de Castanhoda, in 1525, where it is said that little more than 2,300 years ago the sea came up to the Western Ghâts.\(^4\)

The theory that the sea-coast originally ran along the line of the eastern shore of the backwater receives support from the names by which certain places situated on that line are still known. About 8 miles to the north of Cochin, on the eastern side of the backwater, lies the village of Kadakara, or more correctly Kadâl = 'sea' + Kara = 'shore' (in Malayalam) = Kadalkara, signifying 'sea-shore.' To the south of it, almost in close proximity, is another village called Êjikara which,

\(^1\) A Voyage to the East Indies, p. 129.
\(^3\) See Vol. 22, Mad. Jour. of Lit. and Sci. N. S. 6, pp. 230 and 264, 1861; Narakal or Cochin Mud Bank, by Francis Day, Civil Surgeon, Cochin; and The Mud Bank at Narakal, near Cochin—its composition as exhibited by the Microscope, by Lieut. J. Mitchell.
there can be no doubt, should originally have been Āṭi = 'sea' + Kāra = 'shore' (Malayalam) = Āṭikāra, also meaning 'sea-shore.' Next to Ėṭikāra, towards the south lies Katamakutē, meaning the abode of the sea fishermen. The coast line, as known at the time of Megasthenes, 4th Century B.C., certainly ran along the eastern shore of the backwater. For he mentions Tripona, identified by Mr. Dutt with Tripōntari, or Triponnithuray, a few miles inland from Cochin and on the backwater side as lying on the sea-coast.  

The earlier notices of Malabar do not mention Cochin at all. Among the medieval travellers, Nicolo Conti (A.D. 1440) mentions it for the first time as Cocym.  

It may be noted that this is almost exactly a century after the formation of the harbour. Cochin attained importance only about the time of the arrival of the Portuguese in India. Since then it has been the chief port of Malabar. Barbosa, the anonymous Sommario dei Regni in Ramusio, and d’Barros mention it as Cochin, while the Lisbon Editions of Barbosa and Conti have Cocinum, Cocym, or Cocyn. So also Gutschin of Spinger. G. Balbi has Cochi.  

It is remarkable that Nicolo Conti in the 15th century and Fra Paolo in the 17th both say that the town was called Kochi, after the small river that flowed by the place. The non-mention of Cochin by the early travellers, and its first mention, so far as at present known, in 1440 by Conti lend colour to the theory that it was formed since the days of the Periplus and Ptolemy, and it is indeed significant that a hundred years had to elapse from the date of the formation of the estuary, before it came to be mentioned for the first time—a sufficiently long period for the port to come into importance.

According to Tamil Historical Texts, the people in the south, 1800 years ago, remembered that in former days, the land extended further south (of Cape Comorin) and that a mountain called Kumārikākū and a large tract of country watered by the Pahruḷī existed south of Kumāri. It is said that, during a violent irruption of the sea, the mountain Kumārikākū and the whole of the country through which the Pahruḷī flowed disappeared.

There are other local instances of the irruption of the sea and the subsidence of the land. The Buddhist annals of Ceylon record one such on the south-western coast of that island in the 2nd century B.C.  

The island of Ramēvaram, which is 11 miles long, is only two miles away from the Indian coast, and, till but 3 or 4 centuries ago, there was a rocky causeway connecting Ramēvaram with the mainland. It is said that about the 15th century this connection was severed by the sea bursting through the chain of rocks that formed the causeway.  

The abrupt manner in which Point Rāman on the coast terminates, and its geological formation, which can be traced across the ridge of the rocks to the island, almost confirm the supposition, and the opinion is strengthened by the records of the Temple at Ramēvaram, which state that, until the early part of the 15th century, the island was connected with the continent of India by a narrow neck of land and that the Svāmi of Ramēvaram was on particular festivals carried to a temple on the mainland. The sandy ridge known as Adam’s Bridge connects Ramēvaram with Ceylon, thus accounting for the so-called bridge built by the monkey soldiers of the Rāmāyana. Off the coast of Ceylon is the island of Mānnār, about 18 miles long.

Extricating ourselves from the halo of legend that surrounds and obscures the Brāhmaṇ sage, Parāsu-Rāma, we see in him the leader perhaps of the earliest Aryan colony into South India. The miraculous powers by which he is said to have reclaimed the land are part and parcel of his mythical character. The very existence of such a personage as Parāsu-Rāma has been questioned by some authorities. He is asserted to be an incarnation of Vishṇu and it is difficult to

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6 Dutt’s Ancient India, Vol. II. p. 30.  
7 Tylee’s Ceylon and the Way Thither, p. 455.  
8 See Major’s India in the Fifteenth Century.  
10 After five centuries of separation the South Indian Railway Company is about to make an attempt to restore the connection between the mainland and the island by means of the Pamban Channel Railway Bridge.  
12 The Gazetteer of Southern India, p. 885.
fix his date with any approach to accuracy. His encounter with his namesake of the Rāmāyana and his slaughter of the Kshatriya race have been pronounced by Mr. Talboys Wheeler to be pure myths.  

But Mr. Romesh Chandra Dutt thinks that the story of Paraśu-Rāma probably conceals a great historical truth. "He is said to have fought against the Kshatriyas and exterminated the caste 21 times and then he was conquered by the Kshatriya Rāma, the hero of the Epic. It would seem that this story indicates the real rivalry and hostilities between the priestly and the warrior castes—indications of which we have found in a literary form in the Upanishads."  

Paraśu-Rāma is, however, a post-Vedic character and cannot therefore be accorded too high an antiquity. "In the Aśvādeśa-Parva of the Mahābhārata, section 52, Yudhishthira enquires how Paraśu-Rāma, the son of the Brāhmaṇa Jamadagni, was possessed of the qualities of a Kshatriya. It is, indeed, remarkable that Jamadagni's name occurs in the Rg-Veda, but not that of his renowned son Paraśu-Rāma. That character, therefore, is a later invention, and the story of his wars with the Kshatriyas is probably based on actual hostilities, which may have taken place early in the epic age (B.C. 1400 to 1000) between stalwart priests and proud kings just when the caste system was taking shape."  

According to the Rev. William Taylor the nearest conjecture we can form regarding the date of Paraśu-Rāma is that he lived sometime within the thousandth year after the flood according to the orthodox Christian chronology. He thinks that assuming the astronomical principles detailed by him elsewhere to be correct, there must have been a great retiring of the mass of the waters from the Northern Hemisphere during the period within 500 years to a 1,000 years after the flood; and, unless the level of the Malabar Coast be greatly beneath that of the Coast of Coromandel, from this also a similar retiring of waters must have taken place at the same time.

According to the Kāraṇāvatpti, a Malayālam treatise on the early history of Keraḷa, the country is also known by the name of Karmabhūmi, or the country where salvation depended entirely and exclusively on good actions. The ground in Malabar is in itself not consecrated ground. There salvation has to be worked out by the performance of good actions. It is even said that the souls of those dying in Malabar would be transmigrated into the bodies of asses and only good actions can save them from this dire calamity. So the Brāhmaṇas to whom the land was given as gift by Paraśu-Rāma were ordered strictly to observe the various ceremonies prescribed by him for the salvation of the souls of those who inhabit the country. These take vicariously the benefit of the good work enjoined on the Brāhmaṇas. Thus the salvation of the souls of the other classes depends wholly on the strict performance of their spiritual functions by the Brāhmaṇas of Malabar. The Kāraṇāvatpti expressly says that the whole of Keraḷa was given to the Brāhmaṇas by Paraśu-Rāma to be kept mainly for the support of temples and religious ceremonies. The trust was a sacred one; and, unless they conform strictly to the terms of the original endowment, the beneficiaries have a legal right to enforce the trust. The pretensions of the Malabar Brāhmaṇa Janmā (landlords) to absolute ownership in land cannot therefore be maintained for a moment.

The name by which the Malayāḷams love to designate their country is Keraḷa, a Sanskrit word, though they themselves are Drāviḍians and their language, Malayāḷam, but a dialect of Tamil. The land was certainly known to the Aryans at a very early period. Keraḷa was known to Katyayana (1st half of the 4th century B.C.) and Patanjali (150 B.C.), though Pāṇini (beginning of the 7th century B.C., if not earlier still) does not mention it. The Mahābhārata, 16 the Rāmāyana, 17

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12 Ancient India, Vol. I, p. 322. (See also Hunter's Indian Empire, p. 104.)
17 I, 41. As to the dates of these Epics the Rāmāyana is later than the Mahābhārata. While Pāṇini refers to the latter, he is altogether silent about the former.
the Vāyu-Purāṇa, the Mātṛya-Purāṇa, and the Mārkandēya-Purāṇa make mention of Kēraḷa and Gōkarnam. The latter also occurs in the Bhāgavata, Pādma and Skanda Purāṇas. The Mahābhārata, the Rāmāyana and the Harivnāsa refer to the Kēraḷa as a class of despicable people in the south, such as the Hūnas, Pulindas, Chaṇḍālas, Svapachas, etc. They attribute the degeneration of the times to the existence of such nations of the lowest origin. To them were also ascribed the atrocities of warfare.

The 2nd and the 13th Edicts of the great king Aśoka (B.C. 257) refer to the ruler of Kēraḷa as Kēraḷaputra and classes his country as one of the Pratyantās or border lands.

In the 1st century A. D. Pliny refers to the ruler of Kēraḷa as Calobothras, and mentions Muziris, the first emporium in India, as his capital. Muziris has been satisfactorily identified by Dr. Burnell with the modern Cranganore or Kōdungallur. From Pliny we may gather that the country ruled by Calobothras extended southwards to Neacyndon, Nilkanda or Kallada, near Quilon, where the sway of the Pāṇḍyan king began.

The Periplus written probably in the first century A. D., also refers to Keprobothras and the land he ruled, which it calls Limurike. It extended from Nouro and Tyndis in the north to Nilkanda in the south.

Ptolemy (2nd century A. D.) mentions Karoura as the capital of Limurike where Kerobothras lived. The description given by Ptolemy, Arrian and Ptolemy, of Limurike, or, as the Pentingerian Tables call it, Damurike, enables us to fix approximately the extent of the sway of Calobothras, Keprobothras or Kerobothras. Limurike or Damurike has been shown by the learned Bishop Caldwell to represent the Dravida or the Tamil-Malayāḷam country. From Pliny it is somewhat difficult to gather its northern limit; but after making mention of the important port of Muziris, he goes southwards and names Neacyndon, which, according to him, belonged to the Pāṇḍyanas. In this the Periplus agrees with him. Ptolemy calls the place Melkynda and locates it in the country of the Aioi, identified by Caldwell with South Travancore. Ptolemy and the author of the Periplus are at one in making Tyndis the most northern port in Limurike. The Periplus gives its distance at 700 stadia or nearly 12° of latitude, if we reckon 600 stadia to the degree. Notwithstanding this authoritative statement which makes Limurike begin somewhere near Calkint (11° 15′ N. Lat.), its frontier has generally been placed nearly 3° further north, Tyndis having been located at Barceole. This error has been rectified by Sir Henry Yule, whose adherence to the data of the Periplus has been completely justified by the satisfactory identification of Muziris with Cranganore instead of with Mangalore, as previously accepted. It is, perhaps, necessary to point out here that Tyndis, too, has been satisfactorily identified by Dr. Burnell with Kadalundi near Boyapore, the former south-western terminus of the Madras Railway near Calkint.

The Kerobothras of Ptolemy, Keprobothras of the Periplus and Calobothras of Pliny has been identified by Bishop Caldwell with the Tamil Kēraḷaputra. The insertion of the letter “p” in one of the above names is pointed out to be an error, perhaps of the transcriber. “The name in Sanscrit and in full,” says the learned Bishop, “is Kēraḷaputra, but the Kēra and Kēlā are Dravidian abbreviations of Kēraḷa. They are Malayāḷam, however, not Tamil abbreviations and the District over which the Tamil Kēraḷaputra ruled is that in which the Malayāḷam Language is now spoken.”

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20 Chap. 37, v. 45, Ed. Bib. Indic.:—Prof. Bhandarkar classes the Vāyu, the Mātṛya, and the Bhāgavata as among the later Purāṇas. Of these the oldest appears to him to be the Vāyu, and next to it the Mātṛya, and the Bhāgavata he latest. See Early History of the Dehāk, 28.
21 See Dr. Oppers "On the Weapons, Army Organisation and Political Manners of the ancient Hindoos," p. 32.
23 See McCrindle's Translation of Ptolemy.
The Rev. Mr. Foulkes contends that Chêra and Kérala denote the same country, the term Kérala being but the Canarese dialectical form of the word Chêra. He points to a general concurrence of the authorities that Chêra and Kérala are synonymous names notwithstanding the difficulty caused by the supposed identity of Koṅgu and Chêra. Dr. Rottler's Tamiḻ Dictionary has under the word ‘Kēralā’ "The king Chêran who reigned on the Malabar Coast." "I have no doubt," says Dr. Caldwell, "that the name Chêra and Kérala were originally one and the same, and it is certain that they are always regarded as synonymous in Native Tamil and Malayālam lists." Dr. Gundert has, in his Malayālam Dictionary, under the word Kēram "Chēra = Malabar, Canarese pronunciation of Chêram," and under the word Kēraḷam "Chēram — the country between Gōkānṇam and Kamāri"; the word Kērala was known under various forms, such as Sēram, Chōram, etc.

The Chēra or Kērala kingdom at one time loomed large on the map of Southern India. According to Dr. Burnell, from the 3rd to the 7th century appears to have been the most flourishing period in the modern history of the kingdom. It then extended over the present Mysore, Coimbatore, Tenṭāndad, South Malabar and Cochin. It formed one of the great triarchy of ancient Hindu kingdoms in the extreme south of India and had already acquired a name before the 3rd century B.C. Professor Dowson describes it at a later period as extending to the Mysore frontier in the north, the District of Salem in the east, and the Travancore Coast up to Calicut in the north-west. Its capital was at Karūṟ. Dr. Caldwell is disposed to identify Karūṟ with the Karouṇa of Ptolemy, which he says occupies the same site as the present important town of the same name in the Coimbatore District, situated on the left bank of the Amaravati, a tributary of the Kaverī. The authority of the learned Bishop is high indeed. But there are some noteworthy considerations which induce us to shift the locality of Ptolemy's Karouṇa, the capital of Chēra or Kērala, to an altogether different place. Early Tamil records point to Vaiñji, as the capital of the Chēra Kingdom, and according to the Tamiḻ Metrical Dictionary, Thirūkkāram, the modern name of Vaiñji is Karūṟ. Ancient Tamil works describe Vaiñji as being situated west of the Western Ghāts.

In the Periyā Purāṇam Vaiñji is mentioned as the capital of the Chēra King, and it is indeed significant that it was also known as Makōtai (or Kōdungallūr). In the Syrian Copper-plate of Bhāskara Rām Varma (about the 8th century A.D.) Kōdungallūr is called Makōtaiṇaiṇam, and this is generally accepted to have been the capital of the Chēramāṇa Perumāḷ. The Rev. William Taylor, in the preface to his Translation of Tamil Historical Manuscripts, assures us that the Sora Metropolis was no other than Tiru Vaiñji, the capital of the Chērādāsām. Thus early records, known traditions and old inscriptions all point to Tiruvaṅchi or Tiruvaṅchikulam (rendered into Sri Vaiñji Kōvilakam or abode or palace of the prosperous Vaiñji King) lying adjacent to Cranganore, as the capital of the early rulers of Chēra or Kērala.

I have already shown that Cranganore has been identified with the Muziris of Pliny, Arrian and Ptolemy. Pliny, who died in A.D. 79, and who seems to have written his work two years before his death, says that "Calobothras was reigning there (Muziris) when I committed this to writing." But by the middle of the 2nd century A.D., when Ptolemy wrote, Chēra must have either changed its capital, or constituted one more seat of Government. For Ptolemy, as we have observed, names Karouṇa as the capital of Limurike. It may indeed be that there were two capitals, the Northern and the Southern: the capital for the interior and the capital for the coast; or Calobothras or Kerabothras must have removed his capital from Muziris on the coast to Karouṇa in the interior, for it will be found that Ptolemy names the latter as one of the interior cities of Limurike. Still it need not be that Kerabothras removed his capital so far into the interior as Karūṟ in the Coimbatore District. If Tiruvaṅchikulam is not itself Karūṟ, the capital of Chēra, as being situated on the coast, a more likely site than the Karūṟ of the Coimbatore District is Tirukkāṟūr in North Travancore, now a deserted village situated at the foot of the Ghāts.
344 THE INDIAN ANTIQUARY. [August, 1902.

8 miles from Koḍamāṅgalam and 28 miles east by north of Cochin. The remains of an old temple and the walls of some old buildings are still to be found there. The people there still point to a plot of ground, as the place, from which Parasu-Rāma is said to have taken his final farewell of the Nambūrīs. It is further significant that, in the Kōralotpatti, Karūr or Tirukkārūr (the prefix Tiru simply means prosperous) is mentioned as the capital of one of the Chëramān Perumālas and the tradition is still remembered by the people of the place.

The author of the Periplus of the Erythrean Sea, as well as Ptolemy, mentions a district called Paralia on the West Coast of India, and Professor Wilson is of opinion that it is possible that it may be a wrong reading for Kōrala or Korala. This, however, is doubtful; for, after noticing the territory of the Pāṇḍyas, Ptolemy mentions the country of the Batol, which Professor McCrindle identifies with the district extending from the neighbourhood of Point Kalimere to the Southern mouth of the Kāverī, corresponding roughly with the present District of Tanjore, within which are placed Nikama, Thelkheir and Kouroula, identified by Yule with Negapatam, Nagūr and Karikal. After this comes Paralia, specially so called, “The country of the Toringoi.” Bishop Caldwell has identified the Toringoi with the northern portion of the Tamilian nation. “This name,” he says, “is Chōla in Sanskrit, Chōla in Telugu, but in Tamil Sōra or Chōra. The accuracy with regard to the people as remarkable, for in Tamil they appear not only as Sōras, but also as Sōragas and Sōriyas, and even as Sōringas. Their country also is called Sōragam. The ‘r’ of the Tamil word Sōra is a peculiar sound not contained in Telugu, in which it is generally represented by ‘d’ or ‘l’. The transliteration of this letter ‘r’ seems to show that then, as now, the use of this peculiar ‘r’ was a dialectical peculiarity of Tamil. Paralia, the learned Bishop points out, is the Greek word for coast. Professor McCrindle thinks that, as a Greek word, Paralia designated generally any maritime district. It could not, therefore, have been the Greek mode of writing a native name; for Ptolemy mentions several Paralias. The coast indicated by this name included Ptolemy’s country of the Aioloi, i.e., South Travancore and that of Karai, South Tinnevelly. In the Periplus, Paralia commenced at what was called the Pyrrahos or “the Red Cliffs,” South of Quilon, and included not only Cape Comorin but also Kolkhoi. It belonged to the King Pāṇḍyan. Dr. Vincent conjectures that the king of Madura had extended his power from the eastern to the western side of the Peninsula and was master of Malabar, when the Greco-Egyptian fleets first visited the Coast. He also thinks it likely that the power of Pāṇḍyan had been superseded in Malabar between the age of the Periplus and Ptolemy, for the latter makes the Aioloi next to Limurike on the south and takes no notice of Pāṇḍyan till he has passed Cape Comorin.

With regard to the word Paralia, it is interesting to note that both Burnell and Yule agree in identifying it with Puraḷī, which is an old name for Travancore. Yule says that “this Paralia is, no doubt, Puraḷī, an old name for Travancore, from which the Raja has a title ‘Puraḷīśa.’” Lord of Puraḷī. Dr. Gundert also points this out in his Malayalam Dictionary, under the word Puraḷīśan. That the title was used to denote the Rajas of Travancore is also evident from the well-known metrical translation of the Vālmiki Rāmāyaṇa into Malayalam by Raja Kērala Varma, as also from the equally well-known philosophical poem Vaiṣṇoṣchandrōdaya by the same author.

For about two centuries after Ptolemy we have no authentic record of the mention of Kērala. But towards the latter end of the 4th century A.D. we see it referred to in the famous Gupta Inscription on the Allahabad Lāt of Aśoka. It is there recorded that Samudra Gupta captured and then liberated, among other Rājas, Mantarajā of Kērala in the region of the South. Whether this is the product of the imagination of an Oriental Court panegyrist, or whether Samudra Gupta found it feasible to advance so far south as Malabar or not, it is significant that one of the Chēramān Perumālas, who ruled over Malabar subsequently, went by the name of Sthānu Ravi Gupta. Mr. Venkiah, however, questions the correctness of the reading of the term “Gupta” occurring in the second of the Syrian Copper-plates.
A little later on we have Varaha Mihira, the great Hindu Astronomer (about A. D. 550), noticing in his Brihatamsahita both the country and the people by the names Keraḷa and Kairaḷakas.  

He locates the country in the Southern Division and names Baladwapaṭṭanam and Marichi-paṭṭanam as important towns therein. Kern, Varaha Mihira’s Translator, identifies those places with the Balipoṭṭana and the Museris of Ptolemy and other Greek Geographers.

Inscriptions and copper-plate documents of the Western Chalukya Dynasty show that almost for 500 years after this, the Chalukyan kings made temporary conquests of Keraḷa. In an inscription of the Western Chalukyan king, Pulakēśi I. (5th century A. D.), Keraḷa is mentioned as possessing a chief who was conquered by that sovereign. In the Mahakula inscription of Mangalka (567 to 610 A. D.) we are told that the victories of his brother and predecessor Kṛttivarma I (489 to 567 A. D.) included the kings of Keraḷa, Muṣhaka, Pāṇḍya, Chelīya, and Āłuka.

Professor Monier Williams identifies Muṣṭukka with that part of the Malabar Coast lying between Quilon and Cape Comorin. It may be remembered that Dr. Burnell stops a long way north of Quilon in giving the Southern boundary of the Cheṭara or Keraḷa Kingdom.  

Of Pulakēśi II. (610 to 634 A. D.) it is said that, after the conquest of Kaṭcchippura, he crossed the Kavēri and invaded the country of the Chōḷas, the Pāṇḍyas, and the Keraḷas. But these preferred to submit rather than to fight. They, however, soon revolted, and Pulakēśi’s son, Vikramāditya I. (652-3 to 680 A. D.), a man of abilities and daring adventure, had to march against them and break their combined power. In the epithets applied to Vikramāditya I., father of Vinayāditya Satyāraya, a clear allusion is made to a confederacy that was formed against him by the three kings of Chōḷa, Pāṇḍya and Keraḷa. He is said “to have rent open with the thunderbolt that was his prowess the proud summits of the haughtiness of the three mountains which were the kings of Chōḷa, Pāṇḍya, and Keraḷa. Vikramāditya’s son, Vinayāditya, seems to have assisted his father in conquering the southern kingdoms. Between the 11th and 14th years of his own reign (692 to 695 A. D.) the king completely subdued, among others, the Keraḷas in the south. Vinayāditya made tributaries of the kings of Kavēri or Keraḷa, as it is read in some of the grants and of the Pāṇḍikas, who, as Professor Bhandarkar says, were probably the Syrians settled on the coast of Malabar. Vinayāditya’s grandson Vikramāditya II. also claims to have fought with the Chōḷas, the Pāṇḍyas, the Keraḷas, the Kalabhras and reduced them. In a grant dated A. D. 758 by Kṛttivarma II., son of Vikramāditya, we are introduced to him in a seaside residence, a place called Jayamambha, situated on the shore of the southern ocean, of which a graphic description is given, where he dwelt in peace after “withering up Pāṇḍya, Chōḷa, Keraḷa, Kalabha, and other kings.”

About this time the Bāṣṭrakūṭas overthrew the Chalukyas. The fourth prince of the Rāṣṭravam family, Dantidurga, son of Indra I., was a great ruler. His own grant attributes to him an easy victory over the army of Karṇatā. He is said to have defeated the lords of Kaṭcchi and Keraḷa, the Chōḷa, Sṛhṭara and Vijayantī. The Bāṣṭrakūṭa king Gōrinda VI. claims to have conquered the Keraḷas. He reigned about A. D. 803 to 814-15. For 200 years and more after this the
Chalukyas were completely thrown into the shade by the Rāśtrakūṭas till, about 973 A. D., Tailapa the Chalukyan rose and restored the decaying glory of the dynasty. Tailapa’s grandson, Vikramaditya or Tribhuvanamalla, was a great conqueror. Bilhaṇa, in his Vikramakīrti, speaking of Vikrama’s prowess, says, “the wives of the king of Kēraḷa wept when they thought of Vikrama’s former deeds.” In the 4th sārya, Bilhaṇa expressly says that Vikrama first marched against the Kēraḷas and conquered them. Vikrama reigned between 1008 and 1018 A. D.40 After this it is not often that we see Kēraḷa mentioned in any authentic records.

In considering the extent of Kēraḷa we have to note that the Kēralōptatti alludes to a division of the country on two occasions. Once by the Brāhmaṇa during their direct sway and at another time by one of the Perumāḷa, whom the Brāhmaṇa had elected as their ruler. Of the first division the Kēralōptatti says, that the Malanāḍ or Malabar or hill-country was divided into four parts, viz.:—

1. The Tuḷu-kingdom extending from Gokarna to Perumpaḷa (the large river), i.e., the Canaras (north and south), very nearly as at present constituted.

2. The Kūpa-kingdom extending from Perumpaḷa to Putupaṭṭaḷam, the seat of the Thēkkkenkur (Southern Regent) of the North Kōlatiri dynasty situated on the Kōṭa river—i.e., North Malabar as at present defined, less the Southern half of the Kūmbambaraṇḍa Tālik.

3. The Kēraḷa-kingdom extending from Putupaṭṭaḷam to Kannetti, i.e., South Malabar, including the South half of the Kūmbambaraṇḍa Tālik, the Cochin State and North Travancore.

4. The Muṣhika-kingdom extending from Kannetti to Cape Comorin, i.e., South Travancore.

The other division was made by Ārya Perumāḷ. He, it is said, inspected the whole country and arranged it into four divisions or provinces:—

1. The Tuḷu country from Gokarna to Perumpaḷa.

2. The Kēraḷa country from Perumpaḷa to Putupaṭṭaḷam.

3. The Muṣhika country from Putupaṭṭaḷam to Kannetti.

4. The Kuvāla country from Kannetti to Cape Comorin.

Though these divisions were made for administrative purposes, it is significant that, in naming them, the term Kēraḷa came to be applied only to a fourth part of the whole country, notwithstanding that the Malayāḷa still consider Gokarna and Kanyakumāri (Cape Comorin) as the Dau and Beersheba of Kēraḷa.

Various theories have been started locally as to why the country was called Kēraḷa. We may refer here to two of the more popular ones. It is said that the country came to be denominated Kēraḷa in honour of one of its illustrious Perumāḷ. But chronology belies this theory. For, the country was known as Kēraḷa long before the Perumāḷ period. According to the Kēralōptatti, when the Brāhmaṇa found that the system of appointing roṣṭhā-purukṣas, or protectors, failed to work properly, they (the 64 villagers) assembled at Tirunāvāy, determined to elect a king, and empowered the four selected grāmaṇams (villages) to choose one. Their choice fell on Kēya Perumāḷ of Kāsapuraṇam in the country east of the Ghāṭas. He was brought, it is said, to Kēraḷa and installed as the first of the Perumāḷ; in the year of the Kaliyuga expressed by the cryptogram “Bhūmā Bhūṣyam Prāpya,” corresponding to A.D. 216.41 But we have already pointed out that the country was known as Kēraḷa as early as the 3rd century B.C., not to speak of its being so called even in pre-historic times.

40 History of the Dekkhan, p. 62.
The other theory is that the word is derived from kēram, which is an abbreviation of the Sanskrit word nālikēram, meaning cocoanut, and that the name Kēralam was applied to the coast on account of its producing the cocoanut in abundance.\(^{42}\) Abundant as the cocoanut palms have been in Malabar from early days, it may be noted that the inventory of articles contained in the Periplus (1st century A. D.), as forming the staple of commerce between the East and the West, does not make the remotest mention of the tree or of its produce. It has been described as the "great nut of India," and more than one author\(^{43}\) has remarked that it is sufficient to build, rig, and freight a vessel with bread, wine, water, oil, vinegar, sugar and other commodities. A mediæval couplet referring to the cocoanut palm says that it

"Yields clothing, meat trencher, drink and can,  
Boat sail, car, mast, needle, all in one."

If the tree had existed in Malabar at the time of the Periplus, it is difficult to believe that its noteworthy products would have escaped the attention of the shrewd early Greek merchants. In Photios's abridgment of the Indika of Ktesias (about B. C. 400), reference is made to "palm trees and their dates," which were said to be thrice the size of those in Babylon, and in another abridgment of the same author by a different editor the palm fruits are referred to as the "largest of nuts." It is conjectured that these refer to the cocoanut tree and its fruit. We have, however, an accurate description of the tree given by Kosmas Indikopleustes (525 to 547 A. D.) under the name argellia, in his Topographia Christiana. The word argellia is evidently an erroneous transliteration of the Sanskrit word nārikēlam or nālikēram denoting the cocoanut.\(^{44}\) It would not be far wrong to say that the tree must have been introduced into Malabar between the dates of the Periplus and of Kosmas. Mr. Logan considers that the cocoanut tree was introduced into Malabar by the Tiers or Dvi paras, or Islanders, who came from Ceylon, i. e., Simhālam, i. e., Ījars, and are therefore called Ījavars. In their migration into Malabar they are traditionally stated to have brought with them the ten-kāy-maram, i. e., "the Southern fruit tree."\(^{45}\) The Tiers are recognized as an organised civic guild in the Syrian Christian Copper-plate Grant of the 9th century A. D. So that we may take it, that the tree was cultivated to a large extent on the coast at the date of the deed. If the views above set forth are correct, we can hardly believe that the country came to be called Kērala so early as the 3rd century B. C., because of the luxuriant growth of the cocoanut palm, which seem to have been introduced, at the earliest, between the dates of the Periplus and of Kosmas, i. e., between 1st and 6th centuries A. D.

We now come to the terms Malabar and Malayālam. At Biruni (970 to 1052 A. D.) appears to have been the first to call the country Malabar. No doubt, before him Kosmas Indikopleustes, the Egyptian merchant, who, in the course of traffic, made some voyages to India, mentions a port named Male, where the pepper grows on the West Coast, which he says was most frequented on account of its extensive trade in that spice. Dr. Robertson, the great historian, is disposed to derive the word Malabar from Male. He says that Malabar means the country of pepper.\(^{46}\) On the other hand, Padre Paolino da San Bartolo ne, the learned Carmelite, who was for long a resident in Malabar, more specially in Travancore, points out that the country was known as Malanātu and Malanakara, and from the latter has been formed by various contortions the word Malabar. He further assures us that the opinion of Fr. Ranlin, who contends that Malabar is of Arabic extraction, being compounded of Male and Barr, has no foundation.\(^{47}\) Both Al Idrisi, the Muhammadan Geographer at the Court of Roger II. of Sicily (1155-54 A. D.), and Abulfeda (1273 to 1331 A. D.) have al-Manifbar.

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42 Day's Land of the Persamada.  
43 Dr. Day, Pra Bartolomeo, and others.  
46 See also Yule and Bussell's Hobeon-Jobeon.  
47 Historical Disquisition concerning Ancient India.  
48 A Voyage to the East Indies, p. 102.
while Al Kaswini (1263 to 1275 A.D.) and Ibn Batuta (1342 to 1347 A.D.) write it
al-Malibär. Like variations occur among the old European travellers also.

The following exhibits in one view the varying forms in which the word was written by
the old Geographers and travellers: —

Muhammadan.
Al Birûnî (970 — 1039), Melibar.
Al Idrisi (1153), Manibar.
Rashido'ddin (1247 — 1381), Manibar,
Al Kasvini (1263 — 1275), Malibar.
Abulfeda (1273 — 1331), Manibar.
Ibn Batu'a (1342 — 1347), Malibar.
Bakul (date not ascertained), Malibar.
A Turkish work translated by Von Hammer for the Bengal Asiatic Society's Journal
calls it Moeber [Mu'abar] (date not ascertained).

European.
Marco Polo (1271 — 1294), Melibar.
Friar Odoric (1286 — 1330), Muiabar.
Merguello (1290 — 1355), Mynibar.
John of Monte Corvino (1291), Minabar.
Friar Jordanus (1320), Molebar.
Nicolò Conti (1419), Melibar.
Fra Mouro (1440), Melibar.

According to Abulfeda, the country of Al-Manibar extended from Honâwar to Kumārī.
Rashido'ddin, however, includes Sindabur also, i.e., Goa. Al Birûnî says that it extended from
Karōba, whose identity with its modern site it is difficult to make out, to Kaualam or Quilon,
300 parasangs in length. Al Idrisi's Manibar extended from Honorë to Kwâlam, while Ibn
Batuta says that its length is a journey of two months along the shore from Sindabur (Goa)
in Kôlam or Quilon. At a later date a point between Mt. D'Ely and Mangalore on the North
and Kaualam (Quilon) on the South were the usual limits assigned to Malabar. It may be
noticed that the country between Quilon and Comorin, known once as Mûnâka, is left out, as
not forming part of Malabar during the medieval period.

General Cunningham, in his Geography of Ancient India, identifies Malabar with the
Mo-lo-ku-chà (Malakûta) or Malayakûta of the Chinese traveller Huien Tsâng (A. D. 629
to 645). "The first half of the name Mo-lo-ku-chà is," says Dr. Hultsch, "no doubt the well-
known Dravidian word malo, a hill (mala in Malayalam), and the second may be connected
with kôram, which means a division, or more probably with kôtam, which means a district
in Tamil inscriptions. Thus Mo-lo-ku-chà or Malakotta would be a synonym of Malanâdu
or Malai-nâdu, the hill-country. But as Huien Tsâng places Malakotta to the south of
Dravida and attributes to it a circuit of 5000 li, General Cunningham is, doubtless,
right in supposing that it must have included, besides Malabar, the whole Southern part of
the Madras Presidency beyond the Kâverî. The Chinese traveller has noticed the fact that
sandalwood and a camphor-bearing tree (cinnamon) grew on the mountains of Malaya. In
Sanskrit and in Malayalam the term Malaya is applied to the Western Ghâats, and the sandal
is called malâyâ, i.e., the produce of Malaya.

Huien Tsâng places the capital of Malakotta 3000 li to the south of Kâchîpurâ. Though
General Cunningham has pointed out that the distance would take us out to see beyond

18 The li may be reckoned at the full value of 1079' 18 feet. 18 See Ind. Ant. Vol. VIII. p. 289.
Cape Comorin, yet Mr. Beal identifies Chimola (which the Chinese editor of Hiuen Tsang remarks in a note is another name for Malakotta) with the Tamij Kumari, i.e., Cape Comorin. But we have to keep in mind that the coast line had extended at one time to a long distance further south of the present Cape. In the Chino-Japanese map of India the alternative name for Malayakotta is Hai-an-mon, which suggests a connection with Ptolemy's country of the Aioi. Professor Wilson thinks that the Aioi may stand for the Sanskrit ahi, a serpent, the reference embodying no doubt the local tradition mentioned in the Krausipatti, of the serpents driving the Brahmapa out of Kavala.

Mr. C. P. Brown, in the Journal of the Royal Asiatic Society, says that the Arabs and Africans, who first visited the West Coast of India, came to "Muabhar from beyond the sea." He conjectures that the name Malabar might be the product of a slight change or variation, perhaps unconsciously made in transcribing the original in the Syrian character. He proceeds to observe that the eastern shore of India was also visited by men "from beyond the sea," and the name Malabar has been wrongly applied to the Coromandel Coast also. Orme, the historian of India, calls the Tamil people inhabiting the Coromandel Coast the Malabars, and styles the Tamil language Malabarese. This mistake of using the name Malabar to mean part of the Coromandel Coast has led some to believe that the West Coast fell a prey to the irruption of the Muhammadans from the North under Malik Kafur (A. D. 1310). The name applied to the East Coast by Marco Polo and by Ibn Batuta about this time was Ma'abbar, meaning literally "the passage," and it is not unlikely that this gave occasion to the belief of the Muhammadan conquest of Malabar under Malik Kafur. According to Rashiduddin, Al-Biruni and others, Ma'abbar extended from Quilon on the Western Coast to Nellore on the Eastern Coast, including both the Chola and Pandyya kingdoms. Ritter places Ma'abbar on the West Coast, and Lassen says that the name with Ibn Batuta signifies the southernmost part of the Malabar Coast. But Col. Yule has noted the error into which both these learned scholars have fallen. Professor Kuntsman of Munich thinks that the name applies neither specially to the South-west Coast, nor to the South-east, but the whole southern apex of the peninsula. This again is erroneous. There is no evidence whatever to show that the term Ma'abbar has ever been used to denote the whole southern apex of the peninsula. "All use of it that I have seen" says Col. Yule, "is clear for its being the South-eastern Coast, as Abulfeda precisely says, commencing from Cape Comorin."

To return to Mr. C. P. Brown and his theory regarding the derivation of the word Malabar. After referring to the supposed error in transcription, Mr. Brown continues that "the Tamils in those lands could not pronounce the a in or the letter B, and Maabbar was softened into Mapilla, the name borne by the descendant's of Africans, who are now called Mappilla." This derivation, to say the least, is curious! How the word underwent the last change it is difficult to understand. No slight change either by way of mispronunciation or verbal transformation can possibly distort Malabar into Mapilla.

The term Mapilla has an independent derivation of its own, quite unconnected with the word Malabar. It is also used to denote both Christians and Muhammadans, though its significance is more strictly limited to Muhammadans in the Northern parts of Malabar. Some think that the word Mapilla is a contracted form of mahd (great) and pilla (child), an honoratory title as among Nairs in Travancore. That the term pilla or pillay as an honoratory title is not confined to Nairs only is evident from the Canadian Copper-plate wherein a

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80 Ancient Geography of India, Vol. I. p. 559, et seq. See also p. 552.
81 Vol. III.
82 [By "Malabars" early European travellers always meant the seafaring population along both the Malabar and Coromandel Coasts. It was a sailors' error, and almost universal.--Ed.]
83 Cathay, p. 219.
84 Ibid., Vol. I. p. 81, note. See Gliddemeister, pp. 86 and 183.
Brāhmaṇ is styled Pillay — "Nārāyaṇa Pillay, son of Gopāla Pillay, Brāhmaṇ of Srivatsagōtra (line), professing the Yajur-Veda and residing in the old village or Brāhmaṇ hamlet built by Chāramān-Perumal-Rāja." Mr. Logan surmises that it (mahā-pillā) was probably a title of honour conferred on the early Muhammadans, or possibly on the still earlier Christian immigrants, who are also down to the present day called Māpīḷḷas. The Muhammadans generally go by the name of Jōnaκā Māpīḷḷas, whereas the Christians are called Nasrāṇi Māpīḷḷas. Jōnaka is believed to stand for Yavanaka, i.e., Greek! It is indeed remarkable that in the Pāyyanūṟeḻt, perhaps the earliest Malayāḷam poem extant, some of the sailors mentioned in it are called Chōṇavars. The Māpīḷḷas, Muhammadans of the Coast, are said to be the descendants of the early Arab traders, who formed temporary alliances with low-class women. On the Eastern Coast this class is known by the name of Lubbaya. Bishop Caldwell says that the Tamil people style them Tūlukkar (Turks) or Jōnagar (Yavanaka).

Dr. Day derives the word Māpīḷḷa from md = mother and pilla = child, showing to whose care the offspring fell. Muhammadan purists of the coast, however, disown altogether the application of the term to those who belong to the religion of the Qorān. Duncan says that a Qāzī derived the name from md = mother and pilla = a "puppy," as a term of reproach! Maclean, in the Asiatic Researches, considered that the word came from Mahā or Mohái, "Mocha," and pilla, "a child," and therefore translated it into children or natives (perhaps out-castes) of Mohai or Mocha. A more likely and perhaps a more correct derivation of the word is given by Mr. Percy Badger in a note to his edition of Varthema. "I am inclined to think," says Mr. Badger, "that the name is either a corruption of the Arabic Mufīth (from the root fā'lah, to till the soil), meaning prosperous or victorious — in which sense it would apply to the successful establishments of these foreign Mussalmans on the Western Coast of India; or, that it is a similar corruption of Mufīth (the active participial form of the same verb), an agriculturist — a still more appropriate designation of the Moplans, who, according to Buchanan, are both traders and farmers. In the latter sense the term, though not usually so applied among the Arabs, would be identical with Fella'h, which is also a derivative from the triliteral root fālah.

The indigenous word used by the people in Malabar to denote the country is Malayāḷam, which some divide into mala = hill and ala = wave, meaning the country of the hills and waves; while others derive it from malai = rain. Mr. Logan thinks that "Malabar is probably, in part, at least, of foreign origin. The first two syllables are almost certainly the ordinary Dravidian words mala (hill, mountain) and bar is probably the Arabic barr (continent) or Persian bar (country)." The native name of the country is suggestive enough. It is mala + alam = Malayāḷam; mala meaning mountain, and alam, depth: land at the foot, declivity or valley, the whole signifying the land at the foot of the mountains. Malabar being precisely the Piedmont of the Italians. Malayāḷa or Malayāḷam is another term signifying the same thing, and the transition from Malayāḷa (the am being but the terminal half letter peculiar to the Malayāḷam Language) to Malaybar is more easy and less open to objection than the transition from Malabar or Manibar or Melibar, or Malangara to Malabar. Under the well-known rule of grammar "barōr-thaładab," the letters ba and ra or b and v are interchangeable. Grimm's Law also points in the same direction. The natives themselves might have used the words Malabar and Malayāḷa indifferently, and foreigners, coming into the country, may reasonably be expected to call it by the name by which the natives themselves called it, if not exactly in its original form, still with some modification or verbal variation.

**References:**

56 History of Travancore, p. 38.  58 Land of the Perumāla, p. 366.


59 [Cf. Nicobar from Nakavāram, — En.]
THE RÁMÁYAN. A CRITICISM.

BY AKSHAY KUMAR MOJUMDAR.

Note by the Editor.

The title of this paper is the author's own. I have already published an article (ante, Vol. XXIX. p. 6 ff.) exhibiting the South Indian Natives' ideas of criticism, and I publish this article from North India with the same object: — to prove by their ipsissima verba how hopelessly the Natives' attitude towards the "criticism" of their literature diverges from that of the West, and how far an "English" education has influenced those most completely subjected to it. The forms of English expression have been caught by the pupils; but the mental attitude behind the forms has been missed altogether.

Text.

I. — The Author.

Válmíki is the renowned author of the still more renowned Hindu Lyric Epic — the Rámáyán. But he has totally left us in the dark as to his own personality. From his own writings, we simply know that he was a very good sage — pious, learned, travelled and well read; and that he got his poetical inspiration spontaneously.

The great sage Vasishtha, however, has thrown much light on this point. The following is his account of the poet: — "Early in life, Válmíki was a great dásya or dacoit, Ráthakara by name, and used to plunder wayfarers for the maintenance of his family. In reality he was a jewel under ashes. One day, Siva and Nárada, in disguise of two human beings, came that way in a highly tempting fashion. Válmíki also sprang forward from behind a tree to rob them. But the travellers succeeded in inducing him to hear their say, and thereon a short dialogue followed: — (Siva and Nárada) — Well, you know that robbery is a great sin. (Robber) — Yes, I do, (S. and N.) — Then why do you commit it? (R.) — To maintain my family. (S. and N.) — You seem to believe that the inmates of your family share your guilt, do they? (R.) — Why not? (S. and N.) — If you ask them, you will get the opposite answer. (R.) — Oh no, never. (S. and N.) — Go home and ask. Then Ráthakara, tying them tightly to a neighbouring tree, went home and returned short, frustrated and pale; for all answered in the negative. (R.) — Sirs, you are quite right. Now tell me how I may be good. (S. and N.) — Go to the forest and train your mind by constantly repeating the word 'Ráma.' Thus, after a long time, he became siddha or enlightened. So persistently did he practise this austerity that white-ants are said to have built their hills on his stirless body. From 'válmiśka' (white-ant hill) his name became Válmíki.

II. — History of its Composition.

One fine morning Válmíki went to the river Támasá (destroyer of sins) to bathe. After having had his dip, he stood in navel-deep water to perform ablutions. For a time he lost himself in communion. Then plaintive wailings of a she-crane suddenly broke his pious impassiveness and made him look round, to behold a crane pierced with an arrow by a fowler! Immediately a complete came out of his lips ex tempore, the purport of which is this: — "Cursed be thy name, O fowler, for ever; for thou hast killed the crane while enjoying conjugal bliss." This spontaneous poetical outburst surprised him. He came back to his hermitage, musing on the matter. At this time, Brahmá, the first Poet, came to him and gave him the power for making measured language. Nárada helped him a step further by suggesting that the divine virtues of Ráma — an ideal king — should be set to the lyre. Válmíki followed him and commenced his epic.

III. — Its publication.

Válmíki made the twin-sons of Siva, then banished to his hermitage, learn his epic by heart. In those days a grand annual fair used to be held at Ayódhya. Válmíki sent the
two young brothers to sing his Rāmāyaṇa before all in the fair. Their tunes, tender gestures, and sweet recital attracted and softened every heart. Thus rousing public sympathy for Sītā, Vālmiki proposed to the leading sages and persons to make Rāma accept Sītā publicly. All agreed, Vālmiki ushered her in the Royal Court before the assembled people. The sudden appearance of poor Sītā filled the hearts of all with a mixed sentiment of joy, grief, compassion, and surprise. For the people believed that Sītā had either committed suicide or had been dead or devoured by wild beasts. Thousand blended notes rose from the people with “accept her, accept her! She is pure, she is pure!!” and so forth. Everything fared well, when a sad thing changed the tide of the popular joyous sentiment. In a corner of the meeting stood a few men, who had been expressing their approval with reluctance. Rāma noticed it and refused to accept Sītā. This final rejection came to her heart as a terrible shock and she dropped down dead!

IV. — Its style, etc.

The style of Vālmiki is more ornate than classical. Of course, here and there the austere naturalism of his diction cannot but strike us; but, on the whole, his style is highly decorated. The Rāmāyaṇa may be rightly called the "Intellectual Tāj" of ancient times.

The cruel act of the fowler strikes the key-note of the whole story. All throughout the epic the idea of Light and Darkness, Hope and Despair, is prevalent. The opening chapters of the Rāmāyaṇa give us the happiness of the realm of Ayodhya; but the failure of king Dāsaratha's male issue immediately brings us the idea of Darkness. We are, however, relieved when the princes are born. For sometime everything fared well, and Dāsaratha is exceedingly happy. Next we find Viṣvamitra asking the king for Rāma and Laksmana to kill his foe—the demon Tārakā. Here Darkness reappears. We are, however, relieved when the young princes killed the demon. Next we come to the marriage proposal at Jānaka's Court (Light), but the king's vow—the breaking of Siva's adamantine bow—appals Sītā and us alike (Darkness). However, Rāma succeeds. As the same phenomena will occur at every step, we need not proceed further.

Vālmiki's work is a curious blending of Poetry, History, Philosophy, Sociology, and Ethics. Its theme is not an imagined wonder, but a faithful illustration of embodied virtue in all its phases.

V. — Its moral effect.

The Rāmāyaṇa is a world-epic in a peculiar sense. Its aim is to better the world—to solve the question “How to Live?” It speaks of human interests, human duties, to satisfactorily discharge which we are to go to it and patiently see how its principal figures lived, moved, and had their being. It teaches us moral obligations with delight, — not by precept but by examples — vivid representations.

VI. — The followers of Vālmiki.

Roughly-speaking, Vālmiki is the Spenser of India. Both set forth Virtues—one practically, the other allegorically. Vālmiki's Rāma is Spenser's Magnanimity, the prince of Aristotle's twelve virtues. Vālmiki's Sītā is Spenser's Chastity, and so on. Both use archaic forms occasionally. Both are allegorists and good descriptive poets. In language, style, cadence, both are ornate and melodious. Like Spenser, Vālmiki has his followers. Vaśishta, Vyāsa, the monkey-god Hanumān, Tulsīdāsa, Kṛitivīva, Kālidāsa, Bhavabhūti, have taken up the same subject and dealt it in imitation of Vālmiki. The following is a brief summary of the different, Rāmāyaṇas:

(1) Vālmiki's Rāmāyaṇa: (The original Sanskrit epic.)

(2) The Yōga-Vaśishta Rāmāyaṇa: (In Sanskrit. It explains the Rāmāyaṇa through the Yōga philosophy.)
(3) The Adhyātma Rāmāyaṇa: (In Sanskrit. It explains the Rāmāyaṇa spiritually. Nārāyaṇa, i.e., Virtue, divides himself into four parts and become the sons of Dāśaratha. Lakṣmī appears as Sītā. The elements take the shapes of the monkeys. Rāvaṇa is evil. Virtue finally triumphs over evil.

(4) The Rāmāyaṇa in the Mahābhārata: (In Sanskrit. Vēdas-Vyāsa gives the same story, but disagrees with him in some points.)

(5) The Mahā-Nālaka: (In Sanskrit. Its authorship is ascribed to the monkey-general Hanumān. Deification and worship of Sītā-Rāma and the fidelity of a servant for his master are faithfully described.)

(6) The Dēvi-Rāmāyaṇa: (In Sanskrit. Here prominence is given to Sītā, who is held as divine.)

(7) The Padma-Purāṇa: (In Sanskrit. The Pādaīla Khaṇḍa of it gives us many curious digressions.)

(8) Kālidāsa’s Raghu-Vaṃsa: (In Sanskrit. A masterpiece of Creativeness, Constructiveness, the Beautiful and the Sublime and Music. Nature-painting, character-sketches, descriptions of courts and camps are delightful to the extreme!)

(9) Bhavabhūti’s Uttarā-charitra and Vira-charitra: (In Sanskrit drama. We cannot call these two plays historical. The writer has, inter alia, touched upon the main points of the Epic. Pure taste, learned accents, partiality for Vedico rites, graphic delineations of sentiments, etc., characterise the writer of these two songs of Sītā-Rāma.)

(10) Tulsiśā’s Rāmāyaṇa: (In Hindi. It approaches the original in many respects. Its language is pure and simple; rhythmic flow melodious. It is a favourite work of the Hindi-speaking people of India.)

(11) Krittivās’s Rāmāyaṇa: (In Bengali. A popular work. Language chaste. It departs from the original in many points.)

A COMPLETE VERBAL CROSS-INDEX TO YULE’S HOBSON-JOBSON OR GLOSSARY OF ANGLO-INDIAN WORDS.

BY CHARLES PARTRIDGE, M.A.

(Continued from p. 326.)
<table>
<thead>
<tr>
<th>Page 354</th>
<th>THE INDIAN ANTIQUARY</th>
<th>[August, 1902.</th>
</tr>
</thead>
<tbody>
<tr>
<td>161, i; ann. 1720: s. v. 778, ii; ann. 1785, 1817, 1876 and 1883 (twice): s. v. 161, i.</td>
<td>Chop-boat: s. v. Chop, 160, ii.</td>
<td>Chotá Şāhib: s. v. Doray, 251, i.</td>
</tr>
<tr>
<td>Chopper-cot: s. v. 161, ii; ann. 1817: s. v. 162, i.</td>
<td>Chopper: ann. 1584: s. v. Coprah, 196, i.</td>
<td>Choukeendnap: ann. 1837: s. v. Chokidar, 158, i.</td>
</tr>
<tr>
<td>Chopra: s. v. 1584, s. v. Coprah, 196, i.</td>
<td>Chopsticks: s. v. 162, i; ann. 1711 and 1876: s. v. 162, i.</td>
<td>Chouli: s. v. 162, i and ii (3 times), 779, i, s. v. Dabul, 204, ii; ann. 549: s. v. Sūrat, 665, ii; ann. 1020: s. v. Lār (a), 886, i; ann. 1080: s. v. Malabar, 412, i; ann. 1521: s. v. Nizamalucco, 890, ii; ann. 1546 and 1630: s. v. 163, ii; ann. 1782: s. v. 779, i.</td>
</tr>
<tr>
<td>Choth: ann. 1589: s. v. Chicane, 777, ii.</td>
<td>Chotto: ann. 1780: s. v. Chicane, 777, ii.</td>
<td>Chouly: s. v. 168, i, twice, 779, i, s. v. Chowry (a), 165, i, s. v. Dhurmussala, 244, i; ann. 1673: s. v. 163, i, twice, s. v. Havildar, 313, ii, s. v. Jogee, 352, ii, s. v. Madras, 407, ii, s. v. Sittiriny, 659, ii; ann. 1678: s. v. Caffer, 370, i; ann. 1683 and 1869: s. v. 163, ii; ann. 1693: s. v. Tom-tom, 708, i; ann. 1696: s. v. Boy (a), 83, ii, s. v. Godown, 292, i; ann. 1711: s. v. 163, ii; ann. 1714: s. v. 779, i; ann. 1727: s. v. 163, ii; ann. 1780: s. v. Chowry Plain, 163, ii; ann. 1784: s. v. Tattoo, 686, ii, s. v. Tyre, 724, ii; ann. 1807: s. v. Chuttrum, 170, i, twice; ann. 1809, 1817 and 1836: s. v. 163, ii.</td>
</tr>
<tr>
<td>Chōrape: s. v. 199, i.</td>
<td>Chōramandla: s. v. Coromandel, 199, i.</td>
<td>Chourly Plain: s. v. 163, ii, twice; ann. 1780: s. v. 163, ii.</td>
</tr>
<tr>
<td>Chormandel: s. v. Coromandel, 199, ii.</td>
<td>Chormandel: s. v. Coromandel, 199, ii.</td>
<td>Chouse: s. v. 163, ii, 779, i; ann. 1638: s. v. 164, i.</td>
</tr>
<tr>
<td>Curomandel: s. v. Coromandel, 199, i (and footnote) and ii, 200, i, twice, s. v. Godavery, 291, i; ann. 1519: s. v. Lac, 381, ii, s. v. Pulicat, 557, ii; 3 times; ann. 1533: s. v. Pulicat, 557, ii; ann. 1535: s. v. Satigam, 854, i, and ii; ann. 1540: s. v. Xarafine, 867, ii, twice; ann. 1552: s. v. Singalese, 635, ii; ann. 1554: s. v. Sunda, 659, ii; ann. 1611: s. v. Suttee, 669, i; ann. 1613: s. v. Cheling, 144, i, twice, s. v. Godown, 292, ii; ann. 1691: s. v. Winter, 740, ii; ann. 1727: s. v. Palempore, 836, ii; ann. 1759: s. v. Persia, 880, ii; ann. 1769: s. v. Mahratta, 410, i.</td>
<td>Chout: s. v. Chowt, 165, ii; ann. 1674: s. v. Chowt, 166, i, twice; ann. 1686: s. v. Mussaulbee, 460, i; ann. 1763-78 and 1858: s. v. Chowt, 166, i.</td>
<td></td>
</tr>
</tbody>
</table>
Chowdry; s. v. 164, ii, 779, i, s. v. Dawk, To lay s. 232, ii, s. v. Mocuddum, 434, ii, s. v. Palankeen, 503, i, s. v. Chucklah, 779, ii; ann. 1590: s. v. Coolcurnee, 191 ii; ann. 1788: s. v. 165, i.
Chow; s. v. 165, i.
Chowkee; ann. 1682: s. v. Choky, 158, ii; ann. 1866: s. v. Pucks, 556, i.
Chowkey; ann. 1751: s. v. Muxadabad, 463, ii, s. v. Sayer, 854, ii.
Chowkeyar; ann. 1883: s. v. Ramoosy, 573, ii.
Chowkie; ann. 1673: s. v. Choky, 158, ii.
Chowly; ann. 1612: s. v. Dawk, 232, i.
Chowlies; ann. 1754: s. v. Choolia, 159, ii.
Chownee; s. v. 779, ii.
Chow-patties; ann. 1910: s. v. Chupatty, 168, ii.
Chowra-burdar; ann. 1774: s. v. Chowryburdar, 165, ii.
Chowtee; s. v. Chourty, 163, i; ann. 1810: s. v. Chowry, 165, ii; ann. 1820: s. v. Chourty, 168, ii.
Chowringee; ann. 1789: s. v. Chowringhee, 165, i.
Chowringhee; s. v. 165, i, 779, ii; ann. 1810 and 1845: s. v. 779, ii.
Chowringhy; ann. 1791: s. v. Chowringhee, 165, i.
Chowry; s. v. 165, i, 779, ii, s. v. Chowry, 163, i, s. v. Chowryburdar, 165, ii, s. v. Cowtials, 210, ii, s. v. Yak, 744, ii; ann. 1783: s. v. Yak, 744, ii; ann. 1809: s. v. 165, ii; ann. 1827: s. v. 779, ii.
Chowry Bearer; ann. 1764: s. v. Farah, 793, ii.
Chowryburdar; s. v. 165, ii.
Chows'd; ann. 1674: s. v. Chouse, 164, ii, twice.
Chowt; s. v. 165, i.
Chowtar; s. v. Piece Good, 536, i; ann. 1516 and 1598: s. v. Chudder, 167, ii.
Choya; s. v. 166, i, 779, ii.
Choya-root; ann. 1860: s. v. Choya, 166, i.
Christicolam; ann. 840: s. v. Buddha, 90, ii.
Christmas; s. v. Kissmiss, 370, ii.
Chrocho; ann. 1459: s. v. Junk, 361, i.
Chrongalar; ann. 1510: s. v. Shinkali, 627, ii.
Chrusnomela; s. v. Apricot, 24, i.
Chryse; ann. 80-90: s. v. Jangar, 343, i.
Chrys; s. v. Java, 346, ii, s. v. Sontapants, 647, i; ann. 80-89: s. v. China, 151, i.
Chrysolite; ann. 1616: s. v. Cat's-eye, 184, i.
Chrysophanic acid; s. v. Goa Powder, 290, ii.
Chrysotheria; 92, i, footnote.
Chuá; s. v. Prickly-pear, 554, i.
Chubdar; ann. 1751: s. v. Muxadabad, 463, ii; ann. 1798: s. v. Chobdar, 157, ii.
Chubdá; ann. 1788: s. v. Chobdar, 157, ii.
Chucal; s. v. Chicane, 147, i; ann. 1466: s. v. Chicane, 147, ii.
Chuckaroo; s. v. 166, ii, s. v. Chokra, 158, i.
Chuck; s. v. 166, ii, 779, ii, s. v. Chuckrum, 167, i, s. v. Akalee, 755, i.
Chuckerbuddy; s. v. 166, ii, s. v. Cospetir, 201, ii, s. v. Quilon, 569, i.
Chuckerey; ann. 1630: s. v. Chuck (a), 166, ii.
Chuckering; ann. 1829: s. v. Chuck (b) 166, ii.
Chuckla; s. v. Adawlut, 752, ii.
Chucklaes; s. v. Piece Good, 536, i.
Chuckla; s. v. 779, ii.
Chuckleh; ann. 1768: s. v. Chunam, 168, i.
Chuckler; s. v. 167, i, 3 times, 780, i; ann. 1627: s. v. Cómatty, 183, ii; ann. 1889: s. v. 167, i.
Chuckmuck; s. v. 780, i.
Chuckoer; ann. 1815: s. v. Chickore, 149, i.
Chuckrum; s. v. 167, i; ann. 1711 and 1813: s. v. 167, i.
Chucka; ann. 1762: s. v. Cowry, 210, i.
Chueram; ann. 1800: s. v. Canteroy, 772, i.
Chud; ann. 1879: s. v. Khudder, 367, ii.
Chuck; s. v. 167, ii, 780, i.
Chuddur; ann. 1832: s. v. Chudder, 167, ii.
Chudder; ann. 1674: s. v. Soordra, 647, ii.
Cluhi; ann. 1298: s. v. Jogee, 352, i.
Chu-hu; s. v. Chobwa, 778, ii.
Chukan; ann. 940: s. v. Chicane, 147, i.
Chukán; ann. 820: s. v. Chicane, 147, i, twice.
Chukey; ann. 1608: s. v. Choky, 158, ii.
Chubkore; ann. 1850: s. v. Chickore, 149, i.
Chuín; s. v. Chicane, 146, i.
Chula; s. v. Choola, 159, i.
Chulam; ann. 1166: s. v. Quilon, 569, ii.
Chulgan; s. v. Chicane, 146, i, and footnote.
Chulhe; s. v. Choola, 159, i.
Chulhi; s. v. Choola, 159, i.
Chuli; s. v. Cheling, 144, i.
Chulia; s. v. Choolia, 159, ii; ann. 1783: s. v. Achár, 3, i, s. v. Bankshall (a), 47, i, s. v. Choolia, 159, ii, twice.
Chulía; ann. 1345: s. v. Choolia, 159, ii.
Chulíá; s. v. Choolia, 159, i.
Chulhá; ann. 1879: s. v. Choolia, 159, ii.
Chulli; s. v. Choola, 159, ii.
Chullo; s. v. 730, i.
Chuma; s. v. Grass-cloth, 301, i.
Chumar; s. v. Chuckler, 167, i.
Chumpak; ann. 1819 and 1821: s. v. Chumpak, 168, i.
Chumpuk; s. v. 167, ii, 780, i.
Chun; s. v. Toon, 710, i.
Chuna; ann. 1563: s. v. Chunám, 168, i.
Chūnā; s. v. Chunám, 168, i.
Chunah; ann. 1614: s. v. Chunám, 168, i.
Chunam; s. v. Betel, 67, ii; ann. 1750-60; s. v.
Chunam, 168, i.; ann. 1760: s. v. Catechu, 133, ii; ann. 1763: s. v. Chunám, 168, i, twice; ann. 1809: s. v. Chunám, 168, ii; ann. 1834: s. v. Cabook, 106, i.
Chunám; s. v. 168, i.
Chunám, To; s. v. 168, ii.
Chunammed; ann. 1809: s. v. Chunám, To, 168, ii.
Chunam; ann. 1610: s. v. Chunám, 168, i.
Chunárgur; s. v. 780, i.
Chunchos; s. v. Bamboo, 42, i.
Chundana; ann. 1563: s. v. Sandal, 597, ii.
Chunderbannyaes; s. v. Piece-goods, 536, i.
Chunderbund; ann. 1756: s. v. Sunderbunds, 661, i.
Chundragonaes; s. v. Piece-goods, 536, i.
Chungakāran; s. v. Junkameer, 361, ii.
Chungathum; ann. 1672: s. v. Jancea, 820, ii.
Chunk; ann. 1343: s. v. Junk, 361, i.
Chunšāmba; s. v. Chunám, 168, i.
Chunük; ann. 1343: s. v. Junk, 361, i.
Chupatty; s. v. 168, ii, twice; s. v. Hopper, 324, i, s. v. Mussalls, 459, ii, s. v. Ap, 758, ii; ann. 1857: s. v. 168, ii.
Chup-dār; ann. 1810: s. v. Chobdar, 157, ii.
Chupkin; s. v. 168, ii; ann. 1883: s. v. 169, i.
Chupper; ann. 1810: s. v. Chopper, 161, ii.
Chupra; s. v. 169, ii, 780, i; ann. 1726: s. v. 169, i.
Chuprassee; s. v. Mussalls, 459, ii; ann. 1815: s. v. Bish, 75, i.
Chuprassee; ann. 1865 and 1866: s. v. Chuprasey, 169, i.
Chuprasey; ann. 1880: s. v. Chuprassey, 169, i.
Chuprassey; s. v. 169, s. v. Chupatty, 168, ii, s. v. Peon, 528, i, s. v. Puttywalla, 565, i; ann. 1877: s. v. 169, i.
Chur; ann. 1878: s. v. Churr, 169, ii.
Churree fuj; ann. 1809: s. v. Cherry fonj, 777, i.
Churle; ann. 1583: s. v. Anile, 22, i, twice.
Chūrpā; s. v. Chunám, 168, i.
Churr; s. v. 169, i.
Churruck; s. v. 169, ii, 780, i.
Churruck Poojah; s. v. 169, ii; ann. 1824: s. v. 169, ii.
Churrus; s. v. 169, ii.
Chusan; s. v. Factory, 264, ii, s. v. Presidency, 553, i, s. v. Calash, 771, i; ann. 1701: s. v. Liampo, 819, i.
Chuntanutte; ann. 1698: s. v. Zemindar, 748, i.
Chutā Nāgār; s. v. Jungle-Mahals, 359, ii.
Chutā Nāgār; s. v. Dangur, 788, i.
Chutkarry; s. v. 169, i.
Chutny; s. v. 169, ii, 170, i.
Chutt; s. v. 170, i, s. v. Toddy-Cat, 707, i.
Chutta; s. v. Achánock (1), 752, i.
Chuntanutte; s. v. Chuntanutty, 170, i; ann. 1690: s. v. Dewann, 240, i, s. v. Ura, 733, i.
Chuntanuttee; s. v. Factory, 264, ii, s. v. Achánock (1), 752, i.
Chuttanutty; s. v. 170, i, 780, ii, s. v. Hoogly, 321, ii, s. v. Kidderpore, 814, ii; ann. 1711: s. v. Kidderpore, 814, ii.
Chutrum; s. v. 170, i, s. v. Dhurmsalla, 244, i; ann. 789: s. v. Choultry, 163, ii.
Chwan-pan; s. v. Satin, 602, i.
Chwan-chao-fu; s. v. Chinchew, 153, ii, twice.
Chwen; s. v. Hong-boat, 321, i, s. v. Junk, 360, ii.
Chī; ann. 1677: s. v. Tea, 690, i (twice) and ii.
Chiali; ann. 1678: s. v. Challa, 159, ii.
Chima; ann. 1522: s. v. Siam, 632, i, twice.
Champa; s. v. Chumpuk, 167, ii.
Chani; ann. 1796: s. v. Mort-de-chien, 453, i.
Chanzo; ann. 1619: s. v. Chonse, 779, i.
Cocoa disticha; s. v. Country, 206, ii.
Cicer aristinum; s. v. Calavance, 110, ii, s. v. Gram, 300, ii.
Cicherry; ann. 1610: s. v. Cutchéry, 223, i.
Cielas; s. v. Canls, 653, i.
Ciconia leucocephala; s. v. Mannickjore, 427, i.
Cid; s. v. Seedy, 610, i.
Cide; ann. 1583: s. v. Seedy, 610, i.
Cidi; ann. 1548: s. v. Naik (a), 470, i.
Cidras; ann. 1404: s. v. Limbo, 394, i.
Cifs; ann. 1542: s. v. Venetian, 866, i.
Cifardam; ann. 1665: s. v. Nisamaluco, 830, ii, twice.
Cigar-divan; s. v. Dewann, 289, ii.
Cillam; ann. 1498: s. v. Ceylon, 139, i.
Cim; ann. 1440: s. v. Porcelain, 549, i.
Cimdo; ann. 1598: s. v. Sind, 634, ii.
INDEX TO YULE'S HOBSON-JOYSON.

Cimex; s. v. Chinta, 155, i.
Cimiterre; s. v. Seymirit, 608, ii.
Cimmerian; ann. 1860: s. v. Mull, 456, ii.
Cinscotta; ann. 1672: s. v. Chalia, 189, ii.
Cincapura; ann. 1512: s. v. Singapore, 686, ii.
Cinderella's Slipper; s. v. 170, ii.
Cindy; ann. 1646: s. v. Sind, 634, ii.
Cinesi; ann. 1806: s. v. Abada, 1, ii.
Cingala; ann. 1598: s. v. Singalese, 636, i.
Cingalees; ann. 1726: s. v. Cundy, 119, ii.
Cingalese; ann. 1777: s. v. Calamander Wood, 770, ii.
Cingalese; ann. 1675: s. v. Bo Tree, 81, ii.
Cingalle; ann. 1610: s. v. Singalese, 636, i.
Cingapour; ann. 1572: s. v. Singapore, 637, i.
Cingapura; ann. 1553: s. v. Singapore, 636, ii, twice, s. v. Tiger, 702, i, s. v. Zirbad, 750, i; ann. 1572: s. v. Singapore, 637, i.
Cingalese; s. v. Singalese, 635, ii; ann. 1675: s. v. Trincomalee, 715, ii.
Cingha; s. v. Sanguiser, 853, ii.
Cini; ann. 1440: s. v. Macheon, 406, i.
Cinnabar; s. v. Jargon, 345, i; ann. 250: s. v. Læ, 381, i.
Cinamomum; s. v. Malabar, 415, i.
Cinnamomi; ann. 540: s. v. Zedoary, 747, ii.
Cinnamomo crassiore; ann. 1490: s. v. Calecut, 113, ii.
Cinnamomum; s. v. Malabar, 414, i, twice.
Cinnamomum Camphora; s. v. Camphor, 116, i.
Cinnamomum Zeylanicum; s. v. Malabar, 415, i.
Cinnamon; 113, ii, footnote, 3 times, s. v. Mace (a), 404, i, twice, s. v. Malabar, 414, ii, twice, s. v. Moors, The, 447, ii, see 466, ii, footnote, s. v. Negombo, 476, ii, s. v. Picota, 534, ii, s. v. Punie, 558, ii, s. v. Darcheeenee, 788, i; ann. 1150: s. v. Malay, 416, ii; ann. 1166: s. v. Quilon, 566, ii; ann. 1275: s. v. Ceylon, 139, ii; ann. 1390: s. v. Cukb, 215, i; ann. 1420-30: s. v. Malabar, 412, ii; ann. 1475: s. v. Calecut, 113, ii; ann. 1498: s. v. Bahar, 36, i, s. v. Ceylon, 139, i; ann. 1506: s. v. Tenasserim, 696, i; ann. 1516: s. v. Java, 348, i, s. v. Zedoary, 747, i; ann. 1521: s. v. Borneo, 766, ii; ann. 1553: s. v. Colombo, 183, iii; ann. 1610: s. v. Calay, 111, i; ann. 1621: s. v. Darcheeenee, 788, ii; ann. 1705: s. v. Mace (a), 404, ii.
Cinnamon-tree; ann. 1833: s. v. Tejpat, 694, i.

Cinnamonum album; ann. 1837: s. v. Malabar, 415, ii.
Cinnamonum Tamala; ann. 1837: s. v. Malabar, 415, i.
Cintabor; ann. 1350: s. v. Sindabur, 635, ii.
Cintra; s. v. Orange, 490, ii, twice, s. v. Sungtara, 661, i, twice; ann. 1835: s. v. Sungtara, 661, ii.
Cintra orange; s. v. Orange, 490, ii.
Cintra Oranges; s. v. 170, ii.
Ciocolata; ann. 1677: s. v. Tea, 690, i.
Cioki; ann. 1774: s. v. Chokly, 158, ii, twice.
Ciola mandalam; s. v. Coromandel, 198, ii.
Cionama; ann. 1510: s. v. Chunam, 168, i.
_CIOMANDEL; s. v. Coromandel, 199, ii.
Cipai; s. v. Sepoy, 614, i.
Cipanghu; ann. 1521: s. v. Japan, 344, i, twice.
Cipaye; s. v. Sepoy, 614, i; ann. 1759 and 1835-8: s. v. Sepoy, 614, i.
Ciccar; s. v. Sircar (c), 688, i; ann. 1789: s. v. Circars, 171, i; ann. 1800: s. v. Sircar (a), 688, i.
Circars; s. v. 170, ii, 4 times, 780, ii, s. v. Jungle-fowl, 359, ii; ann. 1767: s. v. 780, ii; ann. 1789: s. v. 171, i; ann. 1807: s. v. Gentoo, 231, ii; ann. 1836 and 1878: s. v. 171, i.
Circasia; ann. 1514: s. v. Room, 581, i.
Circassian; ann. 1663: s. v. Madremelucou, 821, i, twice; ann. 1813: s. v. Cossack, 784, ii.
Cirifole; ann. 1563: s. v. Bacl, 35, i, twice.
Cirion; ann. 1587: s. v. Deling, 285, i, s. v. Macao (b), 402, i, s. v. Syrian, 673, ii.
Cirote; ann. 1552: s. v. Barrampooter, 101, ii.
Cirquez Indigo; 22, ii, footnote.
Cisampelo; ann. 1608-9: s. v. Datura, 231, ii.
Cithara; ann. 1812: s. v. Dancing-girl, 229, i.
Citium; s. v. Deva-dasi, 237, ii.
Citria; ann. 1580: s. v. Adam's Apple, 3, ii.
Citrine; s. v. Myrobalan, 466, i.
Citrine Myrobalan; s. v. Myrobalan, 466, ii.
Citron; s. v. Adam's Apple, 3, ii, s. v. Ananas, 19, ii, s. v. Orange, 490, i; ann. 930 and 1290: s. v. Orange, 491, ii; ann. 1338: s. v. Lemon, 392, ii; ann. 1350: s. v. Martabak, 428, ii; ann. 1404: s. v. Lime, 394, i; ann. 1526: s. v. Sungtara, 661, i; ann. 1548: s. v. Areca, 25, ii; ann. 1554: s. v. Binjaul, 87, i; ann. 1563: s. v. Lime, 394, i, twice; ann. 1585: s. v. Plantain, 541, ii; ann. 1674: s. v. Punch, 559, i; ann. 1712: s. v. Adam's
Apple, 3, ii; ann. 1791: s. v. Punch, 559, ii; ann. 1875: s. v. Wood-apple, 741, i.

Citrouille; ann. 1575: s. v. Ananas, 19, i; ann. 1610: s. v. Pateca, 519, ii.

Citrul; s. v. Pateca, 519, i.

Citrulns vulgaris; s. v. Pateca, 518, ii.

Citrus; s. v. Orange, 490, ii and footnote.

Citrus aurantium dulce; s. v. Orange, 490, ii.

Citrus Bataviana; s. v. Pommelo, 545, ii.

Citrus decumana; s. v. Pommelo, 545, ii.

Citrus japonica; s. v. Cynomet, 216, i.

Citrus medica; s. v. Lemon, 321, ii, s. v. Lime, 394, i, twice.

Civet; ann. 1590: s. v. Acheen, 3, ii, s. v. Sumatra, 658, ii.

Civilian; s. v. 171, i, 780, ii, s. v. Covenanted Servants, 207, ii; ann. 1827: s. v. Pawl, 842, ii; ann. 1848: s. v. 780, ii; ann. 1872: s. v. 171, ii.

Clang; ann. 1688: s. v. Pra, 551, ii.

Clashes; ann. 1824: s. v. Classy, 171, ii.

Clashes; ann. 1785: s. v. Classy, 171, ii.

Clasy; s. v. Classy, 171, ii; ann. 1801: s. v. Classy, 780, ii.

Classy; s. v. 171, ii, 780, ii, s. v. Lascar, 388, ii; ann. 1590: s. v. Tindal, 703, ii.

Clearing Nut; s. v. 171, ii.

Clerigo; ann. 1498: s. v. Sherief, 626, i.

Cling; ann. 1522: s. v. Sumatra, 658, ii; ann. 1605: s. v. Kling, 374, i.

Clothes of Tartary; ann. 1375: s. v. Kincob, 369, i.

Cloth of herbes; ann. 1567: s. v. Grasscloth, 301, i.

Clothshash; ann. 1711: s. v. Perpetuano, 848, i.

Clone; ann. 1606: s. v. Bahar, 36, i; ann. 1613: s. v. Orankay, 492, i.

Clous de girofles; s. v. Clove, 171, ii.

Clouts; s. v. Piece-goods, 586, i.

Clove; s. v. 171, ii, s. v. Mace (a), 404, i, twice, s. v. Picota, 534, ii; ann. 545: s. v. Aloes, 10, ii, s. v. Malabar, 411, ii, s. v. Sandal, 597, ii; ann. 943: s. v. Cubeb, 214, ii; ann. 1160: s. v. Mace (a), 404, i, s. v. Malay, 416, ii; ann. 1200: s. v. Malabar, 412, i; ann. 1224: s. v. Java, 348, i; ann. 1275: s. v. Ceylon, 188, ii; ann. 1298: s. v. Cubeb, 215, i, s. v. Java, 347, ii; ann. 1328: s. v. Java, 348, ii; ann. 1340: s. v. Cubeb, 215, i; ann. 1347: s. v. Mace (a), 404, i; ann. 1390: s. v. Cubeb, 215, i; ann. 1475: s. v. Calicut, 113, ii; ann. 1498; s. v. Bahar, 36, i, s. v. Malacca, 415, ii; ann. 1505: s. v. Pegu, 525, i; ann. 1506: s. v. Tenasserim, 686, i; ann. 1510, 1514 and 1515: s. v. Moluccas, 440, ii; ann. 1516: s. v. Moluccas, 441, i, twice; ann. 1518: s. v. Moluccas, 824, i and ii; ann. 1552: s. v. Godown, 292, i; ann. 1553: s. v. Moluccas, 441, i; ann. 1554: s. v. Fazalas, 274, i; ann. 1580: s. v. Ghee, 282, ii; ann. 1610: s. v. Calay, 111, ii; ann. 1612: s. v. Muster, 463, i; ann. 1613: s. v. Dungaree, 255, i, 3 times; ann. 1682: s. v. Beriberi, 764, ii; ann. 1705: s. v. Mace (a), 404, ii; ann. 1769: s. v. Seychelle Islands, 618, i.

Clove Islands; s. v. Moluccas, 440, i; ann. 1520: s. v. Sofala, 645, ii; ann. 1515: s. v. Moluccas, 440, ii.

Clove of Garlick; ann. 1737: s. v. Mangosteen, 426, i.

Clove-stalks; ann. 1840: s. v. Cubeb, 215, i.

Clove-tree; ann. 1615: s. v. Moluccas, 440, ii; ann. 1692: s. v. Upas, 780, i.

Clowegylofres; ann. 1370: s. v. Mace (a), 404, ii.

Clupes ilisha; s. v. Hilsa, 314, ii.

Cluy; ann. 1609: s. v. Kling, 373, ii; ann. 1604: s. v. Kling, 374, i.

Coach; ann. 1590: s. v. Burrampooter, 101, ii; ann. 1596: s. v. Cooch Behar, 191, i.

Coapaty; ann. 1553: s. v. Cospetir, 202, i.

Coarges; ann. 1810: s. v. Corge, 197, ii.

Coast; s. v. 780, ii; ann. 1726: s. v. Choya, 166, i; ann. 1781: s. v. 780, ii.

Coast Army; s. v. Coast, The, 172, i, twice; ann. 1879: s. v. Coast, The, 172, i.

Coast, The; s. v. 171, ii; ann. 1793, 1800 and 1802: s. v. 172, i.

Coast, the; s. v. Rupee, 586, ii.

Coban; ann. 1616: s. v. Kobang, 374, i, 3 times.

Cobang; s. v. 172, i.

Cobido; ann. 1726: s. v. Loonghee, 396, ii; ann. 1768-71: s. v. Gudge, 803, ii.

Cobily Mash; s. v. 172, i.

Cobolly Mase; ann. 1610: s. v. Cobibly Mash, 172, i.

Cobra-Capel; ann. 1713: s. v. Cobra de Capello, 781, i.
Cobra de Capello; s. v. 172, ii, twice, 780, ii; ann. 1539: s. v. Nigger, 479, i; ann. 1663 and 1711: s. v. 173, i; ann. 1796: s. v. Snake-stone, 644, i.
Cobra de capello; ann. 1523 and 1539: s. v. Cobra de Capello, 172, ii; ann. 1563: s. v. Jogees, 352, ii; ann. 1825: s. v. Polonga, 545, i.
Cobra de Capelo; ann. 1710: s. v. Cobra de Capello, 780, ii.
Cobra-guana; ann. 1631: s. v. Guana, 304, ii.
Cobra Lily; s. v. 173, i.
Cobra-manilla; s. v. Manilla-man, 427, i.
Cobra Manilla; s. v. 173, i; ann. 1711 and 1810: s. v. 173, ii.
Cobra Minelle; ann. 1813: s. v. Cobra Manilla, 173, ii.
Cobra Monil; s. v. Cobra Manilla, 173, i.

(To be continued.)

CHAUKHANDU.

Sir,—Kindly permit me to make the following correction in the Notes and Queries contained in Vol. XXIX., p. 392, under the title "A Form of Legitimacy in the Kangra Valley." The note should have run thus:—

Chauchandu is the name of the following notable custom prevalent among the Gaddis (shepherds) of the northern hills in the Kangra tahsil. If a widow gives birth to a child within the four walls of her husband's house, such child is legitimate. Chauchandu is, lit., four walls, and custom is the usual one, whereby a widow who continues to reside in her husband's house retains his land and her issue succeeds.

I am indebted to Mr. Wakefield, Dharmasala, for this correction.

H. A. ROSE.

"FAN JIN" AND "FRANGI".

Sir,—In my Introduction to the "Letters from Portuguese Captives in Canton" I quoted Fr. Gaspar da Cruz as saying that after the disturbances between the Portuguese and Chinese at Canton in 1521-22 the former were refused admission to China, and were called by the latter "fan-ji, that is to say, 'men of the devil,'" but that at the time when the Father wrote (1569) the Portuguese were described as "frangi, that is to say, 'people of another coast'" (Ind. Ant., Vol. XXX., p. 438). In a footnote to frangi I identified this word with frangi (= Frank, firingi); but this is incorrect. Frangi (frangis) represents Chinese fan-jing (= foreigner (lit., "foreign person"); fan being "a low word," according to Morrison (Chin.-Eng. Dict. p. 151), who also implies (id. p. 333) that fan-jing is not a very respectful term. In Christovão Vieyra's letter (see ff. 104v, 105, 105v, 109v, 110) we have the forms fanges, franges, franges, from which it would appear as if fan-jin and frangi had became confounded.

DONALD FERGUSON.

5, Bedford Place, Croydon,
31st Jan. 1902.

NOTES AND QUERIES.

THE LÁL BEGI SECT OF THE PANJAB SCAVENGERS.

In Vol. I., pp. 539-546, of my Legends of the Panjab, 1884, I published the "Genealogies of Láli Beg, " being the text of the hagiographical stories of the principal division of the Scavenger Caste of the Panjab. I explained that the religion of the scavengers was "hagiolatry pure and simple, as it consists merely of a confused veneration for anything and everything its followers, or rather their teachers, may have found to be considered sacred by their neighbours, whatever be its origin." My chief informant in those days was my own "sweeper," who happened to be a priest of the Lálibegi Bhànra of Ambalá, where I was then living, and now I have received a curious confirmation of my theory from the same man in a letter written to me under date 8th October, 1901. He had it written to me in English and I here reproduce it full:—

"I most respectfully beg to state that in the year 1883, when you were Magistrate of Umballs, a book of Lal Begi Muzhub was by your order prepared by Chana Mull, Daroga Choongi, and was sent to England for approval. Some time after the Daroga told me that the book was approved and my name was fамиlised (sic). As I am now made "Peer Padri" of the Muzhub by all the peoples of the Muzhub, I solicit the favour of your kindly writing, in reply to this,
that the book was sent by your order to England and approved, on which I will be able to circulate the book among my peoples. My father was also ‘Peer Padri,’ hence the same title has been given to me. Hope that this will meet to your kind approval, for which mercy I shall ever pray for your long life and prosperity for ever.—Shunkurnath Peer Padri, son of Dyanath.”

It will be observed that this scavenger bears a Hindu name of religious origin, and is the son of a man similarly named, but nevertheless he bears a title as a priest, which is a mixture of Muhammadan and Christian titles, and he evidently hopes that his teachings have in some way received the imprimatur of a Christian Government to give them force. It is hard to imagine anything more eclectic than this.

It is interesting to note that even amongst the scavengers the irrevocatory tendency of the natives of India to heredity in all titular distinctions is in full force.

R. C. TEMPLE.

THE DERIVATION OF THE BURMESE WORD “PINTHAGUGYI.”

At page 209 of Rájendrála Mitra’s Buddha Gaya is published a translation of a Burmese Inscription by Mr. M. Hla-Oung, who append the following footnote to his translation:—

“Gye (lit., great) is applied to a person who is worthy of veneration.

“Penthaggo” is a common name for a pious layman who is jealous in the propagation of religion.

On this interpretation, Sir Alexander Cunningham, in his Mahábodhi (p. 21), has based the following theory, and has identified the Burmese word “Penthagogyee” or “Pethagugyi” with the Páli word “Mahá-Upásika”:

“As these three evidences of the antiquity of the Temple all agree in pointing to the reign of the Indo-Scythian King Huvishka as the period when the great Temple was erected, I am inclined to think that he may have furnished the funds, while the actual builder was the Brahman mentioned by Hwen Thang, who must also be identified with the Pethagugyi of the Burmese inscription.

“The Burmese term ‘Penthagu’ is said by Hla-Oung to be a common term for a pious layman who is zealous in propagating his religion. It is therefore the exact equivalent of the Sanskrit Upásika, which was the title of a pious Buddhist not in orders.” It seems also very probable that, as the Burmese pronounce the letter s as a soft th, the term ‘Penthagü’ may be only a corrupt form of Upásika by dropping the initial letter U.

“In Rájna Pála’s translation of the Burmese inscription, which gives a brief history of the Temple, it is said that it was rebuilt by a priest named Naikmahanta, but both Colonel Burney and Hla-Oung call him ‘Pethagugyee’.

“As Naik Mahant means simply the Chief Priest or Great Abbot, and as gyi means ‘great’ in Burmese, the term ‘Pethagugyee’ may, perhaps, be referred to Maha-Upásika.”

The Burmese word “Pinthagu” or “Panthagu” is derived from the Páli word “Pánsukuláma.” The adjectival form of the word “Pánsukuliko” is given at page 325 of Childers’ Páli Dictionary, the English rendering being: “One who wears clothes made of rags taken from a dust-heap.”

The terms “Pánsukuláma” and “Pánsukuliko” are thus explained in Buddhaghosa’s Visuddhimagga:—

“Rathika - susána - sánkárekutadhánam yathá katthaei pánasvánam upari ñhitattá abhuggatathena teu teu kálamváti ‘Pánsukuláma’.

“Atha vā pánsu viya kucchitaabhávanam utattá ‘Pánsukuláma’:

“kucchitabhávan gacchhati vuttañ hoti.

“Evam laddhanibbácanassa pánsukulassá dháranam pánsukulam: tañ sálam’ assáti ‘Pánsukuliko’.”

Translation.

‘Pánsukuláma’ means anything resting on a dust-heap, such as a heap of sweepings found on a public road or cemetery. In other words, the term indicates any substance that has become detestable or abominable like sweepings or dirt.

A ‘Pánsukuliko’ means a person who is in the habit of wearing a ‘Pánsukulá’ robe.

The above evidence shows that the Burmese word “Pinthagugyi” should be identified with the Páli word “Pánsukuliko” and not with “Máhá-Upásako.” Amongst Buddhist monks, the habit of wearing a robe made of small odd pieces of rags picked up from dust-heaps in cemeteries or on public roads is still accounted to be a marked sign of austerity; but the practice has died out in Burma.

Taw Sein-Ko.

Rangoon, 5th May 1902.
NOTES ON INDIAN HISTORY AND GEOGRAPHY.

BY J. F. FLEET, I.C.S. (Retd.), Ph.D., C.I.E.

The places mentioned in the Nausari plates of A.D. 706.

This record has been edited by Pandit Bhagwanlal Indraji in Vol. XIII., above, p. 76 ff., with a facsimile lithograph. And, from the information given by him, we know that the original plates were found in excavating some foundations at Nausari, the head-quarters of the Nausari division of the Baroda State in Gujarát, Bombay Presidency.

The record recites that, on a specified day in the month Māgha of the (Kalachuri or Chhōli year) 456 (expired), falling in February, A.D. 706, the Gurjara prince Jayaśrītā III., who was then halted at a place named Kāyavatāra, granted to a Brāhmaṇ, whose father had come from Girinagara and was a resident of an aghanā named Sraddhikā and a member of the community of Chaturvētis at the Sraddhikā ogrāhāra, a field on the north-east boundary of a village (grāma) named Sāmipradrakṣa in a territorial division called the Kōrtikā pathaka. And, in specifying the boundaries of that field, it places, on the east, the junction of the boundary of a village (grāma) named Gōlikā; on the south, a tank (tadāka) named Yamalakshallara, and a field belonging to the Mahātāma Mahāśivara; and an irrigated field belonging to the barber Dēvaka; on the west, a road going from Sāmipradrakṣa to a village (grāma) the name of which is to be read as Dāhāṣṭha, instead of Dāhāṣṭha as given in the published text; and, on the north, a tank named Baralakhallara, and a field belonging to the Brāhmaṇ Naras, a resident of Kōrtikā.

Pandit Bhagwanlal Indraji was inclined to identify Kāyavatāra with Kārī, in the Jambūdar tāluka of the Broach district. Dr. Bühl, however, pointed out that, according to the phonetic laws of the Prakrit dialects, the name Kāyavatāra cannot become Kārī, and also that Kārī is mentioned as Kāpikā in a local record of A.D. 827. He subsequently gave reasons for saying that Kāyavatāra is probably the modern Kārvān or Kārvān, a large village, in the Dabhōi subdivision of the Baroda territory, which is shown in the Indian Atlas sheet No. 23, N. E. (1894), in lat. 29° 5’, long. 78° 18’. Later on, he identified Kārvān with a place mentioned as Kārōhaṇa, by an “attempt at finding a Sanskrit equivalent for the Gujarati word,” in the Cintā prakṣaṭi, of the period A. D. 1274 to 1296, which locates Kārōhaṇa in the Lāta country, and says that it is the place to which came the great Śāiva teacher Lakulīsa or Nakulīsa, who took up his abode there “in order to favour the offspring of Ulīka who were long deprived of sons in consequence of a curse of their father.” And, as he has told us, among other points, that the Kārvān Mahānta asserts that Kārvān was formerly called Kāyavrāhaṇa or “Kāyavrāhaṇa (Kāyavrāhaṇa ?),” and that Kārvān was according to tradition the place where Mahādeva, who had been born as Nakulśivara in the “family of a Brāhmaṇ of Ulīkpurī, or Avākhal, re-assumed his divine shape,” we need not hesitate about accepting his identification of Kāyavatāra with Kārvān.

1 See page 356 above, No. 10.
2 An inspection of the lithograph will show, at once, that, as we might expect from the ending of the modern form of the name, ‘Dhavat,’ the third syllable is unquestionably ṭha, not ātha. We may, however, compare the first component of the akhāra with the ᳀ of śādhaṃda, line 22, and the second component with the ᳀ of śādhaṃda, line 40; and we may contrast the whole akhāra with the ṭā of śādhaṃda and Sraddhik-āgrāhāra, line 19, and of ṭāda, line 30.
3 Vol. XVII., above, p. 133, note 36.
5 In Vol. XVIII., above, p. 173, he wrote the name with the dental ṅ, whereas, in the place referred to in the next note below, he wrote it with the lingual ṅ. In the official compilation entitled Bombay Places and Common Official Words (1878), the name is presented with the dental ṅ. The lingual ṅ is more likely to be correct.
7 Regarding this person, see Ep. Ind. Vol. V., p. 226 ff.
9 This is the ‘Avakhal’ of the Indian Atlas sheet No. 23, N. E. (1894), six and a half miles on the south-east of ‘Karnar.’
Girinagara, whence the grantee's father had come, was an ancient city the site of which seems to be that now occupied by the town of Junagadh, in the Saurashtra division of Kathiawar, which is to be found in the Indian Atlas sheet No. 13, N. E. (1893), in lat. 21° 31', long. 70° 31'. An early epigraphic mention of the city, by the name Girinagara, is contained in the Junagadh rock inscription of the Mahâkâhatrapa Rudradämán, dated in A. D. 150. And it is also mentioned, by the same name, in the Brihadiswârîpâl, written in the sixth century A. D., which places it in the "southern division" according to the arrangement followed by Varahamihira in that work. The name of the city, in the modern form Girnar, has now passed over either to the great mountain itself, which is immediately on the east of Junagadh, or else to some particular peak of it, which may perhaps be the Ambâmâta peak (so called after a goddess of that name who seems to be also known as "the Girnâri goddess"), but is more likely to be the highest of the five principal peaks, the so-called Gôrakhnâth, 3666 feet high, about four miles on the east of Junagadh. That peak seems to be the one which is mentioned as Urjyatâ in the record of A. D. 150, and again in the Junagadh Guptâ inscription bearing dates in A. D. 455 and the following two years. And the Ratnâkara of the Guptâ record seems to be the Dattâtreyâ or Dâtâr peak, 2779 feet high, about three miles on the south-east of Junagadh.

Kôrillâ, — the town from which was named the territorial division, the Kôrillâ pathaka, in which lay the village Samudadrâ, — is, as was suggested by Pandit Bhagwanlal Indraji, the modern Kôral, or perhaps Kôral, in the Chhondâ subdivision of the Baroda territory. Kôral is shown in the Indian Atlas sheet No. 28, N. E. (1894), in lat. 21° 30', long. 78° 16', on the north bank of the Narbadâ, about sixteen miles north-east-by-east from Broach. And, as remarked by Dr. Bühler in endorsing the Pandit's identification, Kôral was still, in the beginning of the nineteenth century, the head-quarters of a pargânâ.

As regards Dhâhâttha, — the Pandit, who read the name as Dhâhadha, proposed to identify the place with the modern Dôhad, the head-quarters of the Dôhad tâluka of the Pañch-Mahâls. Dr. Bühler, however, pointed out two objections to this: in the first place, that the distance of Dôhad from Kôral, — nearly a hundred miles, — is too great for that town to have been in the Kôrillâ pathaka; and secondly, that the ancient name of Dôhad, "or more correctly Dehâd," is given as Dadhipadra in an inscription of A. D. 1146 at Dôhad itself. And, while accepting the name as Dhâhadha or Dhâhadhâ, he quite correctly identified the place with the Dhawat of the Atlas sheet No. 28, N. E., fourteen miles north-half-west from Kôral. He further identified the Sraddhâkâ agrârâhâra with the Saddhîl of the map, eleven and a half miles towards the north-north-east from Kôral. And he proposed to identify Samudadrâ either with the Samra of the map, five and a half miles on the north of Kôral, or with the Samri, a mile and a half further on to the north.

13 See Geogr. Bo. Pres. Vol. VIII, Kathiawar, p. 441. I find it impossible to locate this peak, either from information given in the Gazetteer, or from the map. The Gazetteer, it may be mentioned, would place the town of Junagadh quite wrongly, in lat. 21° 1’, long. 70° 13’; see page 467. It appears (ibid. p. 467) that the Mahâmâyâ of Girnar would give Junagadh the name of Kârakebâ; but that, no doubt, is quite as apocryphal as is the statement that the place was called originally Mapîpura, then Chandrâkîptâpura, then Raîvatâ, and then, in the Kali age, Paurântapura. The last name is, of course, a translation of Junagadh, "the old or ancient fort."
15 Loc. cit., note 10 above.
16 From the Geogr. Bo. Pres. Vol. VIII, p. 441, it appears that the Jains apply the name Rêvâtâchâla to the whole mountain, but that this name really belongs now, to a hill immediately over a thîthi known as the Rêvâtakûpa. But, where, exactly, the Rêvâtakûpa and Rêvâtâchâla are, is not made clear.
17 See the next note.
18 See Vol. XVIII. above, p. 192, and Geogr. Bo. Pres. Vol. VII., Baroda, pp. 194, 195. — The official compilation Bombay Places certifies the final letter of the name as the lingual i; but that seems rather dubious. The same compilation mentions (Kôral or Kôral) as the head-quarters of the Chhondâ subdivision; but, in the Geogr. Bo. Pres. Vol. VII. p. 395, we are told that "Karjan" is the head-quarters of the subdivision.
In respect of this point, however, Dr. Bühler's proposals were not correct. And it remained for Mr. D. R. Bhandarkar to establish, as will be shown in my next note, the correct identification of Samipadraka with a village now known as 'Sondarna.'

The places mentioned in the Nausāri plates of A. D. 817.

This record was first brought to notice from notes put together by Pandit Bhagwanlal Indrāji, in the Gazetteer of the Bombay Presidency, Vol. I. Part I. p. 125. It has been edited by Mr. D. R. Bhandarkar in the Jour. Bo. Br. R As. Soc. Vol. XX. p. 131 ff. And, from his opening remarks about it, it appears that the original plates are in the Library of the Bombay Branch of the Royal Asiatic Society. They seem to have been obtained from Nausāri.

The record recites that, on a specified day in the month Māgha, Saka-Saṅvat 738 (expired), falling in January or February, A. D. 817, the Bṛhaṇḍakāśa prince Suvarṇavarsha-Karkarāja, of the Gujarāt branch of the Mālkha family, when he was in residence at Khēṭaka, which is the modern Kaira (Khēḍa), the chief town of the Kaira district in Gujarāt, granted to a Brāhmaṇa, whose father was a resident of Sādāri, two villages (prāmdarṣaya) named Samipadraka and Sambandhi. These two villages are both described as Mahī-Narmadā-Rājadā-sīva-varini, "situated in the country between the Mahī and the Narmada." And Sambandhi is further placed in a territorial division called the Mahī-kā bhukti.

In specifying the boundaries of Samipadraka, the record places, on the east, a village (prāma) named Gōlīkā; on the north, a village named Chōrundaka; on the west, a village (village named) Bhrathāṅkaka; and, on the south, a village of the name of which I feel sure, really presented in the original as Dhāhāṭha, as in the Nausāri plates of A. D. 706, instead of Dhamadva as given in the published text. As has been remarked by Mr. Bhandarkar, the Samipadraka, Gōlīkā, and Dhāhāṭha of this record are unquestionably the three villages, bearing the same names, which are mentioned in the record of A. D. 706, treated in my preceding note. And the mention of the two other villages of Chōrundaka and Bhrathāṅkaka has enabled Mr. Bhandarkar to determine the identification of Samipadraka, in respect of which Dr. Bühler was only able to make suggestions which were not correct. As pointed out by Mr. Bhandarkar, Samipadraka is undoubtedly represented by a village, in the Chōrundā subdivision of the Baroda territory, the name of which is given in the Indian Atlas sheet No. 23, N. E. (1894), and in the Trigonometrical Survey sheet No. 30 (1878) of Gujarāt, as 'Sondarna;' in the Atlas sheet, it may be found in lat., 23° 0', long., 73° 13', twelve miles north-by-west from Kōrāl, the town from which there was derived the appellation of the territorial division, the Kōrīlā pathaka, in which, as the record of A. D. 706 tells us, the village of Samipadraka lay. It is true, indeed, that the maps do not shew any name answering to the Gōlīkā of the two records, which must have been situated just about where they shew 'Kasampur' or 'Kāsampur' and 'Kurali' or 'Kurāli,' on the north-east of Sondarna. But the maps shew 'Chōranda,' answering to Chōrundaka, about a mile and a half on the south of Sondarna, and 'Bhrathana,' 'Bhrathāṅkaka, answering to Bhrathāṅkaka, two miles and a half on the west of Sondarna, and 'Dhawat,' 'Dhāvat,' answering to Dhāhāṭha, — as was first pointed out by Dr. Bühler, though he, also, did not recognise the exactly correct ancient form of the name, — two miles north-north-east from Sondarna. The identification of Samipadraka with Sondarna is, thus, unquestionable. As regards the transition between the two forms of the name, — Mr. Bhandarkar has expressed the opinion that Samipadraka must have ordinarily been first corrupted into Sa-in-udra.

22 See page 306 above, No. 11.
23 After the word egging in vartik in line 61, the original presents a mark of punctuation which the editor has treated as superfluous, with the effect of making the word qualify only the village of Sāmpadraka. But, though there are marks of punctuation which are certainly superfluous, both in these passages and in other parts of the record, this particular mark of punctuation was plainly intentional and correct, in order to make the word qualify śād-prāma-devayā in line 64.
24 See page 301 above, and note 2.
25 See page 302 above.
and then into Sa-un-dar." As regards the \( n \) in the last syllable of 'Sondarna,' which, as remarked by Mr. Bhandarkar, cannot be properly accounted for, — it is quite possible that it may be due to nothing but a mistake by the person who transiterated the vernacular name of the village for insertion in the English maps. But, in view of the fact that Vaśapradaka can become 'Wardala' and 'Wardal,' we need not be surprised if Samipradaka has actually become 'Sondarna.' It is to be added that Samipradaka—Sondarna* is, as required, in the country between the Mahi and the Narmada; it is about twenty miles from the south bank of the Mahi, and seven miles from the north bank of the Narbadā.

In specifying the boundaries of Sambandhi in the Maṅkaniṅkh bhukti, the record places, on the east of Saṅbandhi, a village (grāma) named Saṅjōḍaka; on the south, (a small village or hamlet named) Brā[hmaj]napālikā; on the west, (a place named) Karaṇjavasahikā; and, on the north, (a village named) Kāśṭhāmaṇḍapa. Mr. Bhandarkar has said that Saṅjōḍaka is a village now called "Saṅjōḍ" in the Ankhleshwar taluka of the Broach district, and has suggested that "the name Māṅḍāvā of a modern village may be the present contracted form of Kāśṭhāmaṇḍapa." The village thus proposed for Saṅjōḍaka is the 'Saṅjōḍ' of the Indian Atlas sheet No. 23, N. E. (1894), and of the Trigonometrical Survey sheet No. 13 (1873) of Gujarāt, about five miles on the west of Ankhleshwar. And the other village is the 'Māṅḍwa Matierd' and 'Māṅḍwa Mātiere' of the maps, three and a half miles west-north from 'Saṅjōḍ;' the prefix attached to its name is evidently used to distinguish it from another 'Matierd,' 'Mātiere,' about two miles on the west of 'Saṅjōḍ,' and it figures again in the name, given in the Trigonometrical map only, of 'Māṅḍwa Beji,' a small island in the Narbadā, just on the north of 'Māṅḍwa Mātiere.' Now, the 'Saṅjōḍ' of the maps very likely does represent an ancient Saṅjōḍaka. But there are no traces, in this locality, of any of the other names mentioned in the record. And, more to the point still, 'Saṅjōḍ' is on the south of the Narbadā, instead of being between that river and the Mahi. I find that Maṅkaniṅkh, the town from which the Maṅkaniṅkh bhukti took its appellation, is a large village, in the Saṅkhēḍa subdivision of the Baroda territory, which is shown as 'Makni' in the Indian Atlas sheet No. 36, S. W. (1897), in lat. 22° 13', long. 73° 43', about a mile and a half on the south of the river 'Orasang,' and as 'Makni' in the Bombay Survey sheet No. 184 (1886). And Sambandhi is the 'Samdhī' of the Atlas sheet and of the Bombay Survey sheet No. 188 (1894), also in the Saṅkhēḍa subdivision, two miles on the north of the 'Orasang,' and three and a half miles due north of 'Makni,' 'Makni.' The maps, indeed, do not shew any names answering to the Karaṇjavasahikā and the Saṅjōḍaka of the record. But the Survey sheet No. 183 shews, on the north bank of the 'Orasang,' about one mile and three quarters south-east-by-south from 'Samdhī,' a small village named 'Bamrolī' which very probably is the Brā[hmaj]napālikā of the record. And Kāśṭhāmaṇḍapa is, unquestionably, the 'Kath Māndva' of the Atlas sheet, and the 'Kath Māndva' of the Survey sheet No. 188, about one mile towards the north-west from 'Samdhī,' and in, apparently, the Kālīlā taluka of the Paṅch-Mahāla. Sambandhi—Samdhī is about thirty-six miles towards the north-east-by-east from Samipradaka—Sondarna. And it, also, is in the country between the Mahi and the Narmada; it is about twenty-two miles from the north bank of the latter river, at its nearest point, and some forty miles to the south-east of the Mahi.

As regards Bādāvī, which is mentioned as the place of residence of the grantee’s father, — there are the unquestionable facts, established by me a long time ago,46 that Bādāvī occurs, as far back as A. D. 699, as an earlier form of the name of Bādāmī, the head-quarters of the Bādāmī taluka of the Bijāpur district and in former times the capital of the Western Chalukya kings, and that this town

44 See page 256 above, and note 14.
45 The latter name, however, survives in that part of the country, in the case of the 'Saṅjōḍ' of the maps, on the south bank of the 'Saṅkhēḍ' river, fourteen and a half miles north-east-by-east from 'Samdhī.'
is also mentioned as Vatapi and Vatapi in Sanskrit records dating back to A.D. 612. Pandit Bhagwanlal Indraji took the Badavi of the present record to be Badaami. And Mr. Bhandarkar has said that "in all likelihood" it is Badaami. But there is no reason to entertain any doubt on this point; any more than there is for thinking, as Mr. Bhandarkar has presented himself as thinking, that the identification of Vatapi with Badaami has not been a matter of absolute certainty for the last quarter of a century. The grant of a couple of villages in Gujarat would, indeed, be of no practical use whatsoever to a person actually himself resident at Badaami, some four hundred and seventy miles away to the south. The place, however, is simply mentioned as the place of abode of the grantee’s father. And it is plain that the grantee himself had left his father’s home, and was settled either in one or other of the two villages granted to him by this record, or in some neighbouring town convenient for the management of them, or else that he emigrated when the grant was made to him and in consequence of its being made.

Another mention of Badaami, contained in a record belonging like this one to a very distant locality, and indicating a similar emigration from Badaami and settlement elsewhere, is to be found in the Ujjain plates of A.D. 1021, which register a grant made by the Paramara king Bhujadeya of Dhara, — vrnhma-Dhanapatibherthaya . . . . . Agasti-gotra . . . . . . Velluvalla-pratiruddha-ri-Vadavi-nirgata-vasusangas-gaha-Karnagaya, — "to the Brahma Dhanapatibherthaya, . . . . . who is of the Agasti gotra, . . . . . and who is a man of the Karnagaya (country), belonging to the Basura sanagha, who has come from the famous Badavi which is attached to Belluvalla." This passage was not understood by the editor, who, with a different reading in certain details, translated the last part of it as meaning "who, being an "inhabitant of Bada Surasang Karanaya, has come from Srvada, situate in Vellu Valla." But the real meaning of it is quite certain. The name Belluvalla refers to the Belvola three-hundred district, which is mentioned as the Beluvola three-hundred in line 53 of another record in Nagari characters, the Bherthaya plates of A.D. 1183, and as the Velvalla (Belvalla) vishaya, in the version in Nagari characters of the Patandakal inscription of A.D. 754, and which lay close on the west and south-west of Badaami. And the Basura sanagha is mentioned, with a slight difference in the final syllable, in the spurious Kulkoshi plates, purporting to be dated in A.D. 608 or 610, which claim the village of Kurutakanthe (Kulkoshi itself), in the Belvola vishaya, for a Brahman belonging to the Basuri sanagha and the Agashti (Agasti) gotra.

THE RELIGION OF THE IRANIAN PEOPLES.

BY THE LATE PROF. C. F. TIELE.

(Translated into English by G. K. Nariman.)

(Continued from p. 304.)

2. The Avesta and its Components.

Of the one and twenty Nasakt on which we dwelt in the preceding section of this chapter, we possess, as is reckoned, still two complete: Staccat Yesnya and the Vendidad; one well-nigh entire, the Bakan Yast, comprising the Yaste; the greater part of three more, among them the Hadokhta Nasak; and more or less extensive fragments of nine others. They are composed in an

29 Vol. VI. above, p. 54, plate ii. line 1 of.
30 He read Svidada-sinirgata-rddha-sarasamba. The marks which he took as meaning s, are only marks which were put in by the writer, in accordance with a frequent practice, to fill up a vacant space at the end of line 2; or, perhaps, the first of them is such a mark, and the other is attributable to the raised edge of the plate. The second scheme is certainly s, not dha; it stands for ha, which is represented throughout the record by the same sign with us.
33 Vol. VII. above, p. 209, line 20.
34 Darmesteter, Le Zend Avesta, III. xvi. and West, Pahlavi Texts, Part IV., Sacred Books of the East, XXXVII., passim.
35 In Yesna, 14-17, 22-54, and 55.
ancient Iranian language, a sister-tongue to the old Persian which the Achæmenides employed in their inscriptions, though in two somewhat divergent dialects. Formerly this language was mostly known as the Zend, which is indubitably a preposterous designation, inasmuch as no tongue was ever understood by the term Zend. Now, as a rule, it is denominated Avesta. However, the name Baktrian already used by Benfey and Spiegel seems to me to be still the most appropriate, Baktia being one of the most important lands where this speech was current. The Avesta or the Sacred Law was brought to Europe by Aqael of Perron in the year 1761, after a voyage testifying to an uncommon devotion to science and an iron perseverance, and was tentatively translated by him. Subsequently a few new fragments have come to light. Probably only these remnants are preserved to us, because they were employed in the liturgy and had to be chanted in the old language, though they were unintelligible without the auxiliary of a vulgar rendering. The scanty compass of the Avesta and the corrupt condition of the texts are no trivial obstacles to its correct interpretation. The first pioneer to pave the way to a scientific exegesis was Eugene Burnouf. Since his days, no doubt many an aberration, as often as a sound philological method is resorted to, constant advance has been made in the study of Zarathushtrian literature. And so it has become possible to unravel the evolutions of the religion, the primitive documents of which the Avesta contains in its main features, and to draw to a certain measure an accurate outline of it. It would not be relevant at this place to sketch the history of the Avesta exegesis or to examine the right method for it — an inquiry which cannot be attempted without entering into a discussion of all manner of technical minutiae. I expect substantial results from none but a critical philological treatment, which takes into account all writings, whether dating from early or late periods, and in which an intelligent regard for traditional interpretation ensures material assistance. To slavishly follow the latter is an impudent repudiation of all science.

The Avesta is made up of five principal constituents. The Yasnas is exclusively a ritualistic book, in which the texts are arranged in order of the sacrificial operations at which it is recited or sung. The Visperad, Visperatnra, "All Lords," i.e., the invoked holy ones, is so-called in that it was used in sacrificial ceremonies involving the invocation of all the Lords. The Vendidad, the Vidaev data, or what is enacted against the Daevas, the anti-demonic ordinance, is a law book in twenty-two Fargards or Chapters, containing prescriptions, which the pious must observe in order to preserve or recover religious purity; for without this purity they would fall into the power of the fiends. The Yashts represent sacrificial hymns composed, for the most part, ad majorem gloriam of the Yazatas, of whom twenty-seven are sacred to the thirty days of the month; the first, fifteenth, and twenty-fifth days of the month had no angels proper to themselves, but served as preludes to the great festivals immediately following, namely, those of Atar, Mithra, and Daena. On these preparatory days were invoked Ahura Mazda and the Amesha Spentas. The fifth and the last division of the Avesta embraces a few minor writings, prayers, calendars, and maxims, which conjointly with, or even without, the Yashts is comprehensively denominated the Lesser or Khorda Avesta, and is appointed, not for public or priestly, but the private, service of every believer. The solitary book of all these, answering in its totality to a Nash of the Sassanid Avesta, is the Vendidad. The Yasna includes the Sotd Yasht Nash — Sotd Yasna, but, in combination with three chapters from the Baha Nash, three older Yashts, some litanies and reiterations, it has been artificially distended to seventy-two Has or Sections. Finally, the body of Yashts includes the Baha or Bagman Nash, which consisted of sixteen such hymns, increased by several more that are posterior, borrowed from other Nașks of a dissimilar category.

It is not possible to affirm that any one of these books is per se more ancient than the rest. Each has assimilated older and younger elements. Perhaps as a book the Vendidad is the most

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18 Collected, edited, and, so far as possible, translated by Darmesteter in Part III of his Zend Avesta.
19 Ha 19 to 21.
20 These are: the Hirm-Yasht, Ha 8-11; the Sotd-Yasht, Ha 57; the so-called Mageh-Yasht, Ha 65, and in a certain sense also Ha 62, the main contents of which coincide with the Atash-Yasht.
primitive; the Yashts are somewhat a later collection, and at least in their existing form are a composition subsequent to the Vendidad and the Yasa. If it is not feasible off-hand to point to original passages and later-day excrecences, we are enabled to pronounce something at least with definiteness, and we need not despair of more abundant light commensurate to the progress of research.

Thus, in the first place, it has to be remarked that a number of the texts are drawn up in a dialect different from that of the majority. This diversity of language is of the essence and cannot be derived from a different mode of writing, as some have sought to show on a baseless theory. Both belong to one and the same language, but either as two dialects, which were spoken in two separate regions, or as in an anterior and a posterior stage of development. The first alternative is well nigh generally accepted, though on inadequate grounds; the second seems to me to be the most probable one. That the cast of language in which the Gathas are written, and which accordingly is termed the Gothic, is more archaic than the other is admitted on all hands. Moreover, the metre of the Gatha is much more ancient and primitive than that of the Yashts. If we are not bound, from these reasons alone, to consider not only that the old hymns, as I have already stated, from remote ages have built the basis of the entire Avesta, but also to look upon most of these pieces as the product of an anterior date,—this is demonstrated primarily by their tenor as compared with that of the other writings.

The texts in the Gatha dialect comprise the Gathas, the Yasa Haptaanghaiti (four prayers held in profound veneration), and sundry minor bits, such as the profession of faith, &c. We shall discuss them in the sequel. It will then be seen that they likewise are not of equal age, but bear witness to a gradual evolution of religious ideas and concepts. But all in all they are the exponents of an older stage of religious development than that of the literature embodied in a younger form of language. The Gathas, properly five collections of songs, which are arranged not in order of their contents or themes, but in accordance with the metre, contain the original Zarathushtrian dogma of redemption, often proclaimed with fervid enthusiasm. We might describe this as that species of hymns, which speaks nothing of the all kinds of institutions and rites that play an important part in the other sections of the Avesta, such as the divisions of the year and day, and the Baresman twigs, which are employed at offerings and are used in the ritual. It may be an accident that even the Yasa of the Seven Chapters is silent as to them. But a deeper difference obtains, which our history will indicate further on. Here, however, we must notice a few salient points. The Zarathushtra of the Gathas, apart from the question of the prophet's being a historic or legendary personage, is a glorified prophet, supreme over all, favoured with the full revelation of Ahura Mazda, and by consequence the head of all earthly beings. The Zarathushtra of the remaining Avesta is a mythical creature to whom the homage due to a god is done. The seven Amesha Spentas, that are not once so named in the Gathas, are still far removed from the Spirits of the later lore; they figure hardly even as personifications of abstract ideas. As for the Dualism, it is not less decisively taught in the oldest enunciations than in the rest of the literature. It is a question of two intelligences, a good, and an evil one, who combat each other, and between whom the faithful has to make his choice; but, properly speaking, Mazda stands the most exalted. The Gathas are cognisant of neither the conception nor the appearance of a hostile creator, the Angramainush of the later system, Mazda's equal in rank, pitted against him and with whom he has to maintain a contest. It may be, however, incidentally remarked that the germ of this future Dualism lies in Yasa 45, 2, which alludes to the two primeval

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21 Compare my article in the Revue d'Histoire des Religions, 1884, 1, p. 76 suiv.

22 The two Gathas are: (1) Ahuravaiti, seven hymns, to which is added the Yasa Haptaanghaiti or the Yasa of the Seven Chapters, a prose work of younger origin; (2) Vohvaiti, four hymns; (3) Spentas-Naitya, four hymns; (4) Vahakheviks, one hymn, with a prose addendum; and (5) Vakshviks, one hymn, to which the holy prayer Astreuna (Xexpi is appended.

23 "Thus forth I announce to you life's first two spirits, Of whom the more becometh the evil associated, Never our thoughts, nor words, nor understandings, Never our beliefs, nor words, nor yet our actions, Nor can our souls or faiths, ever be one." — Mill's Metrical Version. [Tr.]
genii of the world, the holy Spanyao (comparative degree) and the wicked Angro. But the passage viewed in its context, what has gone before and what follows, discloses that by Spanyao is not meant Mazda himself. Lastly, and this is of paramount import, the most amiable of the Yazatas, the most revered, the most puissant antagonist of the realm of the wicked, he who constitutes not less than the sacrosanct fire, the focus of the cult throughout the posterior Avesta, Haoma, is nowhere mentioned in the Gathic writings.34

This pervading divergence is explicable only on the assumption that the Gathas with their accessories are the oldest records of the creed, and that the texts written in the other dialect mark a degree in their subsequent evolution. It was impossible in itself that the two tendencies had sprung up synchronously in diverse regions, let us say in East and North-West Iran, and had continued to develop independently, till they were fused one with the other under the Arsacides or the Sassanides. It is likewise possible, at all events in abstracto, that the far purer, more philosophic, idealistic doctrine of the Gathas was the outcome of a reformation of the flagrant dualistic mythological scheme represented in the other books, with all their train of Yazatas and many a factor of the old Aryan faith, so that the latter books would be in reality the older of the two sets. But both the above possibilities are precluded, first by what we stated with reference to the languages, and next by the indisputable circumstance that the last-named later doctrine is built upon that of the Gathas, which it has modified, popularized, and deteriorated. The later religious phase is to be understood in the light of the Gathas, just as the Christian dogma is to be interpreted in the light of the New Testament and not vice versa. The more antique elements, myths, fables, and ritual, which are in point of fact found in the other chapters of the Yasna, in several parts of the Vendidad and in the Yasht, do not predicate a higher antiquity of these writings. They are the resuscitated vestiges of an antecedent epoch, which have been reduced so far as possible to an unison with the Zarathushtrian gospel.

The Gathic texts make up the principal components of the Staota Yaeusa, of the Stot Yasht Nasht, which, as we saw, is the core of the Yasna. But they are not the only ones of their kind. We light on the Gathic texts, likewise in the so-called younger Yasna, in the chapters, that is, which stand in the commencement and at the close of this Nasht;{35} in the Mazdayasorian confession of faith, introduced by a concise encomium and terminating in a more exhaustive one;{36} in the lesser Srosh Yasht erroneously so dubbed, though it is an invocation addressed to the water and the Fravashis;{37} and finally in a benediction over the cattle and the pious household.{38} The last-mentioned piece in all likelihood originally belonged to the Haithakhta Nasht. I would hazard a surmise that the whole Stot Yasht Nasht or Staota Yaeusa at first embraced exclusively Gathic texts, and that subsequently a few other similar texts of a different extraction were joined on to them, so as in the ceremonial not to dispense with any of the holiest vouchers of the most ancient revelation, which men still possessed, and that the extant Yasna is a latter-day growth issuing from this complex, called forth to meet the requirements of the Haoma ceremony and the rituals of the funeral services, of fire adoration, and the reverencing of the element of water.

34 Yasna 42, an appendix to the Yasna Haftangholta, speaks indeed of three Haomas, but it is universally known that this chapter is of a very late date, an after-addition written in bad Gathic. Even if we assume, as will be clear later on in Chapter II., that the Haoma worship was no East-Iranian heritage, this argument retains its full force, for at the time the old Gathic texts arose it was yet unknown to the Zarathushtrian, and it occupies a conspicuous place in the other books of the Avesta.
35 Ha 13-19 and 35-72.
37 Ha 56. The piece begins with the constantly recurring formula: Seracahi idha aste, Let there be hearing. In the first word men erroneously discovered the genius amraka and confused the old text with the much later Srosh Yasht which follows in Ha 57.
38 Ha 56, 4-7. The verses 1-3 form an introduction, and verse 6 the close of the thus completed Staota Yaeusa. It is all in almost pure Gathic dialect. Verso 9 is a still later addition in the younger idiom.
In the rest of the Avesta books, setting aside sporadic quotations, no Gāthā texts are forthcoming. They are indited entirely in the later Baktrian. They all, however, do not date back to the same age; and if in the present state of our knowledge it is beyond our reach to differentiate with precision the anterior from the subsequent portion, still critical inquiry has yielded here and there incontestible results, and has facilitated an analysis of their textual composition.

Thus there is no question but that the Vendidad, which now numbers twenty-two chapters, originally closed with the sixteenth. The seventeenth was tagged on later, and hence the repetition of the formula which ends the sixteenth as well as the seventeenth. (The passage in question is not devoid of interest. It runs (S. B. E. IV., p. 189 or 192): All wicked embodiments of the Drug are scoffers of the Judge; all scoffers of the Judge are rebels against the Sovereign; all rebels against the Sovereign are ungodly men; and all ungodly men are worthy of death. [Tr.] ) All the ensuing chapters are so many supplements made up of texts, which in a measure bear on the main theme. This principal theme is appropriately treated of in Fargard 5 to 16. For the thirteenth, fourteenth, and the fifteenth, which are taken up with the dog, the favourite domestic animal of the Persians, who almost put it on the same level with humanity, are not out of place here; dogs as well as the beaver and hedge-hog, which were classed with them, being the destroyers of evil genii. Still citations and excerpts from metrical and mythological fragments, to which the prose texts furnish a gloss and the mutual contradiction of many an injunction, and the recurrence of the same prescriptions over and over again in a more or less modified guise, argue that even those Fargards are a conglomeration of heterogeneous texts. The seventh chapter bears on the face of it evidence of a later construction than the fifth, from which it rehearses passages word for word, and at the same time attempts the commandments therein inculcated. The seventh is in point of time even preceded by the sixth, which mentions as little as the eighth, the Dakhas, the towers for the disposal of corpses. It is not settled whether the first four chapters must be held as an introduction by the same hand or as the amplifications of a posterior editor. But this much is positive, that a text of considerable antiquity underlies the first Fargard, which is supplemented at places to accord with latter-day ideas. It is a catalogue of the countries which Ahura Mazda created, beautiful and comfortable for his worshipers, but which are marred by the counter-creations of Anghro Mainynush. Perchance already the older portion deviates from its original configuration. At all events a discrepancy obtains between what is related of Aryanam Vaejo, the aboriginal Aryan land, in the beginning and what is said of it in Sections 2 and 3. In the former it is a paradise so charming that, but for the production on the Creator's part of more regions habitable and beautiful, all organized beings would have repaired thither. In the latter it is a real country, which has been unfit to live in because of its prolonged inclement winter; a country where is located the heat, the very centre of winter, and on which impetuous cold bears down from all quarters. This second delineation is assuredly the earlier one. The lands catalogued make up only a part of Iran, and the editor was alive to it, that this defective list must elicit astonishment in his age. He therefore subjoins the note that there were other regions too, in several respects of superior excellence, which he has not enumerated.

Again, the second Fargard is a Zarathushtrian version of the Aryan hero Yima (Yima), the king of primeval humanity, who reigned 900 years, and during which period, owing to the multiplying of his subjects, the earth had twice to be enlarged. But since he apprehended the ruin of everything terrestrial in a severe winter, at the behest of Ahura Mazda, he prepared an enclosed space (vara) to which he migrated with the seeds of cattle, men, dogs, birds, and with blazing fire.

Comp. the archaic pastoral songs in 3, 24-23, the mythic presentation of Mazda and the waters in 5; 17, 20, 21. Repetitions constantly occur. Fargard 7, 16 has a quotation from the very late Yima 65, 5; and 7, 22 accords with Farg. 19, 31, and Ysha 22, 16 — both well known as of a younger age. The strange reference to the Dakhas in 7, 49 indicates that they were held at once to be impure and necessary: "O Maker of the material world, thou Holy One! How long after the corpse of a dead man has been laid down a Dakha is the ground wherein the Dakha stands clean again?" — S. B. E., IV. 88 [Tr.] What is enjoined in Farg. 5 in respect of the purification of a woman delivered of a still-born child is modified by 7, 70-72,
We shall revert to this myth further on. But now it is patent to the believing Mandayanian how this old tradition, which he was not disposed to surrender, can be brought to harmonize with the orthodox tenet that Zarathushtra had enunciated the law since the inception of creation and that he was himself the chief of the mundane economy. In a somewhat clumsy fashion the author makes Zarathushtra propound the question to Mazda, who replies, that Yima, while willing to extend the good tracts of land, declined to proclaim the law. On Zarathushtra, by consequence, it devolved to be the first prophet of the true dogma. Another interrogative seeks to ascertain if this dogma was unknown in Yima's era. The reply is to the effect that a mythical bird carried it thither and that Zarathushtra was the Ratu or spiritual pontiff, and Urvatara-naro, the Anglu or temporal lord.  

To illustrate further that the nineteenth Fargard consists of passages of a very promiscuous character, and that they stand in little internal co-relation. Sections 1 to 10 and 43 to 47 cohere, while between them are shoved in three other texts dealing with totally different matter. The main text is the narrative of Zarathushtra's temptation, to all appearances later than most Fargards of the Vendidad, but it is superposed on a myth of bygone ages, touched up in the spirit of the Mandayanian precepts. The interpolated fragments are referable to a still younger descent.  

The Yashts with the Gathas represent the poetical factor of the Avesta, and are an ample mine for a knowledge of old Iranian society and mythology. However, they are of very unequal merit and date from varying ages. Thus, we have three (one dedicated to an Amesha Spenta, another to Asha Vahishtha, the third to Ha urzat), which were not admitted into the Baghas Naak and which should not be held to be much more than valueless trivialities. Their hopelessly corrupt text is attributable not to the inadvertence of the transcribers, but to the ignorance of the authors,—we cannot call them poets. They are manifestly composed to fill up a gap. Laudatory songs in honor of the supreme intelligences of the Zarathushtrian cosmology, addressed collectively or individually, are here promiscuously thrown together. Even the Ornurd-Yash, the Hymn to the High God himself, is out and out prosaic. It is a theological speculation on the divine potency of Ahura Mazda's names, twice interrupted by inisip strings of appellations, of which the second is younger than the first, and which are perhaps both interpolations, not the only ones in this perfunctory piece of uncostly make-shift. But it is just this that bespeaks the relative higher antiquity of others, chiefly those which celebrate the old Aryan divinities metamorphosed into Zarathushtrian Yasatas. They do not appear to have been composed for the individual festivals, but to have later been employed on those occasions. One of the prettiest in point of poetry and religious fervour is the Homa Yash; so also is the Sresh Yash; then the Ardeon Banu or Aban Yash addressed to the celestial waters and their deity, Arde Sura Anahita. Next Tishtr, Mihir, and in part Purvarz Yash are of equal beauty. We shall in the sequel touch on their import; we notice only in passing their structure of style and relative age. In respect of the first, their structure, they evince strong marks of interpolations. Amid ardent and vivid descriptions we meet with bald, prosaic comments of a ritualistic purport, which unmistakably betrays the hand of the priest. Besides, at the end, they have monotonous litanies appended. In most cases the apophthegms reflect the fact that no pains were taken to reduce them to metrical euphony. Respecting the second point, namely, the age; at the root of most of them lie, without question, popular non-Zarathushtrian ditties. Ever and anon

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11 In the posterior legenda Urvatara-naro is the son of Zarathushtra and the chief of the class of husbandmen; originally it was perhaps a cognomen of Yima: "friend of humanity," or, better, one "united to men." From § 39 begins a sort of commentary.

12 Comp. 19, 5 (the Pairha-thashathli) with Yasht 19. For the Sea of Kasu, see Yasht 13. The future Zaroast speaks of these occurrences in the latter Yasna, Varshod, and the Yashts.

13 This is proved not only by the invocations 19, 13, but also before all by the genitive Ahuro-Mazao, which occurs only in Yasna 21, 10, where Jast, Darmesteter, and others unreservedly assume an accusative. Comp. further Yasna 7, 24 and 13, 3 in the citations from the Yasna Haptanghasti.

14 One Yasht seems to have been dedicated to Yuhmanu also; for the Buhman Yasht, dating from the 12th Christian century, comprises this old Pehlevi translation with the commentary of an Avestic original. Comp. West, Pehlevi Texts (S.B.E. 1), Introd. pp. 4 seq. He surmises that the rendition, of which the Buhman Yasht is an epitome, was prepared in the time of Khunaro Nosirvan (531-579 A. D.).
one recognizes, if not the fundamental text which the Mazdaean editor has manipulated after his own heart, at least scanty relics of the same. We cannot enter here into details and demonstrate this. But I instance the Ardevir Yasht and Tishter Yastas as a couple of telling illustrations.

Various Yastas dealing with Yazatas, whose veneration it was intended to commend, before all such Yazatas as were borrowed from the anterior religion and originally did not appertain to the Zarathushtrian system, contained an enumeration of legendary heroes and even of divine existences, whom was sacrificed to them. Two such lists are illicitly inserted into the Ardevir Yasht. According to Darmesteter, in the first list28 are mentioned the devotees of Anahita before Zarathushtra; in the second the contemporaries and followers of the Prophet.29 That is incorrect. For in the first roll are named Jamaspa, Ashvaaz, Vistara and Yishta, who one and all belong to the entourage of Zarathushtra. The first five strophes are the same as the opening five of the 65th Yasna. Several other strophes (7, 11, 13, 15) are a colourless copy of the glowing description at the close of the Yasht. A few more (88 to 96) are completely out of keeping with the general tone disclosing theological speculations in an orthodox Mazdaean spirit. Setting these aside, and, with the exception of the preservative and other expiatory, fragments of one or more hymns celebrating Ardevir Anahita remain in which there is nothing pronouncedly Zarathushtrian. A supplication to the goddess to descend from her astral station down on our globe, an enumeration of the blessings which her worshippers, warriors and priests, — (they are here put in the second place) — young maidens and women crave of her, a narrative of her descent in the plenitude of her beatitude and glory — all this is wound up with a prayer on the part of the warrior to succour him in the battle. (Strophe 132 is an addition, by the priest, who makes a sacrificial song of it and to this end repeats over again and enlarges upon the commencement of 85, the request to come down on earth, which is altogether irrelevant since the prayer has long since been granted. Occasionally the editor throws in some features to his own taste, but which ill accord with the general delineation.)

The Tishter Yasht is occasionally beautiful indeed; beautiful and poetical. But obviously it is a Zarathushtrian Mazdaean recast of a genuine mythological chant. The bliss-diffusing god is portrayed in his diverse transfigurations of a handsome youth, a steer, a white steed with yellow ears. In the last shape is celebrated his combat with the demon of sterility and barrenness, Apastabha, conceived as incarnated in a black stallion. It were an idle effort here or elsewhere, for example in the far-famed Mithir Yasht, to seek to reconstruct the primitive non-Zarathushtrian canticle from the text as it stands. The compilers have too far made free with the texts, in order to accommodate them to their theological views, for us to recognize or to recover them in their completeness. Put it is easy to make out what has issued solely from the pen of the editors; whatever they have prefixed of their own accord, have interpolated or appended on their own initiative.37

These researches are, in their incipient stage, and the results they have so far yielded have to be more closely tested. We need not accordingly pause longer, as we have yet to answer the inquiry in what sense the Avosta literature is to be considered a source for the history of Zarathushtrian religion. Scholars have long delayed setting the problem to themselves and rendering themselves an account of the different characters of the original sources of our information. Consequently they have encountered difficulties which could be surmounted, but which they were not in a position to solve. They found that an antithesis subsisted between the dogma of the Avesta and the presentation (in the Achaemenide inscriptions or in Herodotus) of the religion of the Persians and Medes and deduced no end of inconsequent conclusions. There is no denying the existence of the contrast; but it is easily explained by the uniform character of the aforesaid authentic writings.

28 Yasht 5, 16-33.
29 Yasht 5, 77-113.
37 That, e. g., in the Mithir Yasht (Yasht 10), §§ 1-16, is a theological poem which originally did not belong to the Yasht, and (as has been already noticed by Darmesteter) 118-119, a purely liturgical portion; 140-144 forming an encomiastic finale. But 115-117 appertain to the next Yasht, if it represents a independent fragment. Further, 53-59 and 83 certainly, and 9, 10-11, 13-14, 23-44, 28-34, 37-43, 46, 55-59, 96-101, 106-111 probably, are Zarathushtrian interpolations. These eliminated, we are left almost exclusively a good coherent mythological panegyric.
Herodotus relates that which he or his authority had ascertained or experienced of the actual state of religion among the Iranians, and of an analogous description are the reports of the ancients, particularly Strabo. The inscriptions of the Achaemenides inform us of the Mazdayasian creed so far as it prevailed as the State religion of the empire; in other words, as it was officially acknowledged. The Avesta presents a picture of the development of Zarathushtrianism, as it was never perhaps instituted prior to Alexander in Media and Persia (at best only in a solitary spot, say the ecclesiastical Raga), but an outline of it as it lived in the schools of divines and theologians by whom, it is possible, it was introduced into North-West and Eastern Iran.

3. The Age of the Avesta.

We have examined the sacred Scripture of the Zarathushtrians, and are now confronted with the problem to what period does it belong, and how far can we rely on it with success? Do the texts of our Avesta and the lost books on which the Sassanian Zend-Avesta was based, along with fragments recently put together, emanate mainly from the times of the Achaemenides, possibly from still earlier centuries; or were they composed after the fall of that dynasty? Formerly the first was the generally accepted view. And there were scholars who assigned the compilation of the Avestic writings to an epoch preceding the Median Empire. Till very recently eminent authorities concurred in this opinion. But now distinguished savants oppose this theory, championing with more or less vehemence the last-mentioned hypothesis. We are consequently compelled to make a choice between the two conflicting pronouncements.

The first to strenuously defend the comparatively later origin of the Avesta — a view to which Spiegel, Justi, and de Harlez were more and more inclined with a brilliant array of arguments — was the late erudite Frenchman, James Darmesteter, whose death is, with justice, deeply mourned. Darmesteter brought to bear on his researches a profound study of the original sources, rich knowledge, rare critical acumen, and at the same time he could command a consummate diction. We cannot enter upon a refutation of all the ingenious but uncured conjectures of the author — conjectures which show that his penetration not unfrequently got the better of his historical sense and his sane judgment. Most of what he has propounded, to give only a single instance, relative to the Keresani of the Avesta (who is assuredly neither more nor less than the Krishna of the Veda, and therefore an unmistakably mythological personage) as being identical with Alexander the Great, will not, indeed, live longer than the scintillation of a splendid firework. But Darmesteter takes his stand on another and apparently more solid ground; hence our obligation to inquire into its validity.

To begin with, then, he appeals to tradition. According to, at least, two divergent, if in Darmesteter's eyes, essentially concordant traditions, the official text of the complete body of the Zarathushtrian Holy Writ, which was for reasons of State preserved in two separate transcripts, was destroyed with Alexander's co-operation, or at least in consequence of the confusion occasioned by his invasion. Valkash, the Arsacid, who was either Volgoes (51-55 A.D.), the contemporary of Nero, or another king of the same name, and of a posterior age, is reported to have commenced the collecting of the ancient documents, the fragments committed to writing as well as the oral sections, which survived among the sacerdotal order. The first prince of the house of Sassan, Ardeshir (Artaxerxes) I., 226-240 A.D., we are told, continued the pious undertaking with the assistance of Tansar or Tosar. His successor, Shahpuhr I., 241-272 A.D., is credited with causing to be rendered again into the vernacular the Iranian texts, which had been translated into the Greek and Indian languages. Finally, the great hierarch Atarpad, son of Maharespand under Shahpuhr II. (309-379), definitively concluded the last redaction of the Sassanide Zend-Avesta.

38 In his latest translation of the Zend Avesta, especially in the Introduction to the third Part. In the Revue de l'Histoire des Religions, 1894, Vol. XXIX. p. 68 seq., I have discussed and given a statement of the contents of this work: Une nouvelle hypothèse sur l'antiquité de l'Avesta; and I have spoken on the age of the Avesta in the X. Akademie van Wetenschappen te Amsterdam, Verlagen en Mededelingen, 8 Reeks. I must refer the reader to these essays for the details which cannot be gone into in the text.
These traditional accounts may not be incorrect in general, and one is warranted thus to concatenate the two versions; yet they must not be looked upon as more than a reminiscence of the manner and way in which the Avesta Scripture was once more brought together, after both the authentic copies of it had perished, either in the conflagration of Persepolis or otherwise. And at the same time, however, still to pursue the tradition, the texts were translated from the obsolete Bactrian into the Pehlevi, the court language of the Sassanides, and were furnished with commentaries more in a theological than in an exegetical vein.

But, according to Darmesteter, we have here to deal not merely with a compilation, nor even a redaction, and the working up of extant texts, but with the actual composition of new writings. Not one of the ancient Zarathushtrian texts had survived, and the entire Avesta sprang up posteriorly to Alexander the Great, says Darmesteter. In view, however, of the testimony of the archaic Persian inscriptions and the narratives of the Greeks, he can scarcely dispute that the basis of dogma promulgated in the Avesta is primitive—a point to which we shall presently return.

But the books themselves are a latter-day production; and the old doctrines have been independently worked up into them to harmonize with the spirit of the age, or rather, and this is one of his chief contentions, under the influence of alien creeds and foreign philosophical systems. He detects in the Avesta undoubted traces of Indian (i.e., Brahmantic and Buddhistic), Hellenic, chiefly Hellenistic, and Jewish concepts and figures. Let us examine how far the assertion is true.

No one denies the unison between the Indian and the Iranian religions. A number of myths, legends, rituals, concepts, and names of existences to whom prayers are offered up, they have in common.

The supreme deities of the Iranian, the Ahuras, are the formidable antagonists of the Indians' divinities, and, conversely, the Devas have become the abominiated evil genii of the Iranian. But Mithra, Aryman, Vayu, and diverse other gods claim equal adoration from both. Yama or Yima is among both nations the sovereign of the primordial human beings and of the kingdom of the dead. The service of Soma—Haoma—occupies the premier place in the cult at once of the Indian and the Iranian, particularly in later times. Darmesteter must concede that all these phenomena can be most simply accounted for as the relics of an anterior period, when the two peoples still constituted one nation. There is certainly no borrowing either on the part of the Indian or the Iranian. Even the circumstance that the Indian paramount god Indra, Sarva, who probably stands for Siva, and the Nasatayyas are mentioned as idols in the Avesta does not tell against the antiquity of the latter, insomuch as the Indians were not only the next-door neighbours of the ancient Persians, but Hapta Hindu, or the river-valley of the Indus, is accounted as Iranian territory in the Vendidad, and is reckoned among the provinces of the monarchy in the inscriptions of the Persian sovereigns of bygone ages.

As regards what is alleged to have been borrowed from Buddhism, it is confined to this. A certain demon Buiti is sought to be identified with the Buddha, another called Butasp with the Bodhisattva, and Gautama again with the Buddha under his appellative of Gautama. That is all, and, strictly speaking, that is nought. If Buiti must needs have an Indian parallel, it can only be Bhuta, a goblin or sprite. Butasp does not occur in the Avesta, but only in a passage in the Bundahesh (XXVIII, 39), which is forcefully so read after great straining. And as for Gautama, it can by no possibility correspond to the Indian patronymic of Gautama. It answers to Gotama, the name of the Vedic bard, who probably already belonged to the Aryan mythology.

The consonance between Israelite and Iranian legends and ideas is of equal import; that is, in respect of the Avesta the similarities are of no moment. We meet with something of more substantial significance in the Bundahesh; in other words, in a volume dating from the later Sassanides. And even if the resemblances belonged to the most ancient component part of the Bundahesh, which

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With reference to Gautama, Martin Haag fell into the same error.
part has a great deal in common with the Damdat Nask; they can be satisfactorily explained on much more convincing grounds.

It remains, then, to consider the principal indictment, to wit, that the whole system of the Gathic precepts, the fundamental tenets of the Zarathushtrian faith, is a feeble echo of Hellenistic philosophy, and mainly that of Philo Judeus. The Amesha Spentas do not belong to the ancient Mandaeanian religion, but are philosophic, neo-Platonic ideas; in fact, Iranianized sons. And this simply because Veho-mano, the Amesha Spenta most intimately connected with Ahura Mazda, displays a few points of contact with the Logos of Philo. I have on another occasion analyzed the utter impossibility of this hypothesis and have shown that probably out of two of the Amesha Spentas, positively one appears as a god on the coins of the Indo-Scythian Kings Kauishka and Huwishka, though behind names that have been corrupted almost out of recognition; and that going so far back as Plutarch we find him correctly acquainted with the denominations and the import of the Amesha Spentas. Now Philo died about 25 A. D., which well nigh coincides with the date of Plutarch’s birth. And the first-mentioned king ascended the throne in the year 78 A. D. Within, therefore, half a seculum the works of the Alexandrian philosophers must have been studied by the Persian theologians; the system which they created must have been worked out and written down and made known to the Greeks. Moreover, the philosophic personifications, which they imitated from Philo, must have been so thoroughly transformed into popular deities that their names became totally deteriorated and it became possible for foreign potentates to assume them. This is simply inconceivable, and hence the hypothesis itself is nothing but an ingenious delusion.

Darmesteter is prepared to allow antiquity to a few of the precepts incorporated in the Avesta; and of a truth he cannot but make the concession. Even Aristotle knew of Oromazdes and Arimanios and the extravagance of the dualism as referring to the Supreme Being. Theopompus speaks of the Zoroastrian Doctrine of palingenesis. Consequently both must have heard of these Avestan articles of faith prior to Alexander. The worship of Haoma cannot but have been in vogue for a long time previously, despite the omission of its mention in Herodotus or other Greek authors. It attests the Soma service of the tribally allied Indians. Finally, the tout ensemble of the practical and utilitarian moral code of the Parsis, perhaps the dogma, too, of universal genesis out of Boundless Time was not thought of so late as after the downfall of the Persian empire. But the doctrine of the Amesha Spentas and the Yazatas was unknown anterior to this epoch, and Ahura Mazda was a nature-god at the head of the entire pantheon of nature divinities. Hence this, and much besides which is peculiar to the Avesta, is it contended, dates from the Arsacides and the Sassanides. Now, to say nothing of other objections, it is not competent to us thus off-hand to brand some tenets as primitive because they happen to be mentioned here and there, and to hold as of latter-day growth what is dissociably joined with the creed and what constitutes the proper soil in which this article of belief has taken root, viz., the doctrine of Ahura Mazda being the sole real and beneficent deity, the creator exalted above his creatures and with his saints around and under him, because, forsooth, Plutarch is the first to advert to it. At any rate, we cannot raise the undoubtedly younger doctrine of Boundless Time, the origin of all creation, to the level of the well-founded tenet which regards Mazda as the uncreate God. The remote antiquity of the Amesha Spentas is directly proved by the mode in which Plutarch rehashes the doctrine. He knows and mentions the idea which subsequently grew so prominent, that ever against the seven highest good spirits are arrayed seven evil genii, so that each of them has his antagonist in the realm of darkness — a conception which is alien to the Avesta proper.

The most important positive proof for the antiquity of the Avesta lies in the language in which it is written. That the language was no longer current in the beginning of

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48 Comp. the essays referred to ante.
49 Darmesteter concludes from this the words hadi haghtita with his occurring in the ancient Persian inscriptions, which words he altogether wrongly interpreted. Comp. Verslagen in Mededelingen der K. A. te Amsterdam.
the Christian era any more than the Old Baktrian, no one denies. And yet we are asked to believe that in and after the first century A. D. the mobeds composed the 21 Nas\textit{t}a of the A\textit{vesta} in two dialects of this language, one older than the other, albeit they no more understood it and were obliged at the same time to immediately render them into the then vernacular of the empire, which was Pehlevi. To indite in a dead language is not only possible, but is very common centuries after it has ceased to be a spoken idiom. But this is feasible only provided we possess a literature which to look upon as our model, and not when the literature has perished, save for scanty minor fragments. The Pehlevi version of the A\textit{vesta} books is adduced as a proof that the antique tongue was very well understood, at least in the initial period of the Sassanian domination. But it is one thing to hammer out the sense of writings in an archaic idiom, specially when the knowledge repose more on scholastic tradition than on the language as such, and entirely another to write books in it—books poetic and of a philosophical tenor. Furthermore, had the texts been forthwith translated into the vulgar tongue, they would not have left so much to desire. The most zealous advocates of tradition (although one at times marvels at the sheer rigmarole they are capable of digesting) are now and again forced to deviate from it and strike out a path for themselves. It is not possible that the \textit{G\textit{athas}} should have originated synchronously with Alexander. Their text is frequently past all interpretation and much mutilated, which argues general ignorance on part of those who inherited them from generation to generation. The offences against grammar and idiom on which we repeatedly light are not the regular and recurring faults of unschooled authors. They are so many illustrations of the supineness of illiterate guardians. The metre, exceedingly primitive in many respects, harmonious with the Vedic, and being archaic, is often confused. We need, however, but restore the correct forms, and it is again all in order. What should this prove but that it was posterity and not the poets who were not at home in the prosody. It is perfectly within the range of possibility that under the Parthian monarchy, and even in the second Persian empire, people could draw up in Old Baktrian a few glosses, brief litanies, benefactions, formulae of adjuration, calendars, &c.; no, they could turn out verses, half plagiarized from the primitive texts, half imitated, and forming a farrago of unpoeitic poems. But no one was able to compose a \textit{G\textit{atha}}, the \textit{Ved\textit{id\textit{a}}}, one of the longer \textit{Y\textit{as\textit{hta}}}, which we discussed in the foregoing section, in an age which heralded the period of the insane and imbecile scholasticism of the Pehlevi commentators.

The ancient Persian is most intimately allied to the Old Baktrian. Now we know that the former had so far grown obsolete already under the later Achaemenides that their inscriptions are veritable examples of caeography. It is not quite possible that the Baktrian at that date was still in its bloom. We can, at all events, conceive of two-sister speeches, one of them with a more protracted sense of existence, and better-preserving obsolete word formations. But this can only be when the natives employing this dialect have little or no intercommunion, and when each of the two clans stand on a different plane of civilization. It is never the case when they profess the self-same faith, cherish one sacred lore, and, what is more, owe allegiance to a common political constitution. That being so, it was inevitable that the East and the West Iranian, the language of the \textit{A\textit{vesta}} and the language of the Achaemenides, should proceed at an uniform pace in their development and their decay.

We cannot here enter into too much detail. Else we should bring forward evidence to show that between the forms of the proper names as we find them in the \textit{A\textit{vesta}} and the Pehlevi version and on the coins of the Indo-Scythian rulers centuries must elapse. But we will not pass over in silence one personal name, for therefrom can be deduced one of the most striking proofs for the antiquity of the \textit{A\textit{vesta}, viz., the name of the Supreme Godhead. Let us consider the vicissitudes which it has endured. The oldest form is, doubtless, \textit{Mad\textit{ra Ahura or Ahura Mazda}}, looked upon and treated as two names, occasionally in the plural, placed in juxtaposition. In the \textit{G\textit{athas}} the first-named sequence is the most usual, but the other, too, often occurs; mostly both names are severed from each other by one or more words or at least by a
casura, and they are always separately declined. So also in the remaining Gothic scripts. In the later books the position Mazda Ahura appears only in citations from the Gothic literature and in standing formule like the fire of Mazda-Ahura, and Mantra Spenta, the friend of Mazda-Ahura. Moreover, here we but rarely find Ahura or Mazda singly as names of the Divinity, which isolated names are frequently presented by the poets of the Gathas. With the exceptions indicated above, Ahura-Mazda is the most common appellation in the posterior Avesta; yet the consciousness that it consists of two distinct words is not yet extinct. Leaving out of account a couple 42 of very young passages, both the members are individually declined. In the inscriptions of the Achemenides, however, Ahura Mazda has become one name, nor are the two substantives divided off by the sign which in the old Persian denotes the terminations of words. Excepting once only, 43 the second component alone is declined. Lastly, the Greeks recognize the name not otherwise than as a unity, Oromazdes, and as such it remains among the Iranians of post-Alexandrian times, who abbreviate it into Ahuramazd, Hormazd or Ormazd.

We shall not have to go far to arrive at the result of this investigation, if we reflect upon the exalted veneration in which the name of a god, and that the highest, was held in the past. The periods in which the combined names could be put down at pleasure, that is, could be disjoined or associated, or each member could singly be used, in which stages consequently there was still a vivid consciousness of their significance, must precede that stage in which they are arrayed in one fixed order, although they are uniformly considered as individual vocables and dealt with as such. And this transitional stage, again, must be older than the one during which the two-fold name has crystallized into one compound word, the first-component of which is never or only exceptionally declined. The whole Avesta, therefore, represents a more archaic period of religious evolution, than that evidenced by the rock-cut writings of the Achemenides. Not, however, that every text of the later Avesta was drawn up in the pre-Persian times, for in the priestly schools the old tradition must have survived longer; but we contend that in respect of its main position it is assignable to an age when the Ahura Mazda had not developed, nor stratified, into the Aura Mazda of the later Persians. Briefly, the history of the Iranian equivalent of God corroborates what other facts teach us about the age of the Avesta and the form of the religion as exhibited in the latter. 44

I shall cursorily touch on the other arguments, which have been brought forward for or against this antiquity; but I cannot altogether pass them over unnoticed. Darmesteter opines that the political conditions reflected in the Avesta harmonize but with those of the Parthian monarchy. The Parthian way was feudal. The large landholders ruled independently and were bound to follow the king only in war. Now, to Darmesteter the Avesta is cognizant of no higher political civic grade than that of the judiciary of a canton. Hence it cannot have been written during the Median or Persian monarchy. But, in the first place, the political institution under the Persian domination, prior to the introduction of a rigidly absolute monarchy by Darius Hystaspes, was the same as the Parthian, and it can scarcely be distinguished from the Median constitution. And, besides, it is not correct that the Avesta never speaks of a king or suzerainty. We need only call to mind the struggles for the possession of the regal glory or majesty of the Aryan lands, which so repeatedly turn up.

Of far greater moment are the pleas for the remote antiquity of the Avesta which are derived from reference in it to the political and economic relations of the countries. None of the tribes which have played an important part in history subsequent to the 9th century B. C., the Medians, Persians or Parthians, are once mentioned. The Avesta is aware of only the Ayrans, such as, according to

42 These are Yasna 7, 24 and 13, 5: Ahura-Mazd. The last passage may contain a purely clerical oversight, for here we have a quotation from the Yasna Hystaspes. The genitive Ahuro Mazdao, Vendidad 19, 15, and Yasna 71, 10 (where Justi and Darmesteter wrongly conjecture a vocative), is of another kind: simply a grammatical mistake.
43 In C (a and b) 10 and 17 (Xerxes) we find the double genitive orvansz mandahs.
44 Comp. the exhaustive demonstration in my oft-cited treatise "Over de oudheid van 't Avesta."
Herodotus, the Medians named themselves. Nowhere are the distinguished capitals spoken of, the Median Ekbatana or the residences of the Achaemenides, Susa, Persepolis or Pasargadae, which latter was the city of the Magians, and a city of priesthood. The solitary considerable cities which are alluded to, assuming that we accept the traditional interpretation of the passages, are Nineveh, which was devastated in the 7th century, and Babylon. But in case Babylon is actually mentioned here, which is suspicious, and in the capacity of a seat of tyrants who dreamed of a world- sovereignty but failed in their object, then that must be the memory or the legend of aboriginal times—times before the founding of his metropolis by Cyrus and anterior even to the Median kings, the friendly contemporaries of the Babylonians. In their days the time-honoured metropolis cannot figure as the abode of an odious usurper in the imagination of the Iranians. Under no circumstances it is open to us to take refuge in the assertion that the Median and Persian premier cities had already forfeited their importance when the Avesta was revealed. For then the question arises, how it was that the seats of later dynasts, the Seleucides, the Arsacides, and the Sassanides, are so totally ignored? That Firdausi in his epics gives them the go-by is natural, in that he loves to adhere to tradition and makes a bare mention of a few Achaemenides.

The economical circumstances of the people among whom the Avesta had its home are in the last degree antique. All that has been stated in respect thereof is not conclusive. It is neither proved nor probable that they were unacquainted with the use of iron, gold, and salt. But what is proved beyond question, and will be shown in the sequel, amounts to this. The Gathas are the original documents not merely of a religious but likewise an economic reform—a reform from the nomadic stage of life to settled husbandry. The gospel of such a reformation was not called for in the age of the Arsacides, nor under the foregoing monarchs of Iran. Religion and tillage have long since triumphed and permanently retain their close association. The whole body of the Avesta is a veritable sacrosanct writing calculated to establish a class of cultivators, composed of cattle tenders and peasants, with simple unsophisticated notions and usages; while the divisions of time, as in the religious prescriptions of the Vendidad and of the later Yasna, throughout answer to their primitive requirements. It is not till we come down to the Yashts that a different spirit reveals itself. It is the talk about royal majesty, about battles, and conquests; wherefore they must have, to hazard a surmise, originated in the times of kings.

On all these grounds we predicate a high antiquity of the Avesta. Should it be in reality composed after the commencement of our era, it would be one of the most mysterious and dexterous literary forgeries which have ever been perpetrated. One of the most dexterous, because the transgressors pitched upon a language, which was no more spoken and was no longer understood of the people collectively, and of which all original documents had perished. They wrote down in a more antique dialect the fragments they wished to be considered oldest. They set forth the religion of their creation with such consummate art that they infused vividness and freshness into the hymns which were to be looked upon as archaic, and austerity into what was to be reputed of a subsequent growth; and finally they adulterated their religion with foreign elements. In a word, not only they fabricated religious texts, but also a whole course of religious unravelment, and were solicitous that the history of the language they employed kept pace with it. With studied assiduity they avoided what could

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44 Nineveh: Yasht 10, 104 and Yasna 5, 29 (which passage, however, the tradition translates differently). Darmesteter is totally incorrect when he thinks of a river.

Babylon: Yasht 5, 29: Ashi Dahaka, the mythical snake that subsequently passed for a personification or symbol of foreign domination, sacrifices for the attainment of the sovereignty of seven quarters of the work, which Anahita had not conceded to him, bauvash paiti ianhevin, in the land of Babylon. The elucidation, however, is far from definite.

be referred to their own generation, named no names beyond those of mythic antiquity, and in all this did not betray themselves once. One of the most mysterious, because this product of imposition became within a few years universally accepted. The fictitious figures of a counterfeit theosophy were transmuted forthwith into popular deities, and were immediately thereafter acknowledged by native and foreign princes. Nay, more, in those very schools whence these compositions emanated it was possible for men simultaneously to produce a very defective rendering with elucidations which not unfrequently succeeded in completely obscuring the sense of the original. Methinks such a forgery is impossible. Rather am I persuaded that the writings whose contents investigated with critical exactitude so clearly helps a comprehension of the process of evolution of the Zoroastrian religion are genuine and antique documents. The sketch of this development, which we are about to draw, will prove the most conclusive arguments in its support.

To contract the period of the origin of this scripture within narrower limits we lack historical data. Some scholars hold that the older part of it belongs to the 18th pre-Christian century, and incline to a still dimmer part. Others conjecture that the date of the Avesta literature is to be set down between 1000 and 600 B.C. I am convinced that we must place the earliest pieces of the later Avesta (if not in the form of its present redaction) not much later than 800 B.C. The Gothic writings are, as a matter of course, a couple of centuries older, albeit later than the rise and the first promulgation of the faith. But on this point we may but make conjectures.

(To be continued.)

GLIMPSES OF SINGHALESE SOCIAL LIFE.

(1) Domestic Ceremonies.1

BY ARTHUR A. PERERA.

The life of a Singhalese man consists from the day of his birth of minute domestic observances and ceremonies; although these slightly differ in the different parts of the island and many details in them are forgotten or discontinued owing to the adoption of Western methods and modes of thought, they are in the general outline quite the same.

When a mother is pregnant she avoids looking at deformed persons, or ugly images and pictures, fearing the impression she gets from them may influence the appearance of her offspring; during this delicate period she generally pounds rice with a pestle, as the exertion is supposed to assist delivery, and for the same purpose a few hours before the birth of the child all the cupboards in the house are unlocked. For her to cling to, when the pains of child-birth are unbearable, a rope tied to the roof hangs by the mat or bedside; and it is popularly believed that at the birth of Buddha the trees of the garden of Lumbini bent themselves that their branches may render to Queen Mâyâ a similar assistance.

The water that the child is washed in after birth is poured on to the foot of a young tree, and the latter is remembered and pointed out to commemorate the event; a little while after the infant is anointed into the world a rite takes place, when a drop of human milk with a little gold

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1 For further particulars on this subject the reader is referred to:
(1) Knox's "Historical Relation of Ceylon" (1863), pp. 98 and 118.
(2) Periyal's "Account of the Island of Ceylon" (1863). p. 179.
(9) The Orientalist (1884), Vol. I. p. 116; and (1887), Vol. III. p. 120.
(10) The Tukebpian (1887), Vol. II. p. 47.
rubbed in it is given to the babe (rankiri kata ganaav), — this is an invocation to Sarasvati, the goddess of speech, — and the little child's ability to learn and pronounce well is assured.

When the sex of the child is known, if it be a boy a pestle is thrown from one side of the house to the other; if a girl, an ihle broom; those who are not in the room pretend to find out whether it is a she or a he by its first cry, believing it is louder in the case of the former than of the latter. The cries of the babe are drowned by those of the nurse, lest the spirits of the forest become aware of its presence and inflict injury on it.

The mother is never kept alone in the room, a light is kept burning in it night and day, and the oil of the margosa is much used in the room for protection; this tree is sacred to the Seven Ammas (or Mothers) left in charge of the earth by the goddess Pattini, who is probably Durga in her beneficent aspect. Care is taken that the navel cord is not buried and a little of it is given to the mother with betel if she falls severely ill. Visitors to the lying-in-room give presents to the midwife when the child is handed to them, especially if it is the first-born one.

A month after birth, the babe, nicely dressed and with tiny garlands of Acorus calamus (wadakaha) and Allium sativum (sudu manu) tied round its wrists and lamp-black applied under the eye-brows, is for the first time brought out to see the light of day (dejaveudanaav); and it is made to look at a lamp placed in the centre of a mat or table, with cakes (kevum) made of rice-flour, jaggery, and coconut oil, plantains, rice boiled with coconut milk (kiriwati), and other eatables placed around it. The midwife then hands round the little child to the relatives and gets some presents for herself.

A thank offering to the seven Ammas is performed three months after childbirth, when seven married women are invited to partake of kevum, kiriwati, and plantains. Before eating they wash their mouths, faces and feet, and purify themselves with turmeric water; a lamp with seven wicks representing the seven Mothers is kept where they are served. After the repast they severally blow out a wick, and take away what is left of the provisions with them. This ceremony is also performed when a family recovers from Small-pox or a kindred disease.

The rite of eating rice (indul kataganaav or bat kavanaav) is gone through when the child is seven months old; the same eatables are spread on a plantain-leaf with different kinds of coins, and the child placed among them; what it first touches is carefully observed, and if it be kiriwati it is considered very auspicious. The father or grandfather places a few grains of rice in the child's mouth, and the name that is used at home (bat nama) is given on that day. The astrologer, who has already cast the infant's horoscope and has informed the parents of its future, is consulted for a lucky day and hour for the performance of the above observances.

The children are allowed to run in complete nudity till about five years and are completely shaved when young; a little of the hair first cut is carefully preserved. From an early age a boy is sent every morning to the pansala, where the village priest keeps his little school, till a certain course of reading is completed and he is old enough to assist the father in the fields. The first day he is taught the alphabet a rite is celebrated (at pot tiyasawa), when a platform is erected, and on it are placed sandal-wood, a light, resin, kiriwati, kevum, and other forms of rice-cakes as an offering to Ganesa, the God of Wisdom, and the remover of all obstacles and difficulties. At a lucky hour the pupil washes the feet of his future guru, offers him betel, worships him and receives the book, which he has to learn, at his hands. And, as the first letters of the alphabet are repeated by him after his master, a husked coconut is cut in two as an invocation to Ganesa. A girl is less favoured and has to depend for her literary education on her mother or an elder sister; more attention, however, is paid to teach her the domestic requirements of cooking, weaving, knitting, etc., which will make her a good wife.
On the attainment of the years of puberty by a girl she is confined to a room, no male being allowed to see her or be seen by her. After two weeks she is taken out with her face covered and bathed at the back of the house by the female inmates, except little girls and widows, with the assistance of the family laundress, who takes all the jewellery on the maiden's person. Near the bathing-place are kept branches of any milk-bearing tree, usually of the jak-tree. On her return from her purification, her head and face, still covered, she goes three times round a mat having on it kiribat, plantains, seven kinds of curries, rice, cocoanuts, and, in the centre, a lamp with seven lighted wicks; and as she does she pours with a pestle some paddy scattered round the provisions. Next, she removes the covering, throws it on to the dhōbi (washerwoman), and, after making obeisance to the lamp and putting out its wicks by clapping her hands, presents the laundress with money placed on a betel-leaf. She is then greeted by her relatives, who are usual; invited to a feast, and is presented by them with valuable trinkets. Everything that was made use of for the ceremony is given to the washerwoman. In some cases, till the period of purification is over, the maiden is kept in a separate hut which is afterwards burnt down. Girls who have arrived at the age of puberty are not allowed to remain alone, as devils may possess them and drive them mad; and till three months have elapsed no fried food of any sort is given to them.

The 'shaving of the beard' is the rite the young man has to go through; it is performed at a lucky hour and usually takes place a few days before marriage; the barber here plays the important part the laundress did in the other. The shavings are put into a cup, and the person operated on, as well as his relatives who have been invited, put money into it; this is taken by the barber, and the former are thrown on to a roof that they may not be trampled upon.

Marriages are arranged between two families by a relative or a trusted servant of one of them, who, if successful, is handsomely rewarded by both parties. The chances of success depend on the state of the horoscopes of the two intended partners, their respectability which forms a very important factor in the match, the dowry which used to consist of agricultural implements, a few head of cattle, and domestic requisites, together with a small sum of money to set the couple going, and, if connected, the distance of relationship. Two sisters' or brothers' children are rarely allowed to marry, but the solicitation of a mother's brother's or a father's sister's son is always preferred to that of any other.

A few days before the marriage, the two families, in their respective hamlets, send a messenger from house to house to ask, by presenting betel, the fellow-villagers of their own caste for a breakfast; and the guests bring with them presents in money. Only few, however, are invited to the wedding; and the party of the bridegroom, consisting of two grooms, an attendant carrying a talipot shade over him, musicians, pingo-bearers, relatives and friends, arrives in the evening at the bride's village and halts at a distance from her house. A messenger is then sent in advance with a few pingo-loads of plantains, and with betel-leaves equal in number to the guests, to inform of their arrival; and when permission is received to proceed, generally by the firing of a jingal, they advance, and are received with all marks of honour; white cloth is spread all the way by the washerman, and at the entrance a younger brother of the bride washes the bridegroom's feet and receives a ring as a present. A sum of money is paid to the dhōbi (washerman) as a recompense for his services. They are then entertained with music, food, and betel till the small hours of the morning, when the marriage ceremony commences. The bride and the bridegroom are raised by two of their maternal aunts on to a dias covered with white cloth, and having on it a heap of raw rice, cocoanuts, betel-leaves, and coins. A white jacket and a cloth to wear are presented by the bridegroom to the bride; betel and balls of boiled rice are exchanged; their thumbs are tied together by a thread, and, while water is poured on their hands from a spouted vessel by the bride's father, certain benedictory verses are recited. Last of all, a web of white cloth is presented by the bridegroom to the bride's mother; and it is divided among her relatives.
In connection with this presentation it is said that if the mother-in-law be dead, the web should be left in a thicket hard by to appease her spirit.

On the day after the wedding the married couple return to their future home with great rejoicing; and on their entering the house a husked cocoanut is cut in two on the threshold.

The tokens of virginity are observed by the bridegroom’s mother, and the visit of the parents and relatives of the bride a few days after completes the round of ceremonies.

There is a peculiar custom not generally known, and almost totally extinct, called kula kanavā, that is, making one respectable by eating with him. If a member of a family makes a mēsalliance he is cast out of his gōtra, and should he want his children and himself to be recognized and taken back by the relatives, the latter are induced to attend and partake of a feast given by him at his house. The ‘making up’ takes place when very many years have elapsed, and only if the wife who was the cause of the breach is dead. The difference due to marriage with another caste or nationality is never healed up.

Even in the presence of grim Death ceremonies are not wanting; if the dying patient is known to have been fond of his earthly belongings, and seems to delay in quitting this life, a few pieces of his furniture are washed and a little drop of the water given to him. A lamp is kept burning near the corpse, the body is washed before burial, and a piece of cotton or a betel-leaf is put into its mouth. All the time the body is in the house nothing is cooked, and the inmates eat the food supplied by their neighbours (adukku).

No one of the same village is told of the death, but all are expected to attend the funeral; the outlying villages, however, are informed by a relative who goes from house to house conveying the sad news.

The visitors are given seats covered with white cloth; and the betel for them to chew are offered with the backs of the leaves upwards as an indication of sorrow. In rare cases, only the relatives come, while friends leave betel at a distance from the house and go away fearing pollution. It may be observed in passing that, according to the Sinhalese belief, this is caused by the attaining of puberty by a maiden which lasts fourteen days; by the monthly course of a woman which lasts till she bathes; by child-birth which lasts one month; and by death which lasts three months.

Friends and relatives salute the body with their hands clasped in the attitude of prayer, and only the members of the family kiss it. The route along which the funeral proceeds is previously strewn with white sand, and the coffin is carried by the closest relatives, with the cloth to be given to the priests for celebrating the service thrown on it, over white foot-cloth spread by the dhōbi, and preceded by the tom-tom beaters with muffled drums. Lights are carried by the coffin and a shade is held over the head of it.

The service commences with the intoning of the three Refuges of Buddhism and the Five Vows of Abstinence by one of the priests, and they are repeated after by those present, all squatting on the ground. The cloth, referred to, is then given to be touched by the bystanders in order to partake of the merits of the almsgiving; one end of it is placed on the coffin, and the other is held by the priests. They recite three times the Pali verse that all organic and inorganic matter are impermanent, that their nature is to be born and die, and that cessation of existence is happiness; and while water is poured from a spotted vessel into a cup or basin, they chant the lines that the fruits of charity reach the departed even as swollen rivers fill the ocean and the rain-water that falls on hill-tops descends to the plain. A short ex tempore speech by a priest on the virtues of the deceased completes the service.

If it be a burial, the grave is by the roadside of the garden with a thatched covering over it. Two lights are lit at the head and the foot of the mound, the bier in which the coffin was carried placed over it, and a young tree planted to mark its site.
If a cremation, the coffin is first carried with music three times round the pyre, and the latter is set fire to by the sons or nephews with their faces turned away from it. Those assembled leave when the pyre is half burnt; and on the following day, or a few days after, the ashes are collected and buried in the garden of the deceased, over which a column is erected, or are thrown into the nearest stream.

The funeral party bathe before returning to the house, and are supplied by the dhobi with newly-washed clothes; during their absence the house is well cleansed and purified by the sprinkling of water mixed with cow-dung; and the visitors before leaving partake of a meal either brought from some neighbour's or cooked after the body had been removed.

The day after burial an almsgiving of conjee to priests and paupers takes place, when a little of it in a rolled-up leaf is kept on a tree, or at a meeting of roads. If a crow or any other bird eats of it, it is a sign that the deceased has gone to the land of the blessed. Otherwise it indicates that it has reached the stage of an elemental (perilagni). On this occasion all the belongings of the dead man are given away in charity. Seven days after there is an almsgiving of rice, when a similar leaf is again made use of as a further sign. Three months after is the last almsgiving, which is done on a large scale. Relatives are invited for a feast, and all signs of sorrow are banished from that day.

It is traditionally maintained that if this last feast be not given, the spirit of the dead man comes to the boundary of the garden; if the omission is not made good after six months, it takes its stand near the well; and when nine months have elapsed, it stays at the doorway of the house, watches at the food eaten by the inmates and causes indigestion. After twelve months it enters the house and commences to haunt it and make its presence felt by knavish tricks, when it is execrated as a goslayd (goblin) till got rid of by "devil" ceremonies.

(To be continued.)

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

BY SIR RICHARD C. TEMPLE.

(Continued from p. 321.)

1794.—No. VII.

Fort William 7th April 1794.

Read a Letter and its Enclosure from the Military Auditor General.  

Military Auditor General dated 15 March 1794


Honble Sir, I receive on the 8th Instant M'st Sub Secretary Shakespeare's Letter of the 21st Ultimo, and According to your decisions therein conveyed I have Audited the Accounts of the Superintendent of the Andamans.

2. It was not perhaps in the Recollection of Government when they passed these decisions that the Accounts had been referred to this Office for report as long ago as August last. It was my intention to have sent up the report at that time, but having in the Course of examining the Accounts observed several Articles that required previous explanation I applied to Major Kyd in the terms of the enclosed paper Marked N° 1.
3. The Major informed me that it was in Mr. Secretary Hay's Power to obviate all Objections by furnishing the Authorities which sanctioned the Charges Alluded to, and that he would accordingly do this, but I now find that Major Kyd without further communication to this Office wrote to the Board on the Subject of them, and this produced a decision on the Charges before the Report on the reference to this Office could be sent up.

4. The 7th Act. in the Account Current are Charges made by the Commissary of Provisions and Stores which Major Kyd informed the Board, in his Letter to Mr. Secretary Hay he had "no doubt was according to the Forms laid by the Regulations."

5. There was not any Question that I know of, put, relative to mere form; the Objection was more Substantial that the Personal Allowance of St. Rs. 250 per Month drawn by the Commissary of Stores was not authorized by any Order of Government received in this Office. It has however been now passed for the Sum drawn in consequence of the Boards decision of the 21st Ultimo but it is necessary that I should be informed whether or not it is the Intention of Government to consider this Allowance permanent, in order that if it is I may be able to insert it in the fixed Establishments of Military Charges. It is my duty at the same time to Notice that the Staff Allowance to a Commissary at Prince of Wales Island was 50 Rupees per Month, 'till it was recently raised to 62 Rupees per Month with 70 Rupees for Writers Stationary &c.

6. Full Batta is drawn for the whole Detachment from the 1st February tho' they did not embark so soon. It has however been passed According to the Boards Order.

7. The Artificers drawn by the Superintendent, upon the whole, fall short of the Establishment fixed by Government in their Resolutions of the 18th of Feb7 1793, but the description of People charged for do not correspond with those laid down by the Board.

8. The whole of the Charges in Major Kyds Account Current have been passed agreeably to the decisions of the Board, but as no Voucher was ever produced for the St: Rs: 6270 , 4 , 4 paid to Captain Blair, nor for the Sum of St: Rs. 52. 4 said to have been paid for Commission, I have in consequence of the Boards decision admitted these Sums on the face of the Account Current itself for want of other Vouchers for these Items. Accounts Current however are only regular as Statements between the Pay Office General and the Parties to whom Advances are made — but as the Circumstance of not producing proper Vouchers if countenanced would introduce a relaxation in Money transactions that might be detrimental to the Public. I cannot allow, as Major Kyd seems to think, that it would be proper generally to dispense with Vouchers on the declaration of any Man however satisfied I might be of his Integrity, as indeed I am of the Majors most perfectly.

I have the honor to be, With the greatest Respect, Honble Sir,

Your Most Obed. & faithful Serv!

Milr Aud: Gen*, Office
15th March 1794.

(Signed) John Murray
Colonel & My Aud. Gen!

Copy of Memorandum sent to Major Kyd 23rd August 1793 requesting him to Annex such explanation as he pleased to each Article.

The Charge of a Salary of 250 Sioca Rupees per Month, for Lieut! Wells as Commissary of Stores and Provisions, has not been Authorized by any Information received in this Office.

The Charge for Cash paid to Captain A. Blair Amounting to St: Rs: 6,270.4.4, cannot be admitted in the Military part of the Disbursements, the Voucher for this Charge, did not Accompany the Accounts.
The Contingent Bills for Sicca Rupees 3455.5.1 Ought to be laid before the Board agreeable to the Order on that Subject, dated the 18th of February last, but as these Orders expressed, that the Bills for Contingent Charges should be Accompanied by Vouchers, and the fullest explanation for the necessity of incurring them, it is recommended to Major Kyd to write such a Letter as he thinks proper, on the Subject to the Auditor Genl, to be sent up to Government with the Bill.

There is a Charge for an Advance of 4 Months Allowances to European and Native Artificers, said to commence the 1st of February 1793, which should have been drawn in the form of an Abstract, detailing the Number and descriptions of People, to whom four Months Pay was Advanced, and a list of their Names.

This last paper cannot, perhaps be now conveniently obtained, if not, the charge will be passed, but in that case, nothing can be allowed for the same number of People, till the Month of June; whereas, if the Accounts are understood, some of these men are again drawn for from the 16th of March, up to 31st of May inclusive.

Certificates should have been produced of the last Pay received by the men drafted from any of the Corps in Bengal.

Militi Audit Genl Office
23rd August 1793

A true Copy.
(Signed) F. Corfield
Assist to the Militi Andl Genl

Ordered upon the Subjects of the 5th and 8th Paragraphs of the Military Auditor General's Letter, dated the 15th Ultimo, that he be informed that a Resolution was passed for fixing the personal Allowances of the Commissary of Stores at the Andaman Islands at Sicca Rupees 250 per Mensem, and that the Sum of Sicca Rupees 6270.4.4 paid to Captain Blair, was passed as having been admitted upon Credit for the same having been given by Captain Blair in his Accounts that are lodged in the Office of the Acting Marine Paymaster.

1794. — No. VIII

Fort William 7th April 1794. Read a Letter and its Enclosure from the first Assistant to the Secretary of the Military Board.

First Assistant to the Secretary of the Military Board dated 24th April 1794.

To Edward Hay Esq; Secretary to the Government.

Sir, — Enclosed I have the honor to transmit Copy of Indent No. 1126 which has been this Day passed by the Military Board in Circulation for a Supply of Articles required at the Andamans which you are requested to lay before the Governor General in Council intimating the Wish of the Board to be informed whether the Stores shall be sent and by what Conveyance.

I have the honor to be &c.

Milt B of Office
the 24th April 1794.

(Signed) A. Green
1st Apf My B
To Lieut. William Golding Commissary of Stores Fort William.

<table>
<thead>
<tr>
<th>Total reckoned since the 1st May 1793</th>
<th>Balance remaining in Store</th>
<th>Articles indemnity for</th>
<th>For what purposes wanted</th>
<th>Admitted by the Board</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baskets Rattan</td>
<td></td>
<td>1000</td>
<td>For the Labourers.</td>
<td>1000</td>
</tr>
<tr>
<td>Barrows Wheel</td>
<td></td>
<td>50</td>
<td>D²</td>
<td>50</td>
</tr>
<tr>
<td>D² Hand</td>
<td></td>
<td>100</td>
<td>D²</td>
<td>100</td>
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<tr>
<td>Oil Linseed Maunds</td>
<td></td>
<td>2</td>
<td>For Paint &amp;c. Boats, &amp;c</td>
<td>2</td>
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<tr>
<td>Pitch Barrels</td>
<td></td>
<td>1</td>
<td>For Repair of Boats</td>
<td>1</td>
</tr>
<tr>
<td>Rope Europe 2 Inch Coils</td>
<td></td>
<td>2</td>
<td>D²</td>
<td>2</td>
</tr>
<tr>
<td>D² Ratline</td>
<td></td>
<td>2</td>
<td>D²</td>
<td>2</td>
</tr>
<tr>
<td>Screwplates large</td>
<td></td>
<td>1</td>
<td>For the Artificers</td>
<td>1</td>
</tr>
<tr>
<td>D² small</td>
<td></td>
<td>1</td>
<td>D²</td>
<td>1</td>
</tr>
<tr>
<td>Tar Barrels</td>
<td></td>
<td>2</td>
<td>For Boats &amp;c.</td>
<td>2</td>
</tr>
<tr>
<td>Tarpaulins large</td>
<td></td>
<td>40</td>
<td>For protection of Stores</td>
<td>40</td>
</tr>
</tbody>
</table>

Fort Cornwallis 1st March 1794. (Sign'd) Edmund Wells Comm'Y of Stores.

Mr B⁴ Office the 24th April 1794.

Passed by the M⁴ in Consultation this day.

(Signed) A Green 1st Ass'Y My B⁴

Ordered that the Military Board be informed that the Stores, mentioned in Lieut. Wells's Indent are to be sent to the Andamans in the Snow Daphne.

1794. — No. IX.

Fort William 7th April 1794. The following Letter and its Enclosures were received, on the 5th Instant, from the Superintendent at the Andamans on the Arrival of the Snow Cornwallis.

Superintendents Andamans dated 20th March 1794.

To Edward Hay Esq? Secretary to Government.

Sir,—I beg you will acquaint the Honble the Governor General in Council that as we have now two Vessels here unemployed, I have dispatched the Cornwallis Snow to Bengal and have indorsed on the Garrison Store Keeper for a small quantity of Provisions.

By this Vessel Lieut. Wells returns to Calcutta whose health has suffered so much that he finds himself obliged to request permission to resign his Appointments here. The loss of this Officer I lament very much as I have received the greatest Assistance from him, and the Public much advantage by the excellent arrangements he has made in all the departments, which were under his charge, and in one instance the considerable saving of one third of all the provisions that was expended, as will appear by a comparison of the expenditures, before and since he took charge of the Provision Department,
The Accompanying Letter from Lieut. Wells claiming some Staff Allowance, for the time that he has had Charge of the Settlement, I do not hesitate to forward to the Governor General in Council as also to declare that the Appointments which the Board were pleased to grant to Lieut. Wells appear to have been inadequate to the duties he had to perform, and that I shall be much gratified if the Board will consider the services he has rendered, by some further Allowance, and Altho' it is With Reluctance I do it, yet I think this is the best time to declare that after One years experience, I find that the Allowance which the Board have been pleased to attain [? attach] to my Office has not been adequate to the absolute necessary expenses of the Situation, I am therefore hopeful that it will not be thought unreasonable in me, to request that an addition May be made to my Salary — I am very sorry to acquaint you that the European Artillery Men recover so very slowly that I have been induced from the representation of the Surgeon a Copy of whose Letter I send, to send the greatest part of them to Calcutta, on this Vessel, having only kept a Serjeant, a Corporal and two of the healthiest of the Men.

Accompanying I transmit you Lieut. Wells's Account Current of Receipts and Disbursements, made up to the 15th Instant, with the Various Vouchers therein mentioned. The People of all classes are paid up to the 1st of this Month, but you will perceive there is now but a small Balance of Cash in the Public Treasure Chest Altho' I have since received into it the Sum of Sicca Rupees 7800 " " from various individuals for which I have granted Bills as by the Accompanying List, and I may yet expect to collect a small Sum more it will however be necessary that a Sum not less [than] 15,000 Sicca Rupees half in Gold and half in Silver, be sent by the Cornwalls.

I have written to Lieut. Sandys to procure and send down by the Cornwalls a small number of very necessary Artificers to Supply the place of those that have died or who we have been obliged to allow to return to Calcutta and request that on his application a passage may be ordered for them.

To Lieut. Ramsay I have given charge of the Sepoy Detachment and to Ensign Stokoe the management of the Provision and Store Department, Altho' another Sepoy Officer would be very necessary, I do not think it would be prudent at this time to Apply for One, as the Sickly Season is fast approaching but will rather allow things to remain as they are till after the rains.

I beg you will acquaint the Board that the Dispatch Brig left here by Admiral Cornwallis is now in great want of repair and if left in her present state must soon be unserviceable, I beg to know what is to be done with this Vessel. It appears to me that she is of very little value but might be useful in sending occasionally to the Nicobars for Stock and Fruit for the Settlement or to Diamond Island for Turtle, but before she can be moved from this place, her Sails which I understand the Admiral delivered to the Marine Store Keeper in Calcutta, should be sent down which I request may be done by the Cornwalls.

I have the honor to be Sir, Your most Obed: Servant

20th March 1794.
(Signed) A. Kyd Superi: Andamans.

Enclosure I.

To Major A. Kyd Superintendent & Commandant of the Andamans.

Sir,— I beg leave to Submit to your Consideration and Opinion, the propriety of my applying to Government for Staff Allowance as acting in the capacity of Superintendent and Commandant of this Settlement during the time that Public Affairs have required your residence at Calcutta. You are so perfectly sensible, Sir, of the nature of the Duties dependant on the Station, that it is needless for me either to trouble you with a recital of them, or to revert to their augmented labour and anxiety which various Causes combined to occasion — In receiving this representation, it will probably occur to you, that the principle of guarding
INDEX TO YULE'S HOBSON-JOBSON.

against Expenses which have the appearance of a double Charge upon the public, may operate as an exception to it. But I humbly presume to think with all respectfull deference, that when Contingencies arise out of Circumstances unforeseen or unprovided for, the Assent of Government to their admission, will not be withheld, though there be no existing Regulations exactly applicable to the Case, if it be founded upon grounds of equitable Justice. Should these Sentiments meet the concurrence of your judgement, I hope you will do me the favor to forward the application to the Honble the Governor Genl, in Council, supported with such observations from yourself as you may think it deserves.

I have the Honor to be, with much Respect and Regard, Sir,
Your most Obed! & faithful humble Servant

Port Cornwallis
March 19th 1794.

(Signed) Edmund Wells
Lieutenant.

Enclosure II.

Major Alexander Kyd, Superintendent Andamans.

Sir,—I have with great Concern observed the Sickly State of the Detachment of Artillery, since their Arrival at Port Cornwallis; at a time when the other Europeans on Shore, as well as those on board the Vessels in the Harbour are enjoying uninterrupted good Health. The Sickness has been general, but particularly severe on Several who had been Ill in Bengal, and were landed rather in a debilitated State.

I beg leave strignously to recommend a Sea Voyage for those who have suffered most, being firmly persuaded, they will not be able to acquire a sufficient Stock of Health, before the setting in of the Rains, to insure them against the agues that must be expected during the South West Monsoon, until the Woods can be cleared away that are close to the Settlement.

I am with great Respect Sir, Your most Obed! humble Serv!

(Signed) David Wood
Act'd in a Med! Capacity.

(To be continued.)

A COMPLETE VERBAL CROSS-INDEX TO YULE'S HOBSON-JOBSON
OR GLOSSARY OF ANGLO-INDIAN WORDS.

BY CHARLES PARTRIDGE, M. A.

(Continued from p. 589.)

Cobre Capel; ann. 1672: s. v. Cobra de Capello, 178, i.
Coca; s. v. Coco, 175, ii; s. v. Coprah, 196, i; ann. 1519: s. v. Coco, 176, i.
Cocatores; ann. 1775: s. v. Cockatoo, 175, i.
Cocci; s. v. Cochín, 178, ii.
Coccineina; ann. 1606: s. v. Cochín-China, 174, ii.
Coccus; ann. 1563: s. v. Mace (a), 404, ii.
Coccus ilicis; s. v. Lac, 380, ii.
Coccus Laccus; s. v. Lac, 380, ii.
Coccyx; ann. 1681: s. v. Gecko, 280, i.

Cocoes; ann. 1598: s. v. Coco, 176, ii.
Cocelbaxas; ann. 1606: s. v. Kuzzilbash, 380, i.
Cocen; ann. 1503: s. v. Cochín, 178, ii.
Coche; ann. 1519: s. v. Coco, 176, i; ann. 1587: s. v. Deling, 235, i.
Cochín; ann. 1598: s. v. Angely-wood, 758, i.
Cochim; s. v. Cochín, 173, ii; ann. 1516: s. v. Sambuck, 598, ii; ann. 1570: s. v. Sappan-wood, 600, i; ann. 1572: s. v. Quilon, 570, ii, twice; ann. 1634: s. v. Nambeardarim, 471, ii; ann. 1644: s. v. Hoogly, 322, i, twice; s. v. Tuticorin, 721, i.
Cochin; s. v. 173, ii, twice, 781, i, see 64, i, footnote, s. v. Cochin-China, 174, i and footnote, s. v. Factory, 264, i, s. v. Moor, 445, ii, s. v. Moplah, 448, ii, s. v. Pulá, 557, ii, s. v. Tamarind-fish, 681, i, s. v. Amuck, 756, ii, twice; ann. 1502: s. v. Batta, 762, ii; ann. 1503: s. v. Sombrero, 646, ii; ann. 1504: s. v. Caimal, 770, ii, twice; ann. 1505: s. v. Pegu, 525, i; ann. 1506: s. v. Tara, 661, ii; ann. 1514: s. v. Nicolai Islands, 478, ii; ann. 1515: s. v. Neelam, 829, ii; ann. 1518: s. v. Gallehat (d), 277, i; ann. 1519: s. v. Pulicat, 557, ii; ann. 1524: s. v. Maistry, 521, ii; ann. 1535: s. v. Cranganore, 211, ii; ann. 1543: s. v. Chilao, 777, ii; ann. 1552: s. v. Anchédevia, 20, ii, s. v. Catur, 185, ii; ann. 1553: s. v. Tanor, 861, ii; ann. 1554: s. v. Panikar, 510, i; ann. 1558: s. v. Moor, 446, i, s. v. Zamarin, 745, ii; ann. 1566: s. v. A Muck, 14, i; ann. 1566-68: s. v. Carrack, 127, i; ann. 1567: s. v. Jaggery, 341, i; ann. 1572: s. v. 174, i, twice, s. v. Cranganore, 211, ii; ann. 1578: s. v. Cashew, 129, i; ann. 1584: s. v. A Muck, 14, i, s. v. Coprah, 196, i, s. v. Sandal, 597, ii, s. v. Tardao, 841, i; ann. 1598: s. v. Polea, 543, ii; ann. 1624: s. v. A Muck, 14, ii; ann. 1644: s. v. Doney, 250, i, s. v. Nair, 471, i, s. v. Tootnague, 711, i, s. v. Veranda, 727, ii; ann. 1665: s. v. Mugg, 455, ii; ann. 1666: s. v. Factor, 263, i; ann. 1757: s. v. Cochin Leg, 174, ii; ann. 1881: s. v. Tuticorin, 721, ii.

Cochinchina; ann. 1855: s. v. Cochin-China, 174, i; ann. 1616: s. v. Sappan-wood, 600, ii.

Cochin-China; s. v. China, 150, ii, s. v. 174, i, s. v. Dispatchadore, 246, i, see 382, ii, footnote, s. v. Sapecas, 599, ii, s. v. Sugar, 654, i, twice.

Cochin China; s. v. Champa, 140, i, s. v. China, 150, ii, s. v. Chumpuk, 167, ii, s. v. Eaglewood, 258, i, s. v. Factory, 264, ii, s. v. Guava, 306, i, see 519, ii, footnote, s. v. Siam, 631, ii; ann. 1614: s. v. Varella, 734, i; ann. 1696: s. v. Compound, 782, i.

Cochin Chinese; ann. 1612: s. v. Sumatra, 658, ii.

Cochin Chinese; ann. 1696: s. v. Champa, 140, ii.

Cochin Leg; s. v. 174, ii; ann. 1757 and 1781: s. v. 174, ii.

Cochin-leg; ann. 1813: s. v. Cochin Leg, 174, ii.

Cochyn; ann. 1510: s. v. Coir, 180, ii; ann. 1562: s. v. Beadals, 57, ii.

Cocintana; ann. 1850: s. v. Concane, 189, ii.

Cocintaya; ann. 1375: s. v. Concane, 189, ii.

Cockatoo; s. v. 174, ii.

Cockatoos; ann. 1673: s. v. Cockatoo, 175, i.

Cocket; ann. 1769: s. v. Hosbolhookhum, 807, ii.

Cock-Fortress; s. v. Calient, 118, ii.

Cock-Indi; ann. 1690: s. v. Coco, 176, ii, twice.

Cockoly; s. v. Coweally, 785, ii.

Cockroach; s. v. 175, i, 781, i; ann. 1764 and 1775: s. v. 175, i.

Cock's crow; 202, ii, footnote.

Cock's eye; s. v. Ruttee, 557, ii.

Cockup; s. v. 175, i, s. v. Bhikty, 70, i; s. v. Tamarind-fish, 681, i.

Cocur; ann. 1621: s. v. Cuscuss, 787, i.

Coco; s. v. 175, ii, 781, i, s. v. Coprah, 196, i, twice, s. v. Sura, 663, ii; ann. 1309: s. v. 176, ii; ann. 1308: s. v. 176, i; ann. 1503: s. v. Maldives, 418, ii; ann. 1508: s. v. 176, i; ann. 1563: s. v. Ollah, 455, ii; ann. 1568: s. v. 176, i and ii; s. v. Coco-de-Mer, 177, ii, s. v. Coprah, 196, i; ann. 1578: s. v. 176, ii, s. v. Coprah, 196, i; ann. 1866: s. v. Areca, 25, ii; ann. 1588: s. v. Sweet Potato, 673, i; ann. 1598: s. v. 176, ii; ann. 1610: s. v. Oart, 484, ii, s. v. Seychelle, 617, i; ann. 1616: s. v. Plantain, 542, ii; ann. 1690: s. v. Goglet, 292, ii; ann. 1753: s. v. Narcondam, 829, i; ann. 1808: s. v. Putchock, 565, i; ann. 1881: s. v. 176, ii, twice.

Cocoa; s. v. Coco, 173, ii; ann. 1810: s. v. Coco, 176, ii.

Cocoa-nut; s. v. Luddoo, 400, ii; ann. 1300: s. v. Nicolai Islands, 478, ii.

Cocoa-Nut; ann. 1727: s. v. Jaggery, 341, i.

Cocoa-nut; s. v. Coco, 175, ii; ann. 1518: s. v. Arrack, 26, i; ann. 1727: s. v. Cadjan (a), 107, ii, s. v. Cobily Mash, 172, ii; ann. 1777: s. v. Coco-de-Mer, 178, i; ann. 1813: s. v. Chutny, 170, i; ann. 1860: s. v. Curry, 219, i; ann. 1883: s. v. Coprah, 196, i and ii.

Cocoa-nut oil; s. v. Shade, 619, i; ann. 1860: s. v. Coprah, 196, i.

Cocoa-nut tree; ann. 1727: s. v. Buckshaw, 89, ii, s. v. Cowry, 209, ii.

Cocoa-palm; s. v. Coco, 781, i.

Coco-de-Mer; s. v. 176, ii, 781, i; ann. 1572: s. v. Maldives, 418, ii; ann. 1610: s. v. Seychelle, 617, ii; ann. 1678: s. v. 178, i.

Coco-de-Mer; ann. 1883: s. v. Coco-de-Mer, 178, i.

Coco; ann. 1630: s. v. Papaya, 511, ii; ann. 1673: s. v. Brab, 84, ii, s. v. Coir, 181, i, s. v.
<table>
<thead>
<tr>
<th>Dammor, 228, ii, s. v. Guava, 306, i, s. v. Jumboo, 342, i, s. v. Mussoola, 461, ii, s. v. Toddy, 706, ii, s. v. Topo (b), 712, ii.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Coco-tree; ann. 1673: s. v. Scrivan, 608, i.</td>
</tr>
<tr>
<td>Coco-Nut; ann. 1673: s. v. Martaban, 428, ii.</td>
</tr>
<tr>
<td>Coco Nuts; ann. 1673: s. v. Buchkaw, 89, ii.</td>
</tr>
<tr>
<td>Coo-nut; ann. 1673: s. v. Oillah, 485, ii.</td>
</tr>
<tr>
<td>Co-co-tree; ann. 1673: s. v. Cadjan, 107, ii.</td>
</tr>
<tr>
<td>Coconut; ann. 1726: s. v. Buneus, 97, i.</td>
</tr>
<tr>
<td>Coco-Nut; ann. 1615: s. v. Betel, 68, i.</td>
</tr>
<tr>
<td>Coco-nut; s. v. Coco-de-Mer, 177, ii, s. v. Coir, 180, i, s. v. Coprah, 196, i, s. v. Bubble-bubble, 536, i, s. v. Lip-lap, 395, ii, s. v. Malabar Rites, 414, i, s. v. Moley, 440, i, s. v. Nargeela, 473, ii, twice, s. v. Oart, 484, i, twice, s. v. Sura, 663, ii, and footnote, s. v. Coco-de-Mer, 781, i; ann. 545: s. v. Maldives, 417, ii, s. v. Sura, 663, ii; ann. 1330: s. v. Gallevat (c), 276, ii; ann. 1343: s. v. Bacoanore, 83, ii; ann. 1846: s. v. Coir, 180, ii; ann. 1516: s. v. Sûrath, 666, i; ann. 1550: s. v. Coir, 180, ii; ann. 1540: s. v. Xerâne, 867, ii; ann. 1553: s. v. Coco-de-Mer, 177, ii, s. v. Jaggery, 341, i; ann. 1563: s. v. Arrack, 22, ii, s. v. Coco-de-Mer, 177, ii; ann. 1591: s. v. Nipa (b), 480, i; ann. 1606: s. v. Gingeli, 286, i; ann. 1623: s. v. Curry, 218, ii, s. v. Toddy, 706, ii; ann. 1676: s. v. Turban, 719, ii; ann. 1690: s. v. Goglet, 292, ii; ann. 1727: s. v. Coprah, 196, i; ann. 1756: s. v. Paimyra, 506, ii; ann. 1760: s. v. Oart, 484, ii; ann. 1783: s. v. Choollia, 159, ii; ann. 1810: s. v. Wanderoo, 739, ii; ann. 1826: s. v. Mussoola, 461, ii.</td>
</tr>
<tr>
<td>Coco nut; ann. 1563: s. v. Jack, 333, i.</td>
</tr>
<tr>
<td>Coco-nut oil; ann. 1644: s. v. Corge, 197, ii; ann. 1885: s. v. Upas, 865, ii.</td>
</tr>
<tr>
<td>Coco-nut tree; ann. 1760: s. v. Buckshaw, 89, ii.</td>
</tr>
<tr>
<td>Coco-palm; s. v. Buckshaw, 89, ii, s. v. Cadjan (a), 107, ii, see 175, ii, footnote, 176, i, footnote, s. v. Jaggery, 340, ii, s. v. Toddy, 706, i; ann. 861: s. v. Maldives, 417, ii; ann. 1843: s. v. Maldives, 418, i; ann. 1563: s. v. Arrack, 22, ii; ann. 1675: s. v. Soursop (b), 650, i; ann. 1750-60: s. v. Jaggery, 341, i.</td>
</tr>
<tr>
<td>Cocos; ann. 1610: s. v. Coffee, 179, ii, twice; ann. 1690: s. v. Cocoa, 176, ii.</td>
</tr>
<tr>
<td>Cocos Islands; ann. 1879: s. v. Bandiecout, 44, ii.</td>
</tr>
<tr>
<td>Cocos nutifera; s. v. Cocoa, 175, ii.</td>
</tr>
<tr>
<td>Cocos; ann. 1553: s. v. Guardafui, Cape, 305, ii.</td>
</tr>
<tr>
<td>Cocos-tree; ann. 1020: s. v. Cowry, 209, i; ann. 1080 and 1610: s. v. Coir, 180, ii; ann. 1686: s. v. Gomuti, 295, i.</td>
</tr>
<tr>
<td>Copo; ann. 1598: s. v. Cocoa, 176, ii, s. v. Coprah, 196, i, s. v. Nipa (b), 480, i; ann. 1690: s. v. Cocoa, 176, ii.</td>
</tr>
<tr>
<td>Cooym; ann. 1430: s. v. Cochín, 173, ii.</td>
</tr>
<tr>
<td>Codunguar; ann. 774: s. v. Oranganor, 211, ii; ann. 1844: s. v. Shinkali, 627, ii.</td>
</tr>
<tr>
<td>Codavascan; s. v. 178, i.</td>
</tr>
<tr>
<td>Codavascimento; ann. 1533: s. v. Codavascimento, 178, ii.</td>
</tr>
<tr>
<td>Cod Mus; s. v. Musk, 458, ii; ann. 1673: s. v. Musk, 458, ii.</td>
</tr>
<tr>
<td>Codom; ann. 1687-88: s. v. Gantama, 279, ii.</td>
</tr>
<tr>
<td>Codovascan; s. v. Xercansor, 868, i.</td>
</tr>
<tr>
<td>Cod-pepper; ann. 1727: s. v. Baláchong, 38, ii.</td>
</tr>
<tr>
<td>Codungalar; ann. 1844: s. v. Shinkali, 627, ii.</td>
</tr>
<tr>
<td>Coccos; ann. 1598: s. v. Cocoa, 176, ii.</td>
</tr>
<tr>
<td>Coecota; ann. 1598: s. v. Cocoa, 176, ii.</td>
</tr>
<tr>
<td>Coecota; ann. 1598: s. v. Cocoa, 176, ii.</td>
</tr>
<tr>
<td>Coefficients; s. v. Numerical Affixes, 831, i.</td>
</tr>
<tr>
<td>Coelis; ann. 1726: s. v. Cooly, 193, i.</td>
</tr>
<tr>
<td>Cofala; ann. 1499 (twice) and 1553: s. v. Sofala, 645, ii.</td>
</tr>
<tr>
<td>Cofala; ann. 1523: s. v. Sofala, 645, ii.</td>
</tr>
<tr>
<td>Coffee arabica; s. v. Coffee, 178, ii.</td>
</tr>
<tr>
<td>Coffee; s. v. 178, ii, twice, 179, i, twice, s. v. Cacouli, 106, ii; ann. 1616: s. v. 179, ii, ann. 1637: s. v. 180, i; ann. 1690: s. v. Beetlefakee, 60, ii, s. v. 180, i, s. v. Tea, 862, i; ann. 1710: s. v. Beetlefakee, 60, ii; ann. 1711: s. v. Maud, 432, i; ann. 1727: s. v. Matt, 430, ii; ann. 1770: s. v. Beetlefakee, 60, ii; ann. 1786: s. v. Chumpak, 167, ii; ann. 1793: s. v. Frazala, 799, i; ann. 1888: s. v. Budgrook, 768, i.</td>
</tr>
<tr>
<td>Coffee-berry; s. v. Coffee, 178, ii.</td>
</tr>
<tr>
<td>Coffee-house; s. v. Coffee, 179, i; ann. 1790: s. v. Umbrella, 726, i.</td>
</tr>
<tr>
<td>Coffee plant; s. v. Coffee, 178, ii.</td>
</tr>
<tr>
<td>Cofferies; ann. 1673: s. v. Caffer, 108, ii.</td>
</tr>
<tr>
<td>Coffery; ann. 1673: s. v. Caffer, 108, ii, s. v. Hinsheeh, 326, ii, s. v. Mussulman, 402, i, s. v. Seedy, 610, i.</td>
</tr>
<tr>
<td>Coffi-beans; ann. 1726: s. v. Coffee, 180, ii.</td>
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<tr>
<td>Coffo; ann. 1650: s. v. Areca, 25, ii, twice.</td>
</tr>
<tr>
<td>Coiffe; ann. 1678: s. v. Caffer, 770, i; ann. 1759: s. v. Caffer, 108, ii; ann. 1762: s. v. Gardeee, 278, ii.</td>
</tr>
</tbody>
</table>
| Coffree; s. v. Caffer, 108, i; ann. 1747: s. v. Topaz, 712, i; ann. 1758: s. v. Seymitar,
Colderon; ann. 1672: s. v. Coleroon, 181, ii.
Colderon; ann. 1750: s. v. Cycleron, 181, ii.
Coles; ann. 1803: s. v. Grassa, 302, ii.
Colera-Morbis; ann. 1665: s. v. Mort-de-chien, 450, i.
Coleroon, s. v. 181, i, 3 times, 781, ii; ann. 1862: s. v. Alicant, 22, i.
Colès; ann. 1548: s. v. Cooly, 192, ii.
Col-ham; ann. 1753: s. v. Cycleron, 781, i.
Colic; ann. 1796: s. v. Mort-de-chien, 451, i.
Colicotta; ann. 1753: s. v. Calcutta, 771, i.
Colis; ann. 1572: s. v. Comorin, Cape, 184, it.
Colla; ann. 1780: s. v. Pisang, 640, ii.
Collarum; ann. 1760: s. v. Cycleron, 181, ii.
Collatt; ann. 1673: s. v. Killut, 368, ii, s. v. Seepaw, 612, i.
Collecaste; ann. 1726: s. v. Achanock, 2, ii, s. v. Calcutta, 112, i.
Collector; s. v. 181, ii, 3 times, s. v. Commissionerer, 184, i, s. v. Cucherry, 223, i, s. v. Dufferdar, 254, i, s. v. Juggernaut, 356, i, s. v. Sayer, 604, ii, s. v. Sudder (3), 654, i, s. v. Zillah, 749, i, twice, s. v. Adawult, 758, i and ii, both twice; ann. 1577: s. v. Parbutt, 513, ii; ann. 1772: s. v. 181, ii, s. v. Daloyet, 227, i; ann. 1773: s. v. 181, ii; ann. 1785: s. v. 182, i; ann. 1788: s. v. Jungle-Terry, 360, i; ann. 1790: s. v. Zennan, 749, i; ann. 1792: s. v. Cazee, 776, i; ann. 1796: s. v. Seburny, 610, i; ann. 1802: s. v. Poolbundy, 547, i; ann. 1814: s. v. Palempero, 505, i; ann. 1822: s. v. Calcut, 771, i; ann. 1827: s. v. Curnum, 786, ii; ann. 1838: s. v. 182, i, 5 times; ann. 1844: s. v. Hindostance, 317, ii; ann. 1848, 1871 and 1876: s. v. 182, i.
Collectorate; ann. 1809: s. v. Jagneer, 341, ii, twice.
Collector Sāhib; s. v. Sahib, 590, ii.
Colless; ann. 1616: s. v. Cooly, 192, ii.
College; Pheasant; s. v. 182, i.
Colleria passio; ann. 1583: s. v. Chclera, 169, i, s. v. Mort-de-chien, 449, ii; ann. 1578: s. v. Mort-de-chien, 450, i.
Collery; s. v. 182, i, twice, s. v. Collery-Stick, 182, ii, s. v. Cholera Horn, 169, i, s. v. Sarboji, 601, i; ann. 1763 and 1768: s. v. 182, i; ann. 1785 and 1790: s. v. 182, ii; ann. 1801: s. v. Sarboji, 601, i; ann. 1869: s. v. Poligar, 534, i.
Collery-Horn; s. v. 182, ii.
Collery-Stick; s. v. 182, ii.
NOTES AND QUERIES.

THE LIFE OF THE PALLIYARS.

The Palliyārs occupy a somewhat higher place in the Hindu social scale than other hill-men like Irulars, Kanikkars and Uralis—who are generally looked upon with suspicion and a feeling of contempt and loathing, by the dwellers in the plains. There are only a few families of Palliyārs in the Achinkoil Valley and on the hills above British Chokkampatti, all these places being adjacent to Shenkotta, the frontier township of Travancore on the Tinnevelly side of the Western Ghāṣṭa. As far as I have been able to ascertain, the Palliyārs are not known to exist anywhere else in Travancore or British India.

Their origin does not point to a very remote period. It is most probable that some low-country people from Tinnevelly took refuge in the hills during the Poligar Wars at the end of the eighteenth century or during the stress of some famine. I lean to this theory, because when such separations from the parent stock take place, after a considerable while a new dialect gradually evolves itself, which differs perceptibly from the original language. In the case of the Palliyārs this is not so. The members of the little clan speak Tamil, and Tamil only, and with no particular accent. They account for their origin by saying that at some very remote period in the past an Eluvan—a caste which is fairly widely distributed all along the Eastern foot of the Western Ghāṣṭa, and one which differs naturally from a caste of the same name in Travancore—took refuge during a famine in the hills, and there took to wife a Palliyār woman (Pallichari) and that the Palliyārs are descendants from these two.

However this may be, there is no doubt that the social position of the Palliyārs is just a shade lower than the Eluvans. The Palliyārs are permitted to enter the houses of Eluvans, Eluvanians (betal-growers) and even Markars, and in the hills, where the rigour of the social code is relaxed to suit circumstances, the higher castes mention will even drink water given by Palliyārs, and eat roots cooked by them.

Their marriage ceremony is a very simple affair, and resolves itself into a presentation of a cloth to the bride, a small feast and the tying of a āḍi made of white beads threaded together. The alliance is terminable at will, and if there are children, the husband takes the boys and the wife the girls. This arrangement is rarely objected to. Girls are married as soon as possible, and boys at seventeen or eighteen years of age.

Corpses are not cremated, but buried promptly, and with little or no ceremony. Mourning, if the absence of any particular form of it can be called mourning, is over on the sixteenth day.

The Palliyārs regard sylvan deities or Bhutains with great veneration. Kurupuswami is the tribes' tutelary god, and when a great haul of wild honey is made offerings are given at some shrine. Palliyārs pretend to be followers of Siva, and always attend the Adi Amavasai ceremonies at Kottalam (Courtallam). Intoxicating drink is common to all when it is obtained, but, curiously for hill-people, only the males smoke tobacco.

There are wandering hill-men of sorts, but the Palliyārs surpass them all for his restlessess. Though in touch with civilisation, the Palliyārs cannot point to a single village or hamlet which they can call a "home." No house shelters him in the most inclement weather, and the monsoon...
on the Travancore hills is no joke. The Palliyar's highest architectural feat is a lean-to, against a bank or rock, with some perishable plantain-leaves as thatch. If it lasts for a night or two, it does very well, for the wanderer is off again as soon as the leaves dry. He cultivates nothing, not even a sweet potato; he keeps no animal except a stray dog or two. An axe, a knife (settu-kathiy) and a pot are all the impediments he carries. An expert honey-hunter, he will risk his neck climbing lofty trees or precipitous cliffs.

A species of sago palm furnishes him with a glairy, glutinous fluid on which he thrives, and such small animals as the iguana, the hogdeer, and the tortoise, and the larvae of hives are never-failing luxuries. He levies contributions on every edible kind of berry in the magnificent flora of the country over which he roves, and when times are really hard, in periods of drought, the forest contractor for minor forest produce comes to his rescue with a small pecuniary advance. In return for this the Palliyar collects dammer, wax, honey, cardamoms, tupa (a bark used in bathing by the natives), and similar products. He is not so truth-telling as the more primitive (in some ways) Kannikar or Munnan. The Palliyar, knowing the benefits of a civilised life, boldly prefers the hand-to-mouth method of his existence, and, unless he alters his mode of living, will, in a few years at most, be numbered with "forgotten peoples" who have disappeared from the earth.

G. F. D’Penha.

A FIRE AND CAR FESTIVAL, TRAVANCORE.

The Car Festival here described was preceded at an interval of some few days by what we may describe as the 'Fire-walking Feast.' The object of this 'feast' is to enable the devotees of the goddess Amman — better known, perhaps, by the name Kali — to walk down a pathway of hot cinders.

The appointed morning was a beautiful one, the sun shedding its bright rays on all the country-side.

The proceedings opened early; Amman being carried on a wonderfully decorated car on the shoulder of a large number of her admirers to meet her friend from a neighbouring village. He or she, I know not which, had come in on horseback earlier in the day. We went on past the meeting-place to the open space in front of this temple, where a large crowd from Anthiyr in Travancore and the neighbouring villages had collected to watch the ceremony. We made our way through the crowd to the place where the people were to walk on the fire.

After some delay, a procession was seen coming from the temple. There were about 500 men, each with a stick in his hand, decorated with coloured paper and paper flowers. From where we stood we could only see these wands above the heads of the people, and thus follow the movements of the men who carried them. The pathway of hot cinders was, perhaps, fifteen yards long. The fire-walkers came to the end of it, walked—not very quickly—along it, and went back to the temple. We could not see how hot the cinders were. But judging from the look of them, when we first arrived on the scene, and the length of time that elapsed before this ceremony took place, I should think that the walking over the pathway was not such a very hazardous operation after all. The previous market-day we met a young man, who was to go through the ceremony, and asked him why he did it. He told us he had been ill and had promised the god he would go through this performance if he recovered. He got better, and so was carrying out his part of the contract. This was the third year that he had done it, he said.

The Car Festival should have taken place a few days after the one just described, but owing to certain repairs to the vehicle not having been completed in time, it had to be postponed a while. The car (the one at Anthiyar is a small one) is a ponderous wooden construction, ornamented with carved representations of gods and goddesses. It has six wheels, four at the corners, where wheels usually are, and two smaller ones in the centre of the thing, as an extra support. On to this foundation is fixed a superstructure of scaffolding, covered with coloured cloth and tinsel, the domed roof being surmounted by a scarlet umbrella. Inside this structure sits the goddess with her attendants. The latter have fans to mitigate the heat and keep the flies off the image. The car is drawn by means of great chains and cables attached to it. It takes about 500 men and an immense amount of noise to move the thing at all. They get it started at last, and take it about three yards, when a wheel drops into a hole in the road, and the car stops with a jerk. Then men come with great levers and try to get the wheel on to level ground. Others bring cocoanuts, which they break on the wheels, letting the water run over them. Difficulty in moving the car is put down to insufficient cocoanuts, and men are despatched in all directions for more. The people drew the car in the cool of the evening, and took three or four evenings to get it round the village, a distance of about half-a-mile.

G. F. D'Penha.
NOTES ON INDIAN HISTORY AND GEOGRAPHY.

BY J. F. FLEET, I.C.S. (Retd.), Ph.D., C.I.E.

A particular instance of the use of the word vāstavya.

In my note on page 331 ff. above, on the use and bearing of the words vāstavya and viññayata in ancient Indian charters, I have sought to make clear the point, among others, that a grantee's place of abode, and a village or other real estate granted to him, ought, at any rate in all ordinary circumstances, to be localised within a reasonably short and convenient distance of each other. The matter is one of common sense. And the point, which has not always been recognised, ought to be borne in mind, both in the interpretation of the original records and in the identification of places mentioned in them. Take, for instance, the Naṣārāl plates of A. D. 817 noticed under No. 11 on page 335 above, and fully dealt with on page 363 ff. above, and the Chokhkhaṅtī grant of A. D. 867 dealt with on page 294 f. above. In the ninth century A. D., in the absence of all the means of speedy communication available in the present day, the possession of villages in Gujarāt could not be of the slightest practical use to an individual dwelling nearly five hundred miles away at Bādāmi in the Bijaṃpur district, and to a religious establishment located some six hundred miles away at Kampīlī in the Farukhābdī district, in that part of India which until recently was officially called the North-West Provinces, but has now been named the United Provinces of Agra and Oude. A comparison of texts, however, shows that, in the Naṣārāl record, Bādāmi was mentioned as the place of abode of the grantee's father, not of the grantee himself. And the identification of the village conveyed by the Chokhkhaṅtī grant, shows that the Kāmpīliyāthī of that record is, not the far distant Kampīlī in the Farukhābdī district, but the village 'Kaphletā' or 'Kapletha'1 next door to the village that was granted.

I know of only one case presenting anything by way of an exception to the rule which I have sought to make clear. It is only an apparent exception. And, though it may not be exactly "the exception which proves the rule," still it is not far from being such. It came to my notice,—I should add,—too late to receive attention in the note referred to above.

This instance is to be found in the Cambay plates of A. D. 930, which conveyed a village named Kēvāţja, — Lātadēśa, Khetakamanḍal, antargata, Kāvīkmahāsthāna, viṣaṅgañja, Mān/yakhaṅg vāstavya, śrīmad-Vallabhaṅharadēva-pādaṇām-ūpajīviṃ Māṭhara-sagotrā-Vājiṅkāyā-savrajma[chā]pī Mahādēvaya-sutaya [Nāga]māryaya,2—to Nāgamārya, who has come from the great place of Kāvīķa3 which is situated in the Khetaka maṇḍala in the Lātadēśa, who dwells here, indeed, at Mān/yakhaṅg, who is a servant4 of the glorious Vallabhāṅharadēva-(Gōvinda 1IV.), who belongs to the Māṭhara gōtra and is a student of the Vājiṅkāyā (school), and who is a son of Mahādēvaya."

This passage does not present any of the stereotyped forms which we have in the instances Nos. 1, 2, and 5 to 11, on page 332 ff. above. Its phraseology resembles the looser

1 I overlooked, till recently, the point that the Postal Directory of the Bombay Circle (1879) presents this name as 'Kapletha.' This seems more likely to be correct than the 'Kaphleta' of the Indian Atlas and Trigonometrical Survey sheets.


3 The editor has translated mahāsthāna by "holy place." Professor Kielhorn's literal translation of the word by "great place," — for instance, śrīmanc-mahāsthānam Kojanḍra, "of the sacred great place of Kojanḍra," see Ep. Ind. Vol. VI. p. 64, line 71, and p. 82, — is better.

4 Lit. "who subsists (like a bee) on the water-lilies which are the feet of," etc. The term taṭ-pādaṇām-ūpajīva was a customary technical expression for the connection between feudatory princes and nobles, and officials, and their paramount sovereigns and other superiors; see my Gupta Inscr. p. 93, note 4.
construction of Nos. 3 and 4. But it does present the technical word vāstavya, as well as visrāgata. And by the use of that word, and in rather an emphatic manner, it describes the grantee as permanently dwelling at Mānyakhēṣa, in the service of the king Gōvinda IV.; not as having simply gone there on business, as in the case of the grantee referred to in the Kharḍa plates, No. 3 on page 333 above, and not as simply "staying" there, as said by the editor.  

Now, the grantee's place of abode, Mānyakhēṣa, is well known to be Mālkheḍ in the Nizam's Dominions; for the exact position of this place, reference may be made to page 335 below. On the other hand, the record, in line 32 f., distinctly describes the village Kēvaṇja, which was granted to him, sa—Lāṭadēś-āntarvartti-Khēṣakamaṇḍal-āntarggaṭaḥ Kēvaṇja-nāmā grāmaḥ Kāvikā-mahāsthāna-niśātha-vartti,—"the village named Kēvaṇja, which is situated in the Khēṣaka maṇḍala comprised in the Lāṭa dēṣa, and which lies quite close to the great place Kāvikā." Also, the boundaries of Kēvaṇja are fully specified. And, thus, it has been satisfactorily shown by the editor of the record, Mr. D. R. Bhundarkar, that Kāvikā is the modern Kāvi, and that Kēvaṇja is a village which still exists quite close to Kāvi. Kāvi is mentioned as Kāpikā in the Kāvi plates of A.D. 826; 6 and the identification of Kāpikā with Kāvi was then made by Dr. Büßer. 7 And the Kēvaṇja of the present record is mentioned as Kēmāju in the Kāvi plates of A.D. 736, which describe it as situated in the Bharukanchha viśaya; 8 and Kēmāju was then identified by Dr. Büßer with a village the name of which he wrote as "Kīmōj or Kīnaj," adding a footnote which shews that it is also known as Kēmaj. 9 Kāvi is in the Jamnagar taluk of the Broach district in Gujarāt, and may be found in the Indian Atlas sheet No. 22, S. E. (1887), in lat. 22° 12', long. 72° 41', on the south bank of the Mahi, about forty miles towards the north-west-by-north from Broach; in the Trigonometrical Survey sheet No. 11 (1873) of Gujarāt, its name is entered as 'Kāvi.' And Kīmōj, Kīnaj, or Kēmaj is the 'Kīmōj' of the Atlas sheet No. 23, N. E. (1894), the village-site of which is about three and a half miles south-south-west from the village-site of Kāvi. And, thus, the record conveyed to the grantee Nāgāmāra y a village situated some four hundred and fifty miles away, towards the north-west-half-north, from the city at which he was permanently residing.

The explanation of the matter is to be found in the nature of the grant. The grants registered in the Kharḍa plates (No. 3 on page 333 above), the Sāṅgī plates (No. 5), and the Kalas-Budrūkh plates (No. 9), were personal grants, not accompanied by any allusion to any sacrificial or religious objects. The grants registered in the other records dealt with in the same place, were specifically made for the maintenance of certain sacrifices, the list of which ranges from the bali, charu, vaisvadēva, agnihōtra, and "other" (unspecified) rites in the Chhārōli or Āntrōli-Chhārōli plates (No. 6) to the bali, charu, vaisvadēva, agnihōtra, ātitha, paśchamahāyaṇa, karttikeya, and "other" (unspecified) rites in the Baroda plates (No. 2); and their were quite plainly made for personal enjoyment and management, combined with the celebration of these rites, by the grantees. The grant registered in the present record, however,—the Cambay plates, — was made for much more comprehensive purposes. It was made "for the purpose of (maintaining) the bali, charu, vaisvadēva and ātithāṭapa; for the performance of the optional, indispensable and occasional rites; for the performance of the "ērāḍḍha and sacrificial ceremonies such as the dēṣapāṇamāna, chāṭumāya, ashtādak and "ādiyaya; (rites) and the fortnightly (ērāḍḍha);" for the purpose of preparing the charu, "purāṇa, sthālīpāka and so forth; for the purpose of (granting) priestly fees and gifts in "connection with hōma, nīyama, the study of one's own Vēda, and religious service; for the "purpose of (providing) accessory assistance for the rites concerning rājasūya and the seven forms

6 Vol. V. above, p. 151. 7 Vol. V. above, p. 145; and see his map opposite p. 112. 8 Ibid. p. 115. 9 Ibid. p. 112, and note 7.
of the 釜na sacrifice such as the vājāpya, agnishāma and so forth; for the purpose of (offering) garments, ornaments, entertainments, gifts, sacrificial fees, etc., to the various priests, such as Maitrīnarana, Adhāraya, Hātri, Brahmhandabhihāra, Gṛivaśatū and Agnīdh; and for the purpose of (supplying) the requisite materials for preparing alms-houses, places of distributing water gratis to travellers, shelter-houses for travellers, the ceremony of setting free a bullock and four heifers on certain religious occasions, wells with flights of steps, reservoirs or ordinary wells, tanks, orchards, temples, etc. 10 These terms involve very much more than any private individual or domestic rites. And it is perfectly plain that, though the donation was made to an individual grantee, still it was made to him on behalf and for the benefit of a large religious establishment at “the great place Kāvikā,” and that the management of the village which was given, and the application of its revenues, would be, not in the hands of the actual grantee dwelling far away, but in the hands of the members of that establishment on the spot.

The places mentioned in the two sets of plates from Bagumra of A. D. 915.

These two records were first brought to notice by Mr. H. H. Dhrusya, who published the texts of them in the Jour. German Or. Soc. Vol. XL. (1886), p. 322 ff. And they were subsequently re-edited by Dr. R. G. Bhandarkar, with a translation by Mr. Sh. R. Bhandarkar, in the Jour. Be. Br. R. As. Soc. Vol. XVIII. p. 253 ff., with lithographs. They have been known and referred to as the Nausari plates of A. D. 915. But Mr. Dhrusya’s introductory remarks show that they were found, in 1881, in ploughing a field at Bagumra, in the Nausari division. And it seems more appropriate, therefore, to refer to them henceforth as the Bagumra plates of A. D. 915. One of them registers a grant of the village of Bagumra itself.

These records register grants that were made by the Rāshtrakūṭa king Indra III, on a specified date in the month Phālguna of the Yuvan saṃvasara, Saka-Saṃvat 836 (expired), falling in February, A. D. 915, on an occasion when, while settled at the capital (vajñādhë) of Mānyakhōta, he had gone to Kurundaka for the ceremony of his coronation. As is well known, Mānyakhōta is Mālkhōḍ in the Shōrāpur district of the Nizam’s Dominions; it is shown in the Indian Atlas sheet No. 57 (1854) as ‘Mulkāid,’ in lat. 17° 11’, long. 77° 13’, on the south bank about a mile below the confluence of the ‘Benathora’ and ‘Moolamurry’ rivers. And, as I have said elsewhere, Kurundaka is Kurundwād, the chief town of the Senior Kurundwād State in the Southern Marathā country, about twenty-three miles on the east of Kōlhpūr and one hundred and seventy miles towards the west-by-south from Mālkhōḍ; it is shown in the Indian Atlas sheet No. 40 (1852) as ‘Koorundwar,’ in lat. 16° 41’, long. 74° 38’, at the confluence of the Krishnā and the Pañchgaṅgā which, as I shall shew on some other occasion, when a map can be prepared to accompany my remarks, is the famous Khūnāngā of the Chōṭa records: the confluence appears to have been one of special sanctity in ancient times; and that, no doubt, is why Indra III, selected the locality for his coronation.

One of these records registers the grant of a village (grāma) named Tenna, in the vicinity (samipā) of Kamnaujīja in the Lāṭa country (dēha), to a Brahmāṇa, whose father had come from Pāṭaliputra, 11 which is the modern Patnā, the chief town of the Patnā district in Bengal. And, in specifying the boundaries of Tenna, it places, on the east, (a small village or hamlet named) Vārāṇapalli or Bārāṇapalli, 12 on the south, (a village) the name of which is to be read as

12 See page 383 above, No. 4.
13 The record appears to represent the b and v by the same sign all through.
Nánditaşāka, as was practically recognized by Mr. Dhrurva, though not by Dr. Bhandarkar; on the west, (a village) the name of which seems to be clearly given in the lithograph as Valitā, in accordance with Dr. Bhandarkar's reading, not as Vapiśā, as taken by Mr. Dhrurva; and, on the north, a village (grāma) the name of which is plainly to be read as Vavviyāna or Babbīyāna, instead of Vathiyanā as given in both the published texts.

Mr. Dhrurva localised this record correctly. But he did not go into the details which are necessary in order to enable us to locate the places exactly, and determine the bearing of the identification of them. He told us, in the first place, that Kamanijja is the modern Kamraj. This is the head-quarters town of a subdivision of the same name in the Naukar division; it is on the south bank of the Tapī, and is to be found in the Indian Atlas sheet No. 23, S. E. (1888), in lat. 21° 17', long. 73° 2'. The identification was endorsed by Dr. Bühler, who pointed out that, in other records, the place is mentioned as Karmaniyā and Kamanj̄a, — (more properly, Kamañjā), — and perhaps as Karmanapura. And there are not any reasons for declining to accept it.

Mr. Dhrurva further identified Tenna with a village which is shown as 'Ten' in the Atlas sheet, and in the Trigonometrical Survey sheet No. 34 (1882) of Gujarāt, seven miles east-north-east from Pālānā, the head-quarters of the Pāsānā subdivision of the Naukar division, and about thirteen miles south-east-south from Kamraj. This place is mentioned as Treynā, or Treyna, in the territorial appellation of the Treyna or Treyaṇā dhāra, in the Bagumrā plates of A. D. 681. And the Bagumrā plates of A. D. 687 give another form of its name, in mentioning the village itself as Trenā, and the territorial division as the Trenā dhāra. This latter record, it may be noted, speaks of Trenā as having been granted to a certain Brāhmaṇa by the first Dhrurvaraja of Gujarāt, for whom we have the date of A. D. 834-35. The explanation of its being given away again by the present record is, no doubt, to be found in the statement, made in the present record, that Indra III. gave away four hundred villages which had been confiscated by previous kings; this was evidently one of them.

The other places, mentioned in the present record, are all to be found in the maps. As was recognised by Mr. Dhrurva, the small village or hamlet of Varaḍapalli or Bārāḍapallikā has developed into the town of Bārdōli, the head-quarters of the Bārdōli taluka of the Surat district, one mile on the east of 'Ten'; and, it may be remarked, there can be little doubt, if any, that this is the place which is mentioned as Bhadrpalli in the record of A. D. 687, referred to above; but, as intimated by Dr. Bühler, the presentation of its name in that form must be due simply to the poet having "tried to invent a significant Sanskrit name" for the place: he has told us that,

14 Mr. Dhrurva's text gives Nānditaśāka, with only the mistake of ja for ṣa. Dr. Bhandarkar's text gives Nānditāṣāka: and the translation gives "the lake Nāmbhi." The lithograph is plainly not a facsimile. But we can see at once that the first component of the double consonant, in the second syllable of the name, is a not ṣ. The lower component does, in the lithograph, resemble ṣ more than ḍ; and the akṣara might be read as ṣdḥ on the analogy of the nāḍi in dān-bāḍināk in the last line but one. But the subscript ḍ is formed in a very similar way in Kursadrak, three lines above. And, whether the writer formed the ṣ badly here, or whether it has been spoilt in preparing the lithograph, the modern name of the place makes it quite certain that ṣdḥ was either written or intended.

18 We may compare the ṣē in sarvēṣa, in the last line but one, and contrast the ḍ in pāḍhīvāndra, in the same line.

19 Dr. Bhandarkar merely said: — "The village Tenna is identified with Ten which is situated in the Naukar district." (loc. cit. p. 263.)

20 Mr. Dhrurva wrote the name with the long ṣ in the first syllable; and it is certified in that way in the official compilation Bombay Places, and is entered in the same way in the Trigonometrical Survey sheet No. 33 (1882) of Gujarāt. Dr. Bühler wrote it with the short a; see, for instance, Vol. XVI. above, p. 100. Tandīt Bhūtaran'āl Indraji seems to have taken the name as Kamāla, with ṣ instead of ṭ; see, for instance, Gaz. Lo. Pres. Vol. I. Part I. p. 185.

21 Vol. XVI. above, p. 100. Dr. Bühler's "Kamāla" must be a mistake for Kamāpya, as the reference can only be to the spurious Umēṭa plates, in Vol. VII. above, p. 61 ff.

22 Vol. XVIII. above, p. 268, line 29.

23 Vol. XVI. above, p. 100, note 5.

24 Vol. XII. above, p. 189; and see Vol. XVI. p. 100.
in the same way, Surat is called sometimes Suryapura and sometimes Suratapura. Nánditaṣṭaka was properly identified by Mr. Dhruva with a village which is shown as 'Nadira' in the Atlas sheet, and as 'Nādira' in the Trigonometrical sheet, one mile on the south of 'Ten': the name of the village was written 'Nandiṣa' by Mr. Dhruva; but it is given in the Postal Directory of the Bombay Circle (1879) as 'Nādira': this latter form partially endorses Mr. Dhruva's spelling, in sufficing to make it certain that the r of the maps stands for the lingual d; and, from these presentations of the modern name taken in connection with the ancient name, we may safely infer that the real modern form is Nādira or Nādiṣa.22 Vallēsa, which was mistakenly read as Vanāśā by Mr. Dhruva, and which he proposed to identify with 'Vaneji now desolate,' a site which I cannot find in the maps, is mentioned as Balasa in the Bagumra record of A. D. 655, referred to above, which places it in the Treyaṇa or Treyaṇṇā ādīra; and, as remarked by Dr. Bühler in editing that record,23 it is certainly the 'Wanasā' of the maps, two miles on the south-west of 'Ten.' And Vasvirya or Babriyaṇa is plainly the 'Baben' of the Atlas sheet, shown as 'Baben' in the Trigonometrical sheet, one mile on the north of 'Ten.'

The other of these records registers the grant to a Brāhmaṇ, in respect of whom it does not furnish any information as to his place of origin or of abode, of a village (gāma) the name of which, unaccountably taken by Mr. Dhruva as Gumbarā, has been correctly read by Dr. Bhandarkar as Umbarā, but may also be taken as Omarshā, as the record uses the same sign to denote both b and r. The record places it, also, in the vicinity (samāpā) of Kammaṇa in the Lāta country. And, in specifying its boundaries, it places, on the east, (a place named) Tolajaka; on the south, (a place named) Mogalika; on the west, a village (gāma) named Sākti; and, on the north, (a village named) Javalakūpaka: this last name was misread by Mr. Dhruva as Navalakupaka, for which reason, probably, he failed to identify the place; and, while Dr. Bhandarkar read it correctly as Javalakupaka, the translation accompanying his text has treated it as meaning "the Javala well."

The village of Umbarā or Omarshā was quite rightly identified by Mr. Dhruva,24 though he misread its name as Gumbarā,25 with the modern Bagumra itself, which is shown as 'Bagumra' in the Indian Atlas sheet No. 23, S. E. (1888) and in the Trigonometrical Survey sheet No. 34 (1882) of Gujarāt; the village is situated about four miles north-by-east from Pāsānā, nine and a half miles south-by-east from Kāmrēj, and six miles west-north-west-half-west from the 'Ten,' which has been referred to in the preceding pages as the subject of the other record of A. D. 915. In the modern name Bagumra, umrā stands, of course, quite naturally for the Umbarā of the present record; and Dr. Bühler has explained umarā and umrā as corruptions of the Sanskrit udumbaraka, 'a thicket or grove of the tree Ficus Glomerata:'26 and it may be added that a place actually named Udumbaragahvara, "the thicket or wood of udumbara-trees," is mentioned in a Valabhi record of A. D. 648,27 and is probably to be identified with the Udubahaghara, i.e. Udumbaraghira, of some of the votive inscriptions of Sāñchi.28 The name Umra is not at all unique; and the prefix bag has

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22 I notice that even this name is not unique. The Indian Atlas sheet No. 23, S. E. (1894), shows a 'Nadira,'—entered as 'Ndirda' in the top margin of the Trigonometrical Survey sheet No. 13 (1873) of Gujarāt,—in the Wāgrā tāluka of the Broach district; in each case, the rd is evidently an attempt to render the lingual d. There is also a 'Tena' on the 'Tena' creek; in the 'Tena' tāluka of Surat.

23 Vol. XVIII. above, p. 258.

24 Dr. Bhandarkar simply said: — "Umbarā may be the modern Bagumra, with the prefix Bag" (loc. cit., p. 256).

25 He seems, in fact, to have been led into this by some impression that the modern name is Gurnā, with a prefix go: with his remark "Bagumra (Gurnā of No. IX.)" at the bottom of page 392 in his article referred to above, compare Ep. Ind. Vol. II. p. 23, where, in connection with a place named Pāshāpihrada, he has said "Pāshāpihrada would drop its initial P, as Bagumra has done with its Bo in having Gurnā."


27 Vol. XV. above, p. 349, line 41; and see page 333 above, note 21.

28 Ep. Ind. Vol. II. p. 18, No. 18, p. 107, No. 96, p. 400, No. 55, p. 401, No. 68. Ghora is the Prakrit form of grīha, 'a house.' But Dr. Fischel, in giving me the reference to his Prakrit Grammar, § 323, for gubhera — gavasā has drawn my attention to the point that gava and gavara are used in the same sense after names of plants, and has given me both latoḍaṛka and latoḍa va as meaning 'a bower of creepers.'
evidently been attached in order to distinguish th’s Umra from other neighbouring places of the same name: the suggestion may be made, that the prefix is a corruption of the Persian bag, ‘a garden, an orchard, a plantation,’ and marks Bagumra as rich in bagh or what is commonly called ‘garden-land.’

The identification of the Umbarā or Umvarā of the record with the modern Bagumra, is rendered quite certain by the specification of boundaries. The maps, indeed, do not show any traces of names answering to the Tolejakā and Mogalika of the record. But the Sanki of the record is the ‘Sankia’ and ‘Sāniki’ of the maps, one mile on the south-west of Bagumra. And Javelakupaka is the ‘Jolwa’ of the maps, one mile and a half on the north of Bagumra, which is shown by an entry in the Postal Directory to be also known as ‘Jorwa,’ with j instead of l: the name ‘Jolwa’ must have come from Javelakupaka through an intermediate form Jolakuvā, the last component of which, meaning ‘a well,’ appears very frequently in place-names in Gujarāt and some neighbouring parts of the country, figuring in the maps as ka, kau, and kava; the other form, ‘Jorwa,’ was utilised for the purpose of being Sanskritised as Jaravadra in the spurious Bagumra plates which purport to have been issued in A. D. 493.

NOTES ON ROCK-CARVINGS FROM LOWER LAD devastation.

BY REV. A. H. FRANCKE.

The article on Rock-carvings in the Edakal Cave (ante, Vol. XXX. p. 409) reminded me of my collection of similar rock-carvings from Lower Ladakh. This collection does not in the least claim to be a full one, but I hope that, by its publication, some interest will be aroused in these witnesses of a pleasing, though primitive, art.

All the carvings, represented on the accompanying plates, were collected in the western districts of the ancient Ladakh kingdom, and although I have been on the look-out for similar representations in Central and Eastern Ladakh, I have not yet met with them there. There is a very unimportant rock-carving between Basgo and Nyemo, but there are none beyond those villages.

Various observations with regard to language, customs, structure of the skull, features, etc., have lead me to believe that the western parts of Ladakh, say as far as Saspol, were inhabited originally by the Aryan tribe of the ‘Aroopa’ (improperly called Dards by Dr. Leitner). Remnants of this tribe can still be found in several western villages, and the Rev. A. W. Heyde tells me rock-carvings of entirely the same nature as my collection can be seen in the villages of the Mancadpa, an Aryan tribe of Lahaul. So, although most of the Lower Ladakhis are Tibetanised at the present day, the rock-carvings may be taken to have their roots in an ancient art of the Aryans.

As regards the age of the carvings, it is difficult to say anything definite at the present time. Some of them may have been executed only recently; for the art of carving on the rock is still practised, as can be seen from various carved Buddhist formulae and emblems, the artists of which are often well-known people. But what makes for the very ancient character of the art as a whole and of certain carvings in particular, is the frequent occurrence of

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22 For instance, the Atlas sheet shows, in the vicinity of Bagumra itself, one ‘Umra’ in the Chhargal taluka of Surat, fourteen miles towards the west-by-north, and another ‘Umra’ in the Olay taluka of the same district, twelve and a half miles north-west-by-north, and a third ‘Umra’ in the Baroda territory, twenty-three and a half miles towards the southeast.

23 Mr. Dhrusy said that Mogalika is ‘Magali desolate.’ But I cannot find any such name in the maps, or any possible substitute for it.

24 Molesworth and Candy’s Marathi Dictionary derives khu, ‘a well,’ from Sanskrit kha, through Hindustani.


1 This tribe is called Shias by Dr. Grierson.
representations of stūpas, entirely different in form from those existing at the present day. The state of the carvings does not in the least enable us to fix their respective ages, as they are all in wonderfully good preservation. Along the banks of the Indus are many boulders of a highly polished granite. These are all overlaid by a thin glazed encrustation of a dark-brown colour, which protects the rock against the influences of the air. It is by removing this that the inscribed carvings are produced, and all that time could do would be to deepen the lines of some of them.

In regard to the aim of the inscriptions, a remark by the Rev. A. W. Heyde on the carvings of the Manchadpa in Lahaul will perhaps be found useful. He writes to me:—“In Manchad such carvings can often be seen on the back-walls of little huts, where they are smeared over with oil at certain intervals. It is possible therefore that the Ladakhí rock-carvings also served religious objects originally. The very large number of stūpas, represented on them, speak in favor of this view. But since, as already noted, all the pictures do not show the stūpa (mchod rtsem) as it appears nowadays, they probably furnish us with very valuable and interesting material for the evolution of the Ladakhí stūpa.”

Besides several purely pyramidal stūpas (Plate I., Fig. 5a), there is only a single stūpa in the collection without a pyramid at its base. Pyramidal stūpas are of very rare occurrence at the present day.

Remarkable also are the flags fastened to the upper end of the carved stūpa (Plate I., Figs. 4, 5d; Plates II., Fig. 1, IV., Fig. 1). Flags are never found in the modern stūpa. Instead of the sun and moon, which invariably crown the top of the modern mchod rtsem, we here find the trident (Plate II., Figs. 1a and 1f) and other emblems.

To mention only one more point, there are two representations of stūpas in this collection, which almost form a cross (Plate II., Fig. 1a; Plate IV., Fig. 1). This form is quite unique; at least I have not yet seen anything similar to it in this country.

Most of the other representations seem to have been drawn to illustrate the Pro-Buddhist religion of Ladakh, the gLing chos (ante, p. 34), and I should like to draw attention to the following scenes:

Plate I., Fig. 1, seems to represent the fabulous animal, which turns up every year at the Pre-Buddhist Harvest Festival, called Srub lha, held among other places at Sheh. Two men, who form the body, are covered with a blanket and hold up the hollow head of the animal with a stick. The feet of the two men can be seen emerging underneath it in the carving. Whether two of the other men shown are supposed to be riding, or merely walking on the other side of the animal, I cannot say.

Plate II., Fig. 1. — The horseman, with cross-bow, hunting an antelope. This is probably Kesar, for he alone is expected to hunt riding. The mountainous character of the country makes it impossible for ordinary people to do so. Two of the uppermost figures (b and c) appear to be representations of the pencil-cedar (shugpa), the holy tree of the gLing chos.

Plate II., Fig. 2. — A lion with a curled mane. This must be Sengge dkarmo yu ralcan, the white lioness with the turquoise locks, the personification of the glacier.

2 It is impossible to enter into this subject as fully as it deserves now. It will now suffice to mention that the different forms of modern Ladakhí stūpa owe their origin to at least four sources: (1) the lha lha, the ancient altar of the Pre-Buddhist religion; (2) the stove for burning the dead; (3) the Indian Buddhist stūpa; (4) the Indo-Tibetan pyramidal stūpa.
3 There is an example at Likir, and another at Changspa near Leh.
4 (Of the fabulous lha of Burmese, which is, however, popularly known as a stag, though it is more probably the remains of the winged lion. — Ed.)
Plate III., Fig. 2. — Two men, armed with axes, fight against a man with horns on his head. The latter figure I am inclined to take for Agu Pasang Idan ru skies; compare the list of the Agus (ante, Vol. XXX., p. 564).

Plates II., Fig. 1, and IV., Fig. 1, seem to contain two different kinds of magic squares. These forms are, however, not very common at the present day. Nowadays a form, called domo, -energy, is more in general favor. The bodies of many of the ibex, represented on the plates (e. g., Plate I., Figs. 2, 3 and 5), seem to contain the diagonals of magic squares. Perhaps magic powers were believed to dwell in the body of the ibex. Its horns, together with those of other game, are offered at lha tho and even at stupa. 5

Plate IV., Fig. 2, contains two reversed forms of the svastika (gyung drung). An explanation of the frequent occurrence of this form of the svastika in Ladakh had already been given, ante, Vol. XXX., p. 132. It is the emblem of the Bon Religion. 6

That one and the same carving shows Kesar, pencil cedars and stupas (Plate II., Fig. 1) is not at all strange, if we consider that Kesar was turned into one of the protectors of Buddhism, and apparently was often mixed up with Srong-btsan-sgam-po.

But we should probably be making a mistake in taking all the representations of ibex-shooting to be scenes illustrating Kesar’s life-story. The pictures do not in fact seem to have a religious motive only, and many of them may have been drawn for more practical reasons. The A-Brogpa, although they became Buddhists, did not receive a literature and an alphabet in their own tongue, as the Tibetans did. But as they wished, nevertheless, to note down important occurrences, the old pictures developed into a kind of picture-writing, consisting of several simplified, conventional figures. These they used for preserving the simple records of their more or less successful sport, almost in the same manner as the North American Indian does, and among the rock-carvings nothing is more common than hunting scenes. I remember having seen, represented in modern specimens, even men with rifles shooting at ibex. One of such simplified records we have in Plate III., Fig. 3. 7 The representation in Plate I., Fig. 3, seems to tell a similar tale. According to my view, it reads as follows: A hunter went out after some game, crossed seven ridges and got two animals. One he killed between the second and third, the other between the third and fourth ridge (if we read from left to right).

Thus we observe that in the representation of the various figures two entirely different styles were developed. The first aims at full figures, at true copies after nature. Examples we find on Plates II., Figs. 1, 2; IV., Fig. 2 (the hand). The aims of the second style are simplification, conventionalism. Examples are: Plates I., Figs. 1, 2, 3; III., Fig. 3; IV., Figs. 1, 2. It is not impossible that the first of these styles is the older one.

Although also the first style is very primitive, it is not displeasing. The reason is perhaps that the figures are never stiff, but always in lively motion, and, however imperfect, show a keen eye for nature. The finest of all the carvings is doubtless the lioness (Plate II., Fig. 2). This picture goes back apparently to a model, spread all over the East and Far East, possibly as a degeneration of the lofty and very ancient art of Assyria.

5 The diagonals can, however, be explained as merely due to ease in scraping the rock. See ante, Vol. XXX. p. 426, Plate IV., Fig. 2: Plate VI., Fig. 1, Nos. 2, 4, in the case of the Edakal Carvings. — Ed.)

6 I would note also the ancient Greeks were particularly fond of this form, as some dipylon vases show. It is not impossible that in Europe, as well as in Asia, it had become known in very ancient times that in southern countries the course of the sun appears to be opposite to the course in northern countries. The Phoenicians apparently passed the equator in very ancient times indeed. To show this superior wisdom, the reversed form may have often been favoured.

7 [Note the similarity of the deer to that in Plate V., ante, Vol. XXX. p. 416, in the Edakal Carvings. — Ed.]
ROCK CARVINGS FROM LOWER LADAKH.

PLATE II.

A.H. Francke, Del.  
Scale, One-tenth.
ROCK CARVINGS FROM LOWER LADAKH.

PLATE III.

A. H. Francke, Del.

Scale: One-tenth.

B.E.S. Press, London.
ROCK CARVINGS FROM LOWER LADAKH.

PLATE IV.
List of the Representations.

N.B.—The scale of the plates is approximately one-tenth of the original; the depth of the carvings is 1 to 2 millimetres.

Plate No. I.

Fig. 1. — Scene at the harvest-festival.
Fig. 2. — An ibex.
Fig. 3. — A hunting record.
Fig. 4. — A stūpa, with Tibetan inscription “red = it is.”
Fig. 5. — (a) Pyramidal stūpa; (b) holy tree; (c and d) two stūpas; (e) ibex; (f) inscription in unknown character, perhaps ya.

Plate No. II.

Fig. 1.— (a and f) Two stūpas; (b and c) two pencil-cedars; (d) Kesar hunting antelope; (e) magic square.
Fig. 2. — The lioness with the locks.

Plate No. III.

Fig. 1. — Inscription in characters unknown to me.
Fig. 2. — An Agu, attacked by two men; (b) an unknown symbol, perhaps unfinished.
Fig. 3. — Hunting record.
Fig. 4. — A kiang (?).
Fig. 5. — (a) A snake with three heads (the uroboros); (b) a shapo (wild sheep); (c) a bird; (d) a horse; (e) an unintelligible character.

Plate No. IV.

Fig. 1. — A rider, two men, two ibex with characteristic horns, two stūpas, a magic square.
Fig. 2. — A hand, two men, two seastikas, a pig, an ibex.
Fig. 3. — Various human figures from a stone on Molokai (Hawai Islands); added for comparison.

Sites.

The carvings, reproduced on the plates, are from the following places: Plates I.—III., from rocks in and around the fort of Khalanes; Plate II., Fig. 2, from the lower end of a valley called Namchang; Plate IV., Fig. 1, from a rock between Chuli skampo and Kharbu; Plate IV., Fig. 2, combined from various rocks, mostly near Saspola; Plate IV., Fig. 3, from Hawai.

But the finest carvings, so far as I know, may be seen at Domkhar. If any reader of this article visiting Lādākh were to take photographs of them, he would certainly render a valuable service to the study of the history of the country.

SOME MILE STONES IN TELUGU LITERATURE.
THE AGE OF VEMANA.

BY G. R. SUBRAMIAH PANTULU.

We are all aware that India is a country whose inhabitants live, move, and have their being in religion. In the Hindu nature there always were and are still two antagonistic tendencies, visible alike in their laws, in their institutions, in their religion, in their families, and in the thoughts and actions of their greatest men. A disposition, on the one hand, to live by rule and precedent, to

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* [Cf. ante, Vol. XXX. p. 415, in the Edakal Carvings. — Ed.]
* [Cf. ante, Vol. XXX. p. 418, in the Edakal Carvings. — Ed.]
distrust novelties, to hold the experience of the past as a surer and safer guide than the clearest conclusions of logic, and to maintain with loving reverence the customs, the convictions, and the traditions that have come down from former generations. On the other hand, a restless, impetuous energy, inventing, expanding, pressing forward to the future, drawing wider circles around the doctrines already inculcated,—a mode of thought, which in the half-educated takes the form of a rash disdain of earlier ages, but in the best and the wisest creates a sense that they would be unworthy sons of their ancestors if they do march with the times. In healthy ages the two tendencies coexist. Shakspeare has wisely said:—

'So may the outward show be least themselves,
The world is still deceived with ornament.'

Many mere superficial observers, or even observers with a mind prepossessed one way or the other, say that whatever Hinduism may have been in the past, it is now a mere tissue of formalities, utterly devoid of every noble inspiration, utterly incapable of exercising any real spiritual influence upon the lives of its votaries. If a religion is to be judged as a marketable commodity, as a commodity which has an exchange value, if it is to be judged merely on the status, social or otherwise, which its votaries occupy, I am afraid that the case must be decided adversely to Hinduism. But if a religion is to be judged on far higher and nobler principles, on the number of real theists it has actually made, on the number of those who sincerely believe that there can be no gloomier form of infidelity than that which questions the moral attributes of that Great Being in Whose hands are the final destinies of us all, on the number of those whose grosser natures are turned by degrees to the soul's essence till all be made immortal, I may boldly say that Hinduism does satisfy the conditions. If we wish to find a spiritual religion indigenous, native of the soil, we must look, not to the members of the educated communities amongst whom such movements have had their origin, but to the rude Corinthian boor—hitherto untainted by any outlandish influence, or by the standard attained by the Parisian society of the eighteenth century. In a place like India, where religion is the bed-rock, the *sine qua non* of the peoples who inhabit it, every village can proudly point the finger at some of her men and even women, who have risen far above the madding crowd's ignoble strife, who alone in the stillness of the night hold communion with the Lord of the Universe independent of any dull, stupid paraphernalia. Such people do not thrust home their convictions on others, neither do they hide them, but ventilate them by the peculiar contact of mind with mind and knowledge with knowledge. They are generally known as Brahmavětātas, 'knowers of the Lord,' and are held in very high reverence by the common folk, and are generally those whose individuality has been lost and confounded in their paramount power as cosmopolites. But there are sham cosmopolites, not conversant with the true Hindu mode of thought, who are led to believe that the Brahmavětātas do not submit to the authority of Brāhmans, and these not unfrequently vigorously denounce the priestly pretensions.

As to this authority of the Brāhmans. It has been very often said that if the sacerdotal order should encroach upon the functions of the civil magistrate, it would in our time be a great evil. But what in our age is considered as an evil, may have in a remoter period been a blessing. It is good that mankind should be governed by wise laws well administered and by an enlightened public opinion rather than by priestcraft, but it is better that men should be governed by disinterested priests who have ceased to be enamoured of those brittle and transient joys which the world can neither give nor take away, rather than by brute force. A society ruled by mere physical force has great reason to rejoice when a class of which the influence is intellectual and moral rises to ascendancy. Such a class may doubtless degenerate, but mental power, even when abused, is a still nobler and better power than that which consists merely in corporeal strength. Whatever reproach may at a later period have been justly thrown on the indolence and the luxury of the religious orders, it was surely good that in an age of ignorance and violence there should be quiet cloisters and gardens in which the arts of peace could be safely cultivated, in which gentle and contemplative natures could find an
asylum, in which one brother might be employed in reading Yaska’s *Nirukta* and another in meditating the *Bṛhadāranyakopaniṣhad*, in which he who had a turn for natural philosophy might make experiments on the properties of plants and minerals. What the Olympian chariot-course and the Delphic oracle were to all the Greek cities from Trebizond to Marseilles, what Rome and her Bishop were to all the Christians of the Latin communion from the Calabria to the Hebrides, the simple religion of the Vedic Brahmans was to all the Hindus from Peshawar to Malabar. Thus grew up sentiments of enlarged benevolence. Races separated from each other by seas and mountains acknowledged a fraternal tie and a common code of public law. Even in war the cruelty of the conqueror was not seldom mitigated by the recollection that he and his vanquished foes were all members of one great federation.

The sham cosmopolitans of the type above referred to do not, however, profess to derive their views from the *Védas*, and only occasionally do they quote the antediluvian nebulousity of a *śīka* of the *Gītā* or of the *Veddānta Sāstras*. They are, in fact, *reformers* and *have* a literature of their own. No portion of this literature can claim to be of any great antiquity. A major portion of it cannot certainly be more than three centuries old. The reason for this is not far to seek; as these popular poems are usually mere mushroom existences, which pass away with the death of their author. There is not that spirit in them which can make them ‘double-lived in regions new.’ It is only very rarely that a genuine popular poet arises, who can claim a place with the classical writers. In the *Deccan* we meet with such a man in the person of Vēmāna, who was to the Telugus what Burns was to Ayshire. Both of them are honored and respected in the same manner to the present day.

Mr. Campbell (in the *Madras Christian College Magazine*, Vol. XV. p. 524) says, ‘One would naturally wish to have some definite information about a man who has exerted such an influence upon the religious life of his countrymen, but unfortunately it is by no means easy to gratify this wish.’ *History is an unknown art in India*, and it is extremely difficult to discover a basis of reliable fact beneath the mass of legends which are associated with the name of the poet. It is generally believed that he lived about 250 years ago. Several places claim the honor of his birth, but it is impossible, I think, to come to any more definite conclusion than that he was born somewhere in the wild hilly country situated 200 miles to the north-west of Madras and included within the limits of the Cuddapah district. Cuddapah and Kurnul, which lies a little to the north, were undoubtedly the scene of his life’s work. Local tradition says that his home was in Kāṭārapalli, a small village in the extreme south-west of the Cuddapah district, and it is certain that a family is to be found there, whose members claim to be his lineal descendants and receive offerings from those who wish to do honor to the poet. Vēmāna belonged to the Kāpu or farmer caste. This is, in the Telugu country, by far the most important of the numerous castes included under the term *Sūdra*. The Kāpus are naturally a free outspoken race, with very little of that cringing to authority, which is so characteristic of the majority of their fellow-countrymen. Representatives of the old Dravidian civilization, they still retain many of the simpler and freer customs which were followed by their ancestors before the Aryan invasion introduced the caste and sacerdotal systems. Vēmāna was a typical Kāpu, and never tried to conceal the fact. He made no pretension either to scholastic attainments or to priestly power, but, like the sturdy herdman of Tekoa, professed to be a mere plain unlettered farmer.

In India especially, custom is a power fixed by a thousand tough and stringy roots to people’s pious nursery faith, and what is grey with age becomes religion. It is easy, therefore, for one acquainted with the environments of a farmer’s household to form a fair picture of Vēmāna and his ordinary avocations. Kāṭārapalli, which was probably his home, is a village in the gneiss country of South-east Cuddapah, where the land begins to slope up towards the great Mysore plateau. It is situated near a range of rocky hills, rough with huge boulders and strange pillar-like peaks, and devoid of vegetation, except where a few great cacti have won a place for
themselves in the crevasses of the rocks. A small stream, its course marked out by masses of green rushes and coarse dark grass, flows from the base of the hills and passes close to the village. At a little distance are two tanks, which contain a supply of water sufficient for the irrigation of the rice-fields of the village. On the borders of the stream, and on and below the bunds of the tanks, there are kânâgas, or wild crotons, whose dark glossy leaves, and drooping tassels of flowers, white with a delicate tinge of purply-pink, give a sense of coolness even in the fiercest heat of April or May. In and about the village there are tamarind and mango trees, and not far off are the mango orchards. Below the tanks there is the rice-land, in the spring and early summer a bare red waste, after the rains an unbroken sea of the softest and most delicate green. On the higher ground, and reaching up to and meeting the unbroken scrub jungle, is the ‘dryland,’ as it is called, where the farmers grow chêlam and râgi, and pulse of various kinds. The village itself consists of about 120 houses, most of them built of earth and thatched with jungle grass. The walls are smeared on the outside with red ochre, and are in some cases adorned with broad vertical bands of white. Attached to most of the houses there is a byre for cattle, built on the same plan, and not infrequency of much the same dimensions as the dwelling-house. One can easily picture the young farmer-boy, perambulating about the fields or in the rocky crevasses with his playmates and friends to partake in all the varied labours of the world. Naturally, in youth, he would spend most of his time in tending the flocks and herds and preventing them from going astray into the paddy fields or the scrub. When he grew a little older he went to the village school and there received the village education. It is said, indeed, that when a boy he received intimation of his future greatness as a poet and writer; but this story, like other stories told of Indian poets generally, is the production of an after-age, and all that we can safely assert is that it is highly probable that, in early life, he came under the personal influence of a spiritual teacher, from whom he received the first impulse to a life of meditation. But the teacher was not likely to have been of so high an order as by personal influence to mould the future man, and I do think that Vêmanâ went to the living man to drink deep of the fountain of poetry. He seems, however, to have been very much influenced by the Lingât movement, which had attained considerable proportions in his time in his part of the country. These were a set of extreme Saivites, who, animated by a fanatical zeal, revolted against the ascenotdial supremacy and set at naught all the injunctions of the Vîdas. They claimed to be superior to the Brâhmans, to be under the special power of the Almighty and therefore invincible. Their dogmas can be best studied in the Chennâbâsa Purâna and Prabhulingâlî, Vêmanâ’s identification of Siva with God, and the belief in the sacredness of animal life, can be traced to this source.

It is not known when Vêmanâ came to be a recognised teacher. His poem shows us beyond doubt that he was cast out for a time at least by his own kith and kin, and by those who knew him best. It was very revolting to them to find a young boy, probably in the ‘mid might and flourish of his May,’ posing to be a teacher of mankind in his own little sphere and expostulating against the existing state of things. He was not vicious, nor officious, but he kept himself aloof from the babblings of a busy world. His neighbours thought naturally, therefore, that his Quixotic temperament was due to some dislocation of the brain. He was a man of a very strong will, was ‘constant as the northern star who hath no fellow in the firmament.’ He was certain that Truth must come to light and that Merit cannot enter the gates of preferment, He knew full well the stuff his own people were made of and how best to win them to his side. As his verses became known, their plain practical good sense and pithy expressiveness necessarily attracted the attention and won the suffrages of an ever-widening circle of bearers, so that towards the close of his life the poet was compelled to assume the position of a recognised Gurn, or teacher, and to spend most of his time travelling from village to village, visiting his numerous disciples. On his death ‘mute Nature mourned her worshipper and celebrated his obsequies.’ He was accorded all the honors of a saint and a tomb was built for him. A temple stands near his tomb at Kâtrâpalli, and in it is a hideous wooden idol named after him.
Vēmāna is the greatest popular poet of the Telugu people, and his fame extends throughout the length and breadth of the Telugu country. There is hardly a proverb or any pithy saying which is not attributed to him. He is to Telugu literature what Avvā is to the Tamil. In consequence of his vast popularity, and the almost fabulous fecundity of less important poets of a later age, who have stuffed their own brain-products on to Vēmāna’s, it is hardly possible now to say what particular verse is his and what not. There are nearly three thousand verses of such doubtful authenticity, and the manuscripts in which they have been handed down to his disciples so considerably differ from one another, that none of them can be considered a really authenticated collection of the poet’s verses. There has been a good many bazaar-editions of these verses procurable for a few annas in almost all the market towns in the Telugu districts. They are very badly printed and badly edited, and contain a glorious medley of incongruous parts. An attempt has been made three score years ago to restore order out of chaos by the late Mr. C. P. Brown of the Madras Civil Service, an erudite Telugu scholar, who has placed the whole Telugu community under very great obligations by his two monumental lexicons — the Telugu-English and the English-Telugu Dictionaries — not to speak of his other by no means less valuable works. He has carefully edited the work, supplemented by his invaluable notes and an admirable English prose translation which gives a tolerably fair idea of the poet’s style.

Vēmāna has not trodden the beaten track of poetic routine, and exhibits some originality. His descriptions are to a great extent true to nature, though his metaphors are to a certain extent odious. He was emphatically a poet of the people. An unlettered rustic himself he wrote for the rural population in a colloquial nursery dialect, setting at naught the rules of classic verse. Classical poetry, indeed, can never be popular in any country, unless the people who inhabit it, one and all of them, are fine scholars. Vēmāna’s diction bears the marks of his early life. It is an unlettered unpretentious farmer who speaks, and his words have a breezy freshness suggestive of his own wild windswept hills, with their scanty vegetation and huge boulder masses. There is no attempt at ornament, no strain after effect. His illustrations savour very much of his rural life. He owed much of his popularity to satire, to his pictures of the vices and follies of men in all their meanness and absurdity. When in his more cynical moods, he sees in human life nothing which is not mean and ridiculous, and wastes his satire upon the mere physical infirmities incidental to our material circumstances. But it is drunkenness and licentiousness, covetousness and pride, and empty vanity boasting of its good looks and fine clothes and great possessions, the despicable meanness that despises the poor and flatters and fawns upon the rich; it is these and similar vices that in better woods he holds up to our contempt. He directs his satire chiefly against caste distinctions and against women. Had he had the power, he would have put down all caste distinctions and converted the whole human population into a universal caste and introduced the old Spartan legislation, where there would be nothing like private property. He maintained that the absence of any statute to regulate the accumulation of capital, the awful monopoly which capital so accumulated constitutes, and the tremendous tyranny which it engenders, are the springs of that pauperism, which sits like an incubus on the bosom of virtuous India. He says, "When a man has wealth, people look on him as the fairest of the gods; when brought low by want and unable to raise himself, though he be a very Cupid, they look on him as an outcast." He speaks so bitterly of women that it seems as if he doubted the possibility of any woman being capable of truth and fidelity. "As the track of a ship on the sea, as the path of a bird in the air, so is the way of a woman." "In time of wealth a wife looks to her husband. In time of want she will not even rise at his approach; she looks on him as dead, though he is still alive." It is in his references to women that Vēmāna fails most conspicuously to rise above the conventionalism of Hindu society. There are passages in his writings it is true, in which he describes the true and faithful

1 The tenth canto of Kammera Pothana’s Bhāgavata may be taken as an exception. This poem, though classical, is studied among the homes of the Telugu people and assimilated by them.
wife in language which shows that he had some conception of a higher and nobler type of womanhood, but these cannot alter the fact that, like the vast majority of his fellow-countrymen, he regarded women as essentially weak and unreliable, and believed that their influence is uniformly on the side of evil. It is not strange that he adopted this standpoint. In India women are the most determined enemies of reform, and Vēmanā may often have found his influence weakened and his efforts baffled by their innate conservatism and blind acquiescence in the traditional opinions and customs.

Vēmanā aimed at releasing the people from the bondage of blind traditionalism and enable them to realize the supreme importance of truth and purity and of duty to God and man. He shared the opinion of the Buddhist mendicant in the Mriehchakāśikā, the earliest Sanskrit drama, where he says:

Cast the five senses all away,
That triumph o'er the virtuous will;
The pride of self-importance slay
And ignorance remorseless kill;
So shall you safe the body guard,
And Heaven shall be your last reward.

Why shave the head and mow the chin
While bristling follies choke the breast?
Apply the knife to parts within,
And heed not how deformed the rest;
The heart of pride and passion weed,
And then the man is pure indeed.

He was a stern iconoclast and maintained that God dwells not in buildings made by human hands. He pours out his bitterest scorn on idolatry and scrupulously kept himself aloof from sacred services. He denounced asceticism with a vigour and earnestness, the like of which was not heard from the pulpit of Mainwaring to the judgment seat of Bradshaw. "Those who torture the body and call themselves saints can never cleanse the foulness of the heart. Does a snake die when you beat the ant-hill in which it hides?"

Mr. Campbell seems to think that Vēmanā shared the opinion maintained by Herbert Spencer in his First Principles when he says, 'An unbiased consideration of its general aspects forces us to conclude that religion, everywhere present as a weed running through the warp of human history, expresses some eternal fact, while it is almost a truism to say of science that it is an organized mass of facts, ever growing and ever being more completely purified from errors.' Mr. Campbell bases his inference on the following verse of Vēmanā: "He who takes all forms, who is eternal, who is Himself witness of all that is in every heart, who is in all things the unchangeable, free from all taint,—He is called Brahma," Be this as it may, Vēmanā has not spared even Brahma in his strong satire, as he says, "He (Brahma) gives wealth to one, the utility to another, the heart (to spend) to a third and would spoil the whole thing. Let Brahma's wife be widowed."

There seems to be hardly any Touchstonian intelligence in the poet at all. He seems to be best known for his wholesale condemnation of anything and everything terrestrial and even celestial. I have my own misgivings if he ever sincerely believed in an absolute Reality behind appearances, though he somewhere says that that Reality is unknowable and unknown.
I append some verses, universally attributed to Vēmāna, from a translation by C. P. Brown, to give the reader a tolerably fair idea of his writings:

**Specimens of Vēmāna’s Verse.**

1. Observances void of purity of heart! to what end are they? to what end is the preparation of food without cleansing the vessel? Void of purity of mind, to what end is the worship of God?

2. One real and good sapphire is enough, why collect a basketful of glittering sparkling stones? Consider, then, is not one verse, if worth reading, sufficient?

3. A false teacher restrains us in all our acts. The middling, ordinary teacher makes a multitude of senseless spells. But the good one combines the whole power of excellence.

4. Whatever he may read who is devoid of understanding, his virtue continues only so long as he is reading; even as a frog is dignified only so long as it is seated on a lotus leaf.

5. At the sight of women, the cupidinous man quits his meal, being stricken with the pain of desire; even as the grasshopper delights in viewing the fire that will destroy it.

6. If a corpse leave a miser’s house, when he has given the money for the shroud and bier, “alas for the fees” cries he, sobbing and sobbing as he weeps!

7. He that, relying on the prince, ruins the land, the sorrows of the people shall reach him, and at last be shall fall. How long shall the bounding ball retain its elevation?

8. Though iron break twice or thrice, the smith knows how to heat and weld it. If the spirit break, who shall restore it?

9. He who keeps himself afar from another’s wife; who desireth not another’s wealth, but is benevolent; who, though others be enraged, is not wroth; and who lives in the esteem of others, is the wise man.

10. By the groaning of a buffalo-hide bellows (in the world) the five metals are calcined: when good men grieve, will not a great flame arise to heaven?

11. If thou wilt work for hire, and slave, and gain, and give it to thy wife, she knows to applaud thee: but a thousand-fold will she revile her husband, if he falls into poverty.

12. Were the earth void of the excellently virtuous, how should the world stand nor be burnt with fire? They are not so very frequent: but only here and there.

13. When his passions are redoubled, a man is seized with madness and roams the earth. Cupidity makes a man as restless as a dog.

14. The house of a virtuous young woman is orderly, she is like a light shining in a dark room. The house in which a first wedded wife dwells is like the place of divine worship.

15. A medicine may always be found somewhere in the world to heal wounds received in front. But hath any remedy been found to heal the wounds of slanderous words?

16. Though a vessel be broken, a new one is easily procured. Is it then marvellous that after a man’s death he should acquire a new body?

17. Meditation is of superior merit to the bestowing of gifts, as understanding is superior to meditation; and to cut off our lusts is superior even to our understanding.

18. Know that sin is the cause of dropping the head; that all true good originates in the spirit, but to comprehend this requires much firmness.

19. By talking and conversing, affection increases, as you continue to eat even the bitter margosa leaf, it becomes sweet; so by practice may we succeed in any art whatever.
20. Speech may be corrected so as to be without irregularity; a stone may be carved into a fine form; but the mind can never be altered, no, not in the best of men.

21. The mind cannot see God as long as it is in this life; but convert thy body into a temple, and restrain thyself, give up all worldly thoughts, and see Him with thy internal eye.

22. If we love Him, He will love us; if we love not Him, never will He love us: all our display, all our hypocrisy, will be of no avail.

23. When the sons of the earth see the holy saint, they revile him, but cannot understand him. Can the hand discern ambrosia from other tastes?

24. If in the time of her husband a woman labours, she shall enjoy comfort in the time of her sons; all, however great, participate in wealth and poverty. The strength of strong sons is the greatest of all.

25. With such eyes as these how can we view the deity? The eyes that see him are different, the vision is diverse. Must not we look to him with an internal eye?

26. He heaps up wealth, and gives none in charity: he consumes it not himself, but hides it! Will not the bee that stores up honey yield it by force to the traveller?

27. Water mingled with milk bears the appearance of milk; and thus becomes acceptable in sacred rites: thus, by intercourse with the pure and excellent, shall even the foolish attain perfection.

28. A stone bull may be broken; the very hills may be reduced to dust, but the heart of the cruel man can be melted by nothing.

29. Talking is one thing, and the temper of mind is another: the qualities of the body tend one way, and our intention another! How shall we attain salvation? and what path is this we are pursuing?

30. However many days he lives, however long he is learning, and however he is distinguished, in a few days he dies, and is turned to earth, with all his skill.

31. If there be one dry tree in a forest, it will produce flame by friction and sweep away all the rest: thus if a base wretch be born in a noble race, he will destroy it all.

32. The wicked wretch considers the wealth in his house as his own for ever, and hides it in the earth! Yet he cannot carry a cowry or a farthing with him when he dies.

33. Theft and whoredom are alike in the world; the adulteress is full of apprehensions, like the thief who dares not view the beauty of moonlight.

34. Vain desire suffers not to attain our end; it only plunges us in troubles, and drags us along; it prevents faith from being born in men.

35. If a mighty prince takes a light man by the hand, his word will be current in the world. If merchants own them, do not even shells act for money?

36. To whom does your body belong, which you nourish so carefully? Whose is your wealth that you should hide it? To whom does the soul appertain that it should not leave the body?

37. Though he roam to Cuncan, no dog will turn into a lion; going to Benares will make no pig an elephant; and no pilgrimage will make a Brahman of one whose nature is different.

38. If authority be given to a low-minded man, he will chase away all the honorable: can a dog that gnaws shoes taste the sweetness of sugar-cane?

39. Has the wife opposed her lord's commands? She is no longer his mate but his fate. To such a wife a dwelling in the wilderness is preferable.
40. A disobedient wife is as the goddess Death to her husband, a springing, hooded serpent; a very demon; a wife at enmity with you is a fit wife for a demon.

41. When he beholds a woman he is deprived of power to estimate justly; and is consumed with love as resin would be in the hottest fire: into what follies are we led by empty desire!

42. What is dearest of all things? Life: but gold is dearer than a thousand lives: and dearer than gold are the words of a maiden.

43. A woman who is a rover, loves none but rovers: how should she be pleased with a delicate lover? the dung-beetle cares not for the sweetness of sugar.

44. He desires pleasant food, and he longs for fair women; behold the evil heart of man! He cannot for an instant relinquish these temptations and reflect that they are unprofitable.

45. Desert not thy king even for a thousand others: when you have given a man food, tell it not, however poor you are; and however beautiful the wife be, let her not scorn her husband.

46. Sons and wives are a mere delusion; pleasure and pain are a mere deception; a family, and the affections we feel, are unreal: thou hast filled this delusive life with empty forms.

47. A feast given without kindness is a mere waste of flour-cakes: worship devoid of piety is a waste of the sprouts used in sacrifice; and gifts devoid of charity are a mere waste of gold.

48. Imagining that by acquiring sons he will attain the happiness that is the reward of merit, a man remains entangled in the creed of works. If an elephant fall into a pit, how can a gnat extricate it?

49. Covetousness is a sin of the worst nature: through lust have not hermits been deluded? he who hath viewed and relinquished all; this is the pure spirit.

50. If you catch a monkey and dress it in a new robe, the hill-apes will all worship it. Thus are the luckless subject to the senseless.

51. Though you anoint an ass with perfumes, it feels not your fondness, but will turn again and kick you: and equally fruitless is the love shown to a young girl.

52. Though you pour milk and sugar over bramble berries, and boil them, they will acquire no flavour; how then can good qualities be produced in the crooked heart by any kindness?

53. When we behold a bright-eyed girl or gaze on gold, every one's mind is seized with wavering thoughts: how then can the power of truth be felt by men?

54. What has a cripple to do with bracelets? Of what advantage are wooden teeth to the hare-lipped? Will an ass be the better for assuming a beard and whiskers? Mere pretensions are wholly fruitless.

55. Singularly fanciful is the talisman of Cupid to behold. The spot in the forehead of the rosy nymph; at the glance of her waist is the heart agitated.

56. If misfortune befall him, the sinner reviles the deity: if he meets with good, he lauds himself for it: but evil and good are the results of his own acts.

57. To say "Sudraism has left n—r, I am no Sudra, I am a Brâhman," is all folly; though brass resemble gold, can it be esteemed its equal?

58. All men, be they who they will, desire gold and fine women. Not the mightiest of lords can relinquish a fair-eyed maiden.

59. To associate with a slut is ruin upon ruin; he who has to do with a whore loses all shame; and joining with an adulteress is the source of utter death.

60. A lucky woman perceives the hunger and thirst of others; she helps them to food and satisfies them; but your unlucky senseless wife considers no one's hunger but her own.
61. By Cupid, the green-bowed god, are all men in the world suddenly deluded, who then in this respect is noble? who is abject?

62. There is no living between earth and sky for the pain of the wounds inflicted by Cupid. How can a man live who deserts the wife of his home?

63. Those who give their word, and break it, are lost to all shame: he who disregards distress is vile; and cruel is he who, after contracting friendship, grieves his friend.

64. He is a fool, who, listening to his factions wife, quits his brothers and separates himself from them. Can a man swim in the Godavari by holding on to a dog's tail?

65. If he joins himself to the vile, and associates with him, he will be ruined, whoever he be. It is like drinking milk under a palm-tree.

66. Rice dressed without ghee is, I protest to thee, mere grass; a dinner without herbs is only fit for dogs.

67. When women and men are heated by fulness of meal, they say that they are tormented by Cupid. But when they have no food to eat, what becomes of that god's power?

68. We admire all women without discrimination, whoever they be; we melt as gum would do in the flame of destruction: this strong cupidity plagues us in unspeakable troubles.

69. The base wretch who forms criminal connections, equally unstable and infamous, and plays fast and loose with others, shall, like a young ass, suddenly be destroyed.

70. He who fills many men, and slays the poor, and plunders the villages to fill his belly, go where he will, Yama will find and destroy him.

71. We take a skin and form it into an elegant puppet; we make it play, and then throw it away. But who can see Him who thus plays with us as puppets?

72. A stone in the shoe, a gadfly in the ear, a mote in the eye, a thorn in the foot, and a quarrel in a family, however small in themselves, are unspeakably tormenting.

73. Can an ass comprehend the fragrance of perfumes? does a dog know good from bad? can the light fool understand the holy separation of him who serves God?

74. The recluseness of a dog! the meditations of a crane! the chanting of an ass! the bathing of a frog! Ah, why will ye not try to know your own hearts!

75. Better is the humble washerman than the empty student; better is the house-dog than the inanimate household goddess; and better than all demi-gods is the Lord of the Universe.

76. He that is hungry forgets every religious tie; all purity of heart disappears in the dark; and pregnancy destroys all former plumpness of body.

77. Marriage contracts, given and received with friendship, shall not lead to decrees, but shall flourish, spreading as a lotus plant does over the water, blossoming, budding, and bearing abundant fruit.

78. During life he restrains not his lusts; but when death approaches he turns recluse: unless thou subdue thy heart, how shalt thou attain release?

79. What poet or what god is there free from darts of love? This is mere desire, not love of wisdom. Poets and demi-gods are all mere libertines.

80. When a man has feasted and sits at his ease, should he see a woman he is touched with love, the vigour given by food fills the body with cupidity.
81. In this world riches form the chief object; on wealth does the due performance of every duty depend; virtue is the origin of every blessing; and final beatitude depends on the conduct of our own hearts.

82. Conduct thyself so as to beware of three sins: disobedience to thy mother, rebellion against thy father, and despising thy elder brother.

83. Why should a man grieve because he lacks the wealth which he sees keaped up in the house of others? In his former birth he died without attempting to perform any charitable act, and now reaps the fruit of that life.

84. The alms that are bestowed without being asked shall unsought return to you; whatever we give, being asked, so much shall return on our asking: and he who bestows nothing shall receive nothing.

85. If an unlucky fool should even find the philosopher's stone, it would never remain in his hands but vanish; it would melt away like the hailstones that come with rain.

86. He who values himself on his wealth and bestows none on others, reveling on riches, shall in the end perish and never see good.

87. When a woman has by her virtues acquired lasting celebrity, and men remember her excellence, how can we too highly esteem her devotion to her husband?

88. Wisdom is the teacher: the human heart is absolute ignorance; but when we fall into a giddy state of fluctuation between these two principles — until that giddiness is dissipated neither of these can be distinguished.

89. No man in the world considers truly who he is; alas, he cannot know his whole nature! How shall man learn to know himself?

90. If they see a man of property, women will lay their veils for his feet to walk on; but if they meet one who has lost his possessions, they hold him no better than a walking corpse.

91. If eaten out of due time, even food turns to poison; if we even see it with the eye, we loathe it; whatever you eat with disgust is fatal as venom.

92. Through anger we suffer degradation: wrath leads to grief; repress anger and all thy wishes shall be attained.

93. Poverty makes a man's relations his foes; by poverty we fail of attaining heaven; and through want we lose credit with the lender.

94. When a man has attained power and dominion, if he does not succour the poor and ruined, of what profit is his influence or existence?

95. Young men trample on the conduct they formerly practised, and adopt new manners. They bid their mother begone, they afflict her, and give their wealth to strange women.

96. To sport with fire or with a light man, with your neighbour's wife, or with a fallen wretch—all tend to death.

97. Till his lusts are quelled, no man can be freed from earthly ties; until he is thus freed, he is no hermit; unless thou become an ascetic, thy lusts shall not be destroyed!

98. When even a lion is emaciated, even a starved dog can torment him; when we are powerless all our undertakings are vain.

99. Let us forget every sinful connection; let us forget every contention, and the faults of others — but never let us forget the good done to us.

100. If, ignorant of his own powers, and those of his opponent, a man blusters and indulges in wrath, he is like a bear performing the torch dance, in which he will, of course, be burnt.
EXTRACTS FROM THE BENGAL CONSULTATIONS OF THE XVIIIth CENTURY RELATING TO THE ANDAMAN ISLANDS.
BY SIR RICHARD O. TEMPLE.

(Continued from p. 337.)

Enclosure III.

List of Bills of Exchange drawn upon the Governor General in Council since last Advised.

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</table>

S$ Rupees 7800

Port Cornwallis
March 20th 1794.

(Signed) A. Kyd
Superint. Andamans.

Ordered that Lieut. Wells's Account of Receipts and Disbursements, and the Vouchers thereof, be sent to the Military Auditor General, and that, on the Return of the Snow Cornwallis to the Andamans a Supply of Treasure be dispatched to the Superintendant, to the Extent of fifteen thousand Sicca Rupees, half in Gold and half in Silver.

Ordered that a Copy of Mr. Wood's Letter be sent to the Adjutant General, and that he be advised of that part of the one from Major Kyd which relates to the Cornwallis; and the Artillery Men Remaining at the Settlement.

Agreed that an Order be given for a Passage in the Daphne or Cornwallis for the Artificers to be engaged, at Major Kyd's desire, by Lieut. Sandys.

Ordered that the Acting Naval Store Keeper be desired to furnish a List of the Stores, now here, belonging to the Dispatch Brig as sent to him by the Admiral.

Ordered that the List, received from Major Kyd, of Bills of Exchange, drawn upon the Government, be transmitted to the Accountant General.

Ordered, on the Subject of Major Kyd's Letter, relative to his own and Lieut. Wells's Allowances, that, before any decision be passed thereon, the Secretary lay before the Board a statement of the respective Allowances, as they stand at present.
1794. — No. X.

Read a Letter and its Enclosure from the Secretary to the Hospital Board.

Sec'y. Hospital B° Dated 7th Ap. 1794.

To John H. Harrington Esq' Sub Secretary.

Sir, — I am directed by the Hospital Board to transmit to you the enclosed Copy of List of Necessaries which they have received from Mr. David Wood acting Surgeon to the Andamans, which they request you will lay before the Governor General in Council and to acquaint him that they beg leave to recommend that they may be authorized to direct the Purveyor to furnish the necessaries required.

I have the honor to be Sir, Your most Obed! humble Servant

Fort William Hosp! Board Office, (Signed) A. Campbell, Secretary.

the 7th March 1794.

Indent for Necessaries for the use of the Sick belonging to the Settlement and Cruisers at Port Cornwallis.

1 Maund Sago
10 Dozen Madeira Wine
3 Dozen Lime juice
2 Dozen Vinegar
4 Bags of Flour
3 Maunds of Sugar
3 Maunds of Bazar Oil
6 Pieces of Bandage Cloth
6 Fomeration Cloths


the 7th March 1794.

Agreed that the Hospital Board be desired to direct the Purveyor to Furnish the Articles required in the above Indent, and to send them to the Andamans in the Snow Daphne.

1794. — No. XI.

Fort William 14th April 1794. The following Letter was received from the Garrison Storekeeper on the 8th Instant and Orders were issued to him to purchase the Stores mentioned in the Copy of the Indent transmitted from the Superintendent of the Andamans to be forwarded to that Station on the Cornwallis Snow.

Garrison Store Keeper 8 April 1794.

Edward Hay Esq' Secretary to the Government.

Sir, — Having received an Indent, Copy of which is enclosed, for a Supply of Provisions for the use of the Settlement at Port Cornwallis, which the Superintendent there has requested may be sent on the Snow Cornwallis I request that you will advise the Governor General in Council thereof, and communicate to me his Orders whether the Indent shall be complied with.

I have the honour to be &c?

Fort William Garrison Store Keeper's Office (Signed) G. A. Robinson

8th April 1794.

Garrison Store Keeper.
### Indent No. 7 To Lieut. Geo. A. Robinson Garrison Store Keeper — Fort William.

<table>
<thead>
<tr>
<th>Names of Stores</th>
<th>Total рекt. since 1st May 1793</th>
<th>Balance remaining in Store</th>
<th>Articles Indented for</th>
<th>For what purpose wanted</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rice</td>
<td></td>
<td></td>
<td>400</td>
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</tr>
<tr>
<td>Dhall</td>
<td>Дc</td>
<td></td>
<td>100</td>
<td>For the Subsistence of the Settlers at the Andamans.</td>
</tr>
<tr>
<td>Ghee</td>
<td>Дc</td>
<td></td>
<td>20</td>
<td></td>
</tr>
<tr>
<td>Sugar</td>
<td>Дc</td>
<td></td>
<td>12</td>
<td>For Occasional Passengers returning to Bengal.</td>
</tr>
<tr>
<td>Tamerinas</td>
<td>Дc</td>
<td></td>
<td>12</td>
<td></td>
</tr>
</tbody>
</table>

I do hereby Certify that the Articles specified in this Indent are indispensably Necessary for the purposes Abovementioned, after the most carefull Examination.

Fort Cornwallis (Signed) Joseph Stokoe, Actg Commissary.

19th March 1794.

A true Copy (Signed) G. A. Robinson, Garrison Storekeeper.

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1794. — No. XII.

Fort William 14th April 1794. Statement of Major Kyd's Allowances &c. The Secretary, According to the Boards Orders given at their last Meeting, lays before them a Statement of the personal Allowances at present drawn by Major Kyd, and Lieut. Wells, in their respective Situations at the Andamans.

**Major Kyd** as Superintendent receives for his established Allowance Sicca Rupees 1000 or Sonat Rupees, ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... 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Major Kyd in his Letter of the 10th of March, represents the great want of some public Officer in Calcutta, who would take the care of procuring the various Classes of Artificers and Workmen required from time to time for the supply of the Settlement; to take charge of the Sepoys and others returning, Occasionally, either on leave of Absence, or for the Recovery of their Health, and to procure them Passages, and to Superintend their Embarkation on their Return or Recovery, to pay to the Families of the Settlers which remain in Bengal, the portion of Allowances which the different Settlers allot to them, for their Subsistence, and also to furnish and send down a great Variety of small Articles which are not kept in the Company's Stores, and recommends Lieutenant Sandys the Fort Adjutant in Fort William as a fit Person, from his Situation, to be selected for these, and similar duties connected with the Island.

Being satisfied from the Enquiries I have made, that such a Superintendence here is necessary as well for the purposes mentioned, but more especially for Superintending the Embarkation of the Convicts sentenced to be transported to the Andamans Recommend that Lieutenant Sandys should be appointed to perform the several duties above specified, except the Provisions of any Articles of Supply for the Settlement which should be furnished, as other Supplies, on Indent, upon the Garrison Storekeeper. — It was my intention to have proposed an Allowance to Lieutenant Sandys proportioned to the trouble of these additional Duties which are not without expense to him; he has for some time performed them gratuitously.

But on a review of the Duties annexed to the Adjutancy of Fort William compared with his Staff Allowances I think it proper to point out to the Board that whilst the former are greater than those of any Adjutant in the Army his Staff Allowances are less than those of an Adjutant of an European Battalion. The detail of the Troops at the Presidency including European Infantry Sepoys and Artillery is kept by the Adjutant of Fort William he attends Parades and the Relief of the Guards. He is also under the Orders of the Fort Major and in this Capacity has many constant Services and immediate Duties to execute — I therefore propose that I trust the Board will deem Reasonable and Just that the Staff Allowances to the Fort Adjutant should be increased 150 Rupees per Month, which addition is to be considered as including a Compensation for the trouble and expense of the Duties of the Andamans as above detailed.

Major Kyd in his Letter of the 20th of March, having informed the board of the permission granted to Lieutenant Wells to return to Bengal, on account of his Health, and of Lieutenant Wells' desire to resign the Office of Provision and Store Keeper, I conclude that his Resignation thereon will be Accepted, and Major Kyd's Nomination of Ensign Stokoe to act therein be confirmed from the 1st of May next, until further Orders.

Major Kyd forwards an Application from Lieutenant Wells, claiming some Staff Allowances for the time he had Charge of the Settlement and I was prepared to have made a proposition to the Board relative to the Situation of Lieut. Wells, in respect to his Allowances while the Charge of the Settlement devolved upon him, in the absence of Major Kyd; but I decline doing it, for the present, as I have understood that Lieutenant Wells has a Specific Claim to prefer on that Account.

The next Subject lying over for Consideration relates to an Application from Major Kyd for an encrease of his own Allowances, which he declares after the experience of One Year have not been adequate to the Absolute Necessary Expenes of his Situation. The Secretary was desired on the 7th Instant to prepare a Statement of the personal Allowances of Major Kyd and of Lieutenant Wells which he laid before the Board at a last Meeting, and from thence it appears that Major Kyd receives as Superintendant at the Andamans Rupees 1,000 per Month — and altho' this may seem at first Sight, a very Liberal Allowance, yet when it is Considered that every Article of Life (except Fish) must be procured from Bengal, and that in a Society so very confined, the whole expense of keeping a General Table must naturally devolve
upon the Superintendent, being in fact the only Person whose Situation will enable him to 
procure and keep up a Stock for daily Consumption, I have no hesitation in giving the fullest 
credit to the Assertion, that it must require the whole of the above Allowances to defray his 
avoidable Expenses there, and I am persuaded that under the Circumstances of that Sacrifice 
to the public Service, which Major Kyd is making by an almost entire Seclusion from 
Society, it will not be deemed unreasonable to grant him a Table allowance of 20 Rupees 
per Diem, that he may be enabled to effect some savings out of his personal Allowances — 
and that this Table Allowance should commence from the date of his last return and resuming 
the Superintendence at Port Cornwallis.

Agreed to the Propositions contained in the above Minute.

1794. — No. XIII.

Fort William 21st April 1794. Agreed that the following Letter be written to Major Kyd.

Major Kyd 21st April 1794.

To Major Kyd Superintendent at the Andamans.

Sir, — We have received your Letters of the 20th and 30th of March.

We are sorry to observe that the situation of Port Cornwallis has proved so 
unfavourable to the Health of the Settlers, but as we entertain Hopes that the place 
will become more salubrious in proportion as it is cleared, and as our experience is at present 
sufficient to form a decided Opinion on this Subject, we shall wait with Anxiety your future 
Opinion and Report upon it.

In forming your Opinion on the probable Healthiness of the Situation you will discrimi-
nate as well as your experience admits how far the Causes which may be supposed to have 
had an Influence in this Respect are of a permanent Nature or of such as may be removed by 
industry and exertion, and we recommend that in your future Report you attend to every 
Circumstance that may enable us to form an Opinion on the Eligibility of presenting (sic) the 
object for which the Station of Port Cornwallis was chosen.

Having consented to your proposition for visiting Prince of Wales Island in the Month 
of July or August next as soon as you may judge it convenient We send enclosed a Copy of our 
Resolutions, pointing out the several Objects of your Investigation there.

Such Articles of Supply for the Settlement as you may want will be furnished as usual by 
the Garrison Store Keeper on Indent, and the Adjutant of Fort William is instructed to 
perform the other Duties mentioned in your Letter for which and upon Consideration of the 
inaquacy of his Staff Allowances in general an addition has been made to them of 150 
Rupees per month.

We have accepted Lieutenant Wells' Resignation of the Office of Provision and Store 
Keeper and confirm your Nomination of Ensign Stokoe to act therein from the first of next 
month until further Orders.

The Governor General having understood that Lieutenant Wells intends to prefer a 
specific Claim for extra Staff Allowance during the time he had Charge of the Settlement in 
your Absence we have for the present deferred coming to any Resolution on that head.

With respect to an encrease of your own Salary which you declare inadequate to the 
Absolute necessary Expenes of your Situation, we have determined that you shall receive 
Twenty Rupees per Diem as an Allowance for your Table, and that it shall commence from the 
date of your last return and resuming the Superintendence at Port Cornwallis.

The Secretary will forward to you a list of Consignments by the Snow Cornwallis.

We are, Sir, Your most Obedient Humble Servants

Fort William

the 21st April, 1794.

(Signed) Gov't Gen in Council.
1794. — No. XIV.

Fort William 2nd May 1794. Read the following Letter and Enclosure from Lieutenant Wells.

Lieut. Wells 1st May 1794.

To Edward Hay Esq.; Secretary to the Government.

Sir,—I have the honor to forward the enclosed Bill and to request you will be pleased to submit it to the Honorable the Governor General in Council At the same time I must beg you will please to solicit the Board's Consideration on the following transcripts Viz:—

"Extract from the Proceedings of the Governor Gen'l, in Council February 1st 1794."

"Agreed that the Commander in Chief be requested to order a Detachment of Sepoys to be commanded by a carefull and entillegent Officer of Infantry, who shall assist Captain Kyd in making his various arrangements, and take Charge of the Settlement in the Event of his temporary Absence from it."

"Extract from Instructions of the Governor General in Council, to Captain A. Kyd dated 18th February 1793."

Paragraph 21. In the case of your occasional Absence from the Andamans or in the Event of any accident depriving the Settlement of your Services, the Powers and Duties of the Superintendent as specified by your Commission and these Instructions, are to devolve to Lieut. Edmund Wells, or the next Senior Officer."

The Appointment thus conferred on me, as ventual (sic) Superintendent of the Settlement of the Andamans having no precise Salary annexed to it I presume to conclude it to have been the intention of Government, that whenever the Station and Duties might devolve to me, I should become entitled to the Salary & Allowances appertaining to the Office, and I have accordingly made out my Bill on that principle which I hope will be approved.

I have the Honor to be with due Respect, Sir,

Fort William, 1st May 1794.

Your most Obedient humble Servant

(Signed) Edmund Wells, Lieut.

The Honorable Company... ... ... ... ... ... ... Dr.

1793/4 To my Salary as Superintendent of the Settlement at the Andamans whilst acting in that Capacity from 1st July 1793 to the 28th of February 1794 being Eight Months at Sicca Rupees 1,000.0.0 p-
Month ... ... ... ... ... ... ... ... 8,000.0.0
To established Allowance for Writer's Stationary & Office Charges for the same period at Sicca Rupees 250.0.0 p-
... ... ... ... ... ... ... 2,000.0.0

Total Ten Thousand 8a Rupees, 10,000.0.0

(Signed) Edmund Wells.

The Board do not consider Lieutenant Wells either from the terms of his Appointment or from the General Rules of the Service entitled to draw the personal and other Allowances annexed to the Station and Establishments of the Superintendent of the Andamans. These Allowances have been already drawn by Major Kyd and as his Title to them in the Opinion of the Board is indisputable it supersedes the Claim of Lieutenant Wells for the same allowances.

Ordered therefore that the Bills be rejected.
1794. — No. XV.

Fort William 24th May 1794. Read a Letter & Enclosure from Captain Smith Commander of the Snow Daphne.

Capt. Smith 21st April 1794.

E. Hay Esq; Secy to the Gov.

Sir, — I beg leave to inform you that the Pilot is at this Moment leaving the Daphne, the whole Number of People on board for Port Cornwallis is in the enclosed List they are all well at present we have had a long Passage down owing to the blowing Weather and the Vessel being Struck by Lightning on the 18th Instant at Kodgoree in a serve [?] severe Squall which Shattered the Foremast & hurt several of the People only one badly who is now recovering in consequence of this Accident I was detained 24 Hours to secure the mast which is now completely done it still blows fresh from the Southward but I am in hopes of a speedy Passage.

I have the honor to be with respect &c.

(Signed) Mathew Smith.

Snow Daphne
21st April 1794.

List of Passengers on board the Snow Daphne for Port Cornwallis April 21st 1794.

1 Havildar
15 Seapoyas
4 Women
4 Children
60 Convicts
12 Mechanics
1 Child

97 Total

(Signed) Mathew Smith,

1794. — No. XVI.

Fort William 24th June 1794. Read the following Letters from Major Kyd Superintendant at the Andamans.

Supt at Andamans dated 15th and 19th May 1794 No. I.

To Edward Hay Esq; Secretary to the Government.

Sir, — A few days ago a small Sloop put into this Port, which had been fitted out by the Benocollen Government, to Convey Public Dispatches to Bengal, but meeting with extreme bad Weather and the Vessel being in all respects both from her Construction and equipment unfit for keeping the Sea, in the Bay of Bengal during the South Wt Monsoon, the Commander has represented to me the impossibility of his proceeding, I have therefore thought it a duty incumbent on me to forward this Packet, and have ordered the Sea horse Brig to be held in readiness for that purpose and shall dispatch her, as soon as the Weather, which is at present very tempestuous is Sufficiently Settled.

I am happy to inform you of the Arrival of the Cornwallis Snow, on board of which was Mr Redduck a Surgeon for the Settlement; As this Vessel left Bengal a considerable time after the Daphne which has not yet made her appearance, I am much afraid that during the late Violent Weather she has Suffered in her Masts, and has been obliged to bear up for Chittagong or Arakan.
The Rainy Season has Commenced much earlier than it did last Year, but it has not yet Set in with so much Violence and as the people of all classes are much better Accommodated, I am in hopes that we shall not suffer so Severely by Sickness, altho' the intermittent Fevers are already beginning to make their appearance; we have lost another of the Artillery Men, and the few men that are left are in so Sickly a State that I have thought it best to Send them to Bengal on the sea horse.

We have met with a very great loss in the death of Mr Heman Clack, our Beach Master who was a Sober worthy and useful man and who cannot be easily replaced.

I herewith transmit my Account Current with the Company brought up to this period Accompanied with the Necessary Vouchers, but have not given credit for the Treasure arrived on the Cornwallis as it has not yet been examined with the Cash that I may expect to get from individuals for drafts on Government, at the issuing of Pay, I should hope that we shall have Specie enough for the use of the Settlement, for Six Months from the 1st Instant.

Indentents for the necessary Supply of Provisions and Stores are forwarded by the Commissary and as we shall be deprived of a great many Necessary Articles of Supply both Public and private, Should the Daphne unfortunately not arrive I have to request that the Sea horse may be dispatched with as little delay as possible.

It is unnecessary at this time to Answer Any part of the Public dispatches by the Cornwallis.

I have the honor to be Sir, Your most obedient Servant

Port Cornwallis
16th May 1794.

(Signed) A. Kyd.
Superintendent Andamans.

P. S. Accompanying is a List of Bills that I have drawn on Government for Cash received into the Treasury here which I have given Credit for in my Account Current, only the last Bill the Cash for which has been received, since the Account was closed.

I have the honor to be &c.
16th May 1794.

(Signed) A. Kyd.

Sup! at the Andamans No. II.

To Edward Hay Esq. Secretary to the Government.

Sir,—Since I did myself the honor of Writing to you on the 15th Instant M. Wilson Commanding the Bencoolen Sloop who I advised to proceed to the Prince of Wales Island for which the Winds and Season is favorable has reported to me, that on laying the Vessel on Shore to Stop her Leaks, he has found her in so rotten a State, that he deems it very hazardous to proceed to Sea; without a very Considerable repair, I therefore desired Captain Wales, and Lieut. Lawrence of the Cornwallis attended by the Head Carpenter of the Settlement to Survey her; and from their Report of the State of her Hull and Rigging it appears that it would require a Repair and Equipment to render her fit for the Sea, which is not in our power to give. I have therefore desired Mr. Wilson to give me an Inventory of her Stores, and Provisions which I will take charge of, and have permitted him to proceed to Calcutta on the Sea Horse, on Board of which I have also sent the Seamen belonging to the Indiamen As it is most probable that the Owners of this Vessel will have claims on the Company for her Value, if She is not returned them, and as I am Certain it will be much less expensive to pay it, than to repair and fit her out, to be sent again to Bencoolen; I have directed the above named Gentlemen in Conjunction with the Commander, to Affix a Value upon her; and by the next dispatch I will send a Copy of the Survey Report and the Valuation which the Board may probably think advisable to transmit to the Bencoolen Government.
I am very happy to Acquaint you that the Daphne arrived last Night the great length of her Passage has been principally owing to her Foremast, having been struck with Lighting before She left the River.

I have the honor to be, Sir, Your most obed't Servt.

Port Cornwallis,
19th May 1794.

Ordered that the Account Current and Vouchers transmitted by Colonel Kyd be sent to the Auditor General for examination and Report.

The Register of Bills is to be sent to the Accountant General.

Ordered that a Copy of Major Kyd’s letter dated the 19th of May relating to the Vessel sent from Fort Marlboro’ be communicated to the Deputy Governor and Council of that Settlement by the first Opportunity and that a Copy of it be also recorded in the Fort Marlboro’ Proceedings of this date.

1794. — No. XVII.

Fort William 29th June 1794. Read the following letter from Lieut. Wells.

Lieut. Wells 13th May 1794.

To C. Shakespeare Esq; Sub-Secretary to Government.

Sir, — Yesterday I was honored with your Letter under date the 5th Instant, containing the decision of the Governor General in Council upon the Claim which I lately submitted.

I should not have omitted any thing farther upon the Subject, had not the Tenor of your Letter led me to believe that in justification of the Motives which actuated me in the Transaction, it is requisite I should disavow all Intention of encroaching upon the Rights of Major Kyd, as seems to have been understood. And that on the contrary, I first addressed him with a communication of my intended application to Government, which he not only approved of but I did believe, that he had also recommended it to their attention.

I must intreat you will do me the favor to lay this Letter before the Honble the Governor General in Council, as I am most anxious to Stand acquitted in the Judgement of the Board, of any sinister or mercenary Design. From the nature of my appointment I imagined that I possessed a Right to Allowances equivalent to those attached to the Duties of the superintendent, whilst I stood in that Capacity; but I am much concerned to find, by the Award of Government that I so far misunderstood the nature of my Station, as to have been induced to make a Claim which is deemed inadmissible, and I hope these reasons will be accepted as a Sufficient apology for the Trouble I have given.

Fort William
May 13th 1794.

Ordered that Lieutenant Wells be informed that the Governor General in Council entirely approves of his conduct as Acting Superintendent at the Andamans during Major Kyd’s absence, but that the Board could not grant him the allowances of the Station as they had with the Sanction of Government already been drawn by Major Kyd.

1794. — No. XVIII.

Fort William 30th June 1794. Read a Letter and its Enclosures from the Secretary to the Military Board.

Secon to the Military Board 23 June 1794.

Edward Hay Esq; Secretary to the Government.

Sir, — I have the honor to enclose two Letters, addressed to the Military and Provision Storekeeper at the Andamans, which with the approbation of Government, I request may be forwarded to that Officer by the earliest Conveyance.
I have further the honor to enclose for the Information of the Supreme Board, Copies of the two Indents for Provisions, which have been passed, and forwarded to the Garrison Storekeeper, who has been informed that he should apply to the Company's Salt Gohah keeper, for the Article Salt.

I have the honor to be Sir Your most Obedient humble Servant.

Mr. B. Officer
(Signed) Isaac Humphrys Secy. Mt. B.
the 23rd June 1794.

Enclosed in the Letter from the Sec'y to the Mt. Board 23rd June.

Indent No. 1.

To G. A. Robinson, Garrison Store Keeper, Fort William.

<table>
<thead>
<tr>
<th>Names of Stores</th>
<th>Articles Indented for</th>
<th>For what purposes wanted</th>
<th>Admitted by the Board</th>
</tr>
</thead>
<tbody>
<tr>
<td>Doll ...</td>
<td>50 Maunds</td>
<td>20 D$</td>
<td>For completing 5 Months Subsistence to 138 Convicts at Fort Cornwallis.</td>
</tr>
<tr>
<td>Ghee ...</td>
<td>20 D$</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rice ...</td>
<td>200 D$</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Salt ...</td>
<td>20 D$</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Port Cornwallis 12th May 1794.

Indent No. 2.

To Lieut G. A. Robinson, Garrison Store Keeper Fort William.

<table>
<thead>
<tr>
<th>Names of Stores</th>
<th>Articles Indented for</th>
<th>For what purposes wanted</th>
<th>Admitted by the Board</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dholl ...</td>
<td>100 Maunds</td>
<td>40 D$</td>
<td>For the Subsistence of the Settlers at the Andamans.</td>
</tr>
<tr>
<td>Ghee ...</td>
<td>40 D$</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rice ...</td>
<td>40 D$</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Salt ...</td>
<td>80 D$</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Salted meat ...</td>
<td>Casks 2</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

It is particularly recommended the Ghee may be sent down in Casks or Jars.

Port Cornwallis 12th May 1794.

A true Copy (Signed) Isaac Humphrys, Sec'y. Mt. B.

Ordered that the Letters received from Secretary to the Military Board for the Military and Provision Storekeeper at the Andamans be forwarded by the Seahorse, on her return to that Settlement.
1794. — No. XIX.

Fort William 4th July 1794. The following Letters were received yesterday from Ganjam.

Actg Residg at Ganjam 27th June 1794.

To Edward Hay Esq’ Secretary to the Government.

Sir,— Accompanying this I have the honor to forward a Packet for the Honble the Governor General delivered me by Captain Mathew Smith Commander of the Snow Daphne, who was unfortunately wrecked about Seventy Miles to the Southward of this Place on the 24th Instant, I am happy to add no lives are lost.

I have the Honor to be Sir Your most Obedient Servant

Ganjam
27th June 1794.

(signed) Wm. Gorton
Actg Resident.

Captg Smith 3rd July 1794.

Edward Hay Esq’ Secretary to the Government.

Sir,— It is with the greatest Concern I now address you, to inform you of the loss of the Snow Daphne which unfortunately happened at 1/4 before 11 P. M. of the 25th Inst p’t Long, about 30 Miles S. W. of Ganjam, I left Port Cornwallis the 17th Instant having on board 53 Passengers of different descriptions discharged from the Island besides Captain Barton of His Majesty’s 73 Boats. I had a very good passage across the Bay and on the 24th Instant was in Lat’g 18° 47 NELY a very good Dble Altitude, and in Long’g by Account 23° 22’ East, by which I was about 31 Miles from the Land not Seeing the land at Sunset, which may be Seen 15 Leagues off on this part of the Coast induced me to stand on during the night, it was very clear at Sunset, & I remained myself on Deck till a few Minutes before 10 the water was not at that time in the least discolored, and at 1/4 after 10 (the Chief Officer informed me after I got upon Deck) he have a Cast of the Lead and had no ground 35 from [fathom ?] I had 2 Men looking out forward and one in the Waste at 1/4 before 11 they Called out Breakers ahead — the Helm was put down immediately, but before she could be got round, unfortunately She Struck and was soon drove far out of the possibility of being got off by Day light and a little after She was nearly full of Water Every Person on board was got Safe on Shore in the Morning. The Packet of Dispatches was saved which Mr. Gordon has forwarded in Company with this & I am in hopes to save great part of the Wreck, I am happy to say that I have received every attention and assistance possible from every Gentleman near the Spot I had flattered myself with the hopes of finishing my Charter Party with Government with Satisfaction to them and Credit to myself but unfortunately it has proved the reverse.

I sincerely hope this unfortunate Accident will be looked upon by Government in a favorable manner, as I assure you all I did was for the best to the best of my Judgement and it has totally destroyed all my future Prospects.

I am sir with great respect Your Most Obedient Humble Servant

Ganjam
27th June 1794.

(Signed) Mathew Smith.

I am now at Ganjam, where I arrived this Morning to make out the necessary Papers and shall return to the wreck this Evening or to Morrow Morning.

1794. — No. XX.

The following Dispatches from the Superintendant at the Andamans were received with the foregoing, and Circulated for the Perusal of the Members of the Board.

Superintendant at Andamans 18th June 1794.

To Edward Hay Esq’ Secretary to the Government.

Sir,— On Examining the Amount of Provisions and Stores Now at this Settlement, and calculating our expenditures, with the Supplies that the two Company’s Vessels at present
imployed can convey us, I conceive that the Services, of the Daphne may be dispensed with; I have therefore dispatched that Vessel to Calcutta, as Speedily as her Foremast could be replaced. which had been shattered by Lightning on the passage down; in order that she may be discharged if the Board think fit. On her I have sent Passengers, a few Artificers and Laborers, who the Surgeon have thought it proper to recommend being sent to Bengal.

I am very happy in having it in my power to acquaint the Board, that altho’ intermittent Fevers are yet frequent amongst all the Classes of people, that the Settlement is generally speaking much more healthy than it was last Season, which I imagine is principally owing to the people being better accommodated and the Space they Occupy being some what extended and cleared of felled timber and decayed Vegetables, which gives hopes, that in proportion as we clear away the Situation will become more healthy.

I beg you will be pleased to inform the Board that I have been honored with their letter of the 21st April and that the instructions therein contained shall be paid the utmost attention to.

I have the honor to be Sir, Your most Obedient Humble Servant,

Port Cornwallis
15th June 1794

(Signed) A. Kyd.
Superintendent Andamans.

P. S. Accompanying I send a Copy of the letters that have passed respecting the small Vessel that brought the Packet from Bencoolen to this place. 27

1794. — No. XXI.

Fort William 4th July 1794.

Superintendent at the Andamans 15th June 1794.

Colin Shakespeare Esq. Sub Secretary.

Sir, — I have been honor’d with your letter of the 14th April last, Conveying the directions of the Governor General in Council, that the Accounts of this Settlement from the beginning of May of this year are to be kept in Sisca Rupees, which Shall be duly attended to.

I have the Honor to be Sir, Your most Obedient Humble Servant

Port Cornwallis
15th June 1794

(Signed) A. Kyd
Superintendent Andamans.

1794. — No. XXII.

Fort William 7th July 1794.

Mr. Shaw.

Read a Letter from Mr. Shaw.


Honble Sir, — The Snow Daphne, Mathew Smith Commander, and owner, in the employ of the Honble Company to carry Stores & c. to the Andamans I am sorry to inform your Honble Board was wrecked near Gunjam, on the night of the 24th ultimo on her return to this Port.

As the Constituted Attorney of Captain Smith I have received from the Marine paymaster, the freight of the Vessel, up to the first day of June, but on application for payment for the month of June, the Marine paymaster informs me I must obtain an order from your Honble Board to enable him to discharge the freight due.

From this Unfortunate Accident Captain Smith has been deprived of the little property, he is possessed of, the Block of his Vessel, not being fully insured, he is a man of good Character and I believe he has given perfect satisfaction in the employ, to Major Kyd.

27 These letters are very long and have no direct bearing on the Andamans; they are therefore omitted.
If your Honble Board should have occasion to continue another Vessel, in the same employ, I humbly hope you will consider his Misfortune, and give him a preference as his Friends will in that case, procure him a Vessel.

I trust your Honble Board will be pleased to order payment of the freight for the Daphne for the Month of June.

I am, Honble Sir, Your Most Obedient humble Servant

Calcutta
the 4th July 1794.

Agreed that an Order be issued to the Acting Marine Paymaster to pay the Amount Freight due to Captain Smith the Owner of [the] Daphne for the Month of June.

1794. — No. XXIII.

Fort William 14th July 1794.

[Letter from the Military Auditor General with an enclosure from Ensign Stokoe, with regard to that Officer's pay as Superintendent of Public Works at Port Cornwallis. The Board "agree to pass Lieut. Stokoe's Bills for £ 10 15s. 6d."]

1794. — No. XXIV.

Fort William 14th July 1794.

Malty Audr Genl.

The Honble Sir John Shore Bart. Governor General &c &c &c in Council Military Dept.

Honble Sir, — I received a few days ago from the Military Paymaster General Copy of a Statement which at his request had been furnished to him, by the Accountant General of Disbursements made on Account of the New Settlement at the Andamans, wherein is included all advances of Cash to Major Kyd, up to the 1st of the present Month, amounting to Current [Rs.] 193,664 7 8.

In the Accountant General's Letter to the Paymaster General respecting the abovementioned Statement he says "you will perceive the impracticability of ascertaining what Sums appertain to the Military Department and what to the General Department and the consequent impossibility of my debiting you for the Former." As the advances have been made either upon order on the General Treasury, or by Single Bills of Exchange drawn by the Superintendent or his Assistant, the Vouchers could not be transmitted to you, even under a supposition of the other difficulty being removed, with depriving those officers of them, to whom they are indispensable.

Owing to the difficulty mentioned in the preceding quotation the amount which ought to be carried to the debit of Major Kyd, on account of the Military Department, cannot now be ascertained, and several of his accounts having recently been passed, a balance is exhibited, to his Credit, on the Military Books, to a considerable amount which I apprehend can only now be adjusted by the Accountant General, on the General Books, by Crediting Major Kyd, for the amount passed to the debit of Military Charges on account of the Andamans in 1793/4, and debiting the Military Department for an equal amount, leaving the Balance on the General Books to be adjusted in the Department, to which it belongs.

But as it is of essential importance, in order to preserve perspicuity and accuracy, that the accounts instead of being blended, in the manner mentioned by the Accountant General should be kept separate and distinct in all Departments, I beg leave to recommend that the Superintendent at the Andamans be directed to take up distinct advances, whether by Bills or Receipts on account of the Military Department, the amount of which shall remain at his personal Debit until written off by Military Charges, duly audited; and that instructions be sent to this effect, by the earliest opportunity.

I have the honor to be with great respect, Hon'ble Sir,

Your most faithful and Obedient humble Servant

Military Audr Genl's Office,
30th April 1749.

(Sig'd) John Morris,
M'r A'r General.
Agreed that directions be sent to the Superintendent at the Andamans to take up distinct
Advances whether by Bills or Receipts on account of the Military Department the amount of which
is to remain at his Personal Debit until written off by Military Charges duly Audited.

This Resolution is to be communicated to the Military Auditor General.

The Secretary informs the Board that he has received some corrected accounts for May from the
Superintendent at the Andamans which he has requested may be Substituted in lieu of those
Originally [?].

Ordered that they be forwarded to the Military Auditor General.

The following Letter was with the approbation of the Governor General this day forwarded to
Major Kyd.

To Major Kyd.

To Major Alexander Kyd Superintendent at the Andamans.

Sir,—I received on the 3rd Instant your letters to the Sub Secretary and myself of the 15th Ultimo,
accompanied by one from the Commander in the Snow Daphne, which I am sorry to acquaint
you was unfortunately wrecked near Ganjam on the Night of the 26th of last month.
A Copy of Captain Smith’s Letter reporting this Accident to the Vessel is enclosed for your
Information.

The Governor General in Council has desired me to say that he observes with Satisfaction
that the Settlement has been in general much more healthy than it was in the last Season,
and he hopes that as the Timbers &c. are cut down and removed you will have further reason to
believe that the Sickness in that year was principally owing to the Woody State of the Country
near Port Cornwallis.

The Board advert of their Letter of the 21st of April and noticing that accidentally no
mention has been made in it of your Suggestion concerning the dispatched Brig I have Orders
to acquaint you that if the Vessel can be made Serviceable to the Settlement, and is wanted there,
and if upon Consideration of the Expence of putting her into repair and fitting her out, for the
Station, you should think that it would be better for the public Service to comply [convert ?] her in
this manner than to dispose of her at Prince of Wales Island or any other Place, for whatever the
Sale of her may produce, without putting the company to any Expence but such as may be absolutely
necessary to navigate her to any of these Places you are at Liberty to adopt a Discretion and to act
upon it.

I enclose a List of the Consignments made to you by the Sea horse, now returning to Port
Cornwallis and a Copy of the Sailing Orders to the Commander Captain Thomas.

Port William
July 1794.

[not signed]

1794.—No. XXV.

Fort William 4th August 1794. The following Letters were received from the Superintendent
at the Andamans on the 21st Instant upon the Arrival of the Snow Cornwallis.

Sup’d at the Andamans, 1st July 1794.

To Edward Hay Esq’ Secretary to Government.

Sir,—Accompanying I have the honor of transmitting you the Account Current of this Settle-
ment for the Months of May and June last with the Various Vouchers therein referred to which
according to the directions of the Governor General in Council of the 14th April last is kept in
Sicca Rupees.

Enclosed is a List of Bills of Exchange I have this Day Drawn on Government, for Cash
received here, which is carried to the Public Credit in the account Current.

I have the honor to be Sir, Your most obedient humble Servant

Port Cornwallis
1st July 1794.

(Signed) A. Kyd
Superintendent Andaman.
Major Alexander Kyd, Superintendent at the Andamans in Account Current with the Honble Company.

<table>
<thead>
<tr>
<th>Date</th>
<th>Description</th>
<th>Dr.</th>
<th>Cr.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1794</td>
<td>To Balance in hand as per account closed yesterday</td>
<td>1860</td>
<td>7042.8</td>
</tr>
<tr>
<td>16th</td>
<td>By the Cost of Ten Six pounder Guns for the Sea Horse Brig purchased by the Orders of Sow Cornwallis conveyed to me by Capt. George Robinson as per Bill No. 1</td>
<td>1090</td>
<td>4.4</td>
</tr>
<tr>
<td>17th</td>
<td>To Cash received from the Treasury of Fort William by the Cornwallis Snow</td>
<td>15000</td>
<td></td>
</tr>
<tr>
<td>24th</td>
<td>Paid Captain John Wales for Provisions of Passengers from Calcutta on the Cornwallis as per Bill</td>
<td>150</td>
<td></td>
</tr>
<tr>
<td>18th</td>
<td>To my Drafts on Government in favour of sundry Individuals as per List and Letter of advice to Mr. Sec'y Hay of this date</td>
<td>16000</td>
<td></td>
</tr>
<tr>
<td>1st June</td>
<td>By advance made to sundry people in Calcutta sent from Port Cornwallis on the Cornwallis and Daphne per Bill</td>
<td>58211.10</td>
<td></td>
</tr>
<tr>
<td></td>
<td>By Sundry Articles furnished for the use of the Hospital and in the Prov. Department by my Orders as per Exr. Stokie's Bill</td>
<td>583</td>
<td></td>
</tr>
<tr>
<td></td>
<td>By Convicts Charges for May and June as per Bill</td>
<td>1222</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>By Pay of Public Establishment of Artificers and Labourers as per Returns and abstracts for May and June</td>
<td>4548</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Pay of Gun Lascars for May and June as per abstracts</td>
<td>569</td>
<td>5.6</td>
</tr>
<tr>
<td></td>
<td>Pay of the Commissary's Establishment Do. Do. Do.</td>
<td>1088</td>
<td>10.2</td>
</tr>
<tr>
<td></td>
<td>Pay &amp; allowance to Ensn. Stokie as per Bill</td>
<td>800</td>
<td>10.1</td>
</tr>
<tr>
<td></td>
<td>Magazin Serjeant Whites for May and June</td>
<td>576</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>Pay of the Sepoy Detachment for May &amp; June as per Return and Abstracts</td>
<td>4075</td>
<td>6.10</td>
</tr>
<tr>
<td></td>
<td>By Superintendents Salary for May and June, Pay and Batta for Ditto and arrears of Table allowance as per Bill</td>
<td>6457</td>
<td>10.2</td>
</tr>
<tr>
<td></td>
<td>Pay to Mr. David Wood Surgeon for May and June and Hospital Servants for the same Months as per Bill</td>
<td>832</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>By Balance in hand</td>
<td>22816</td>
<td>9.7</td>
</tr>
</tbody>
</table>

Port Cornwallis
February 1st 1794.
Ordered that a Copy of the above Account Current be sent with its Vouchers to the Military Auditor General for his Report thereon — and that the accountant General be furnished with the List of Bills of Exchange, enclosed in Major Kyd’s Letter of the 1st. Ultimo.

1794. — No. XXVI.

Supt Andamans. Dated 20th July 1794.

To Edward Hay Esq: Secretary to Government.

Sir, — As the time we had reason to expect the return of the Sea Horse Brig is rather past, and as we will soon be in want of Many articles of Provision and Stores, I have thought it prudent to Dispatch the Cornwallis Snow for Calcutta, and have directed the Commissary to transmit the necessary Indents to the Military Board.

I before requested you would obtain the Governor General in Council directions respecting the Dispatch Brig that Admiral Cornwallis left here, I beg now that you will be so good as to acquaint the Board that I have had that Vessel examined and find that she is exceedingly fine and well built of the best materials and well provided with rigging and all kind of Stores except Sails which the Admiral carried away — I have therefore hauled her on shore and am proceeding to put her in perfect repair, and have now intendent on the Marine Store Keeper for a Suit of Sails and other little necessary articles of Stores to complete her for Sea which I hope the Board will please direct to be complied with — I beg leave to observe that this Vessel will answer for the present purposes of the Settlement nearly as well as one of the large Pilot-Vessels — and will not be at more than half the expense of Sailing — I beg therefore that I may have the Boards permission to fit her out which shall be done in the most economical Manner. It will appear evident, that if she is even to be sold or applied to any other purposes of Government, that she must at all events soon be proved [? moved] from this place when left exposed to the weather without repair she would soon become of no Value.

I am very happy to have it in my power to acquaint the Board, that the Settlement has as yet been infinitely more healthy this Season than the last, which I imagine has been owing to the Rains being less Severe and the People of every class being better accommodated.

Port Cornwallis 20th July 1794.

I have the honor to be &c

(Sigd.) A. Kyd Sup’t Andamans.

The Governor General in Council observes upon the Subject of the above Letter that an authority to Equip and employ the Dispatch Brig was given to Major Kyd in the Letter written to him by the Secretary to the Government on the 14th of July and that with respect to the Sails belonging to the Brig, they were sent by the Sea Horse.

But the Secretary acquainting the Board that he has been advised by the Master Attendant that they were in bad condition, the Acting Naval Store Keeper is to be authorized to provide the New Sails intendent for by Major Kyd. He is also to furnish the other Articles required by the Superintendent to complete her for Sea.

1794. — No. XXVII.

See the Hospital Board. 2nd August 1794.

Read a Letter and its Enclosure from the Secretary to the Hospital Board.

To I. H. Harrington Esq: Sub Secretary.

Sir, — I am directed by the Hospital Board to transmit to you the Enclosed Copy of a List of necessaries which they have received from Mr. Robert Reddick Assistant Surgeon to the
Andamans which they request you will lay before the Governor General in Council and to acquaint him that they beg leave to recommend that they may be authorized to direct the Purveyor to furnish the necessaries required.

Fort William Hospital Board Office
the 24th August 1794.
I have the honor to be &c.
(Sig'd) A. Campbell Sec'y

Indent for necessaries for the use of the Settlement at Port Cornwallis.
Madeira Wine ... ... ... ... Twelve Dozen.
Brandy ... ... ... ... Three Dozen.
Arrack ... ... ... ... Three Dozen.
Vinegar ... ... ... ... Four Dozen.
Lime juice (sic)... ... ... ... Three Dozen.
Stationery for Indents report, &c.
Wax Candles ... ... ... ... Twelve Seir.
Sago ... ... ... ... Half Maund.

(Sig'd) Robt Reddick
Asst Surgeon.

(Sig'd) A. Kyd
Supr. Andamans.

Port Cornwallis
20th July 1794.

Hosp. B. Office
the 24th [Aug.] 1794.

(a true copy)
(Sig'd) A. Campbell, Sec'y

Agreed that the Hospital Board be authorized to direct the purveyor to furnish the Articles Mentioned in the above Indent and to have them sent by the Cornwallis Snow, which will return to the Andamans in a very few days.

1794. — No. XXVIII.

Fort William 8th August 1794. Read a Letter from Lieutenant Wales.

Lt. Wales. 5th August 1794.

To Edward Hay Esq. Secretary to Government.

Sir, — Having left Mr. William Somervill at Port Cornwallis at the particular request of Major Alexander Kyd, to take Charge of the Dispatch Brig and fit her out for Sea, until the determination of the Government became known with respect to her being employed, and understanding from you that, that determination is left to Major Kyd, I have the pleasure to inform you that he acquainted me, he wished much to put her in Commission as such a Vessel would be absolutely necessary to guard against any accident that might happen to either of the other two; of course he will equip her on the Sea horse's arrival there; by which means the Cornwallis under my Command will be in want of a Second Lieutenant; will you be so good as to represent this to the Board, in order that they may appoint an Officer to fill up the vacancy.

Calcutta
August 5th 1794.
I have the honor to be Your most Obed! Humble Servant
(Signed) Jno. Wales.

Agreed that the Subject of Lieut! Wales's Application shall lie over for the present.

(To be continued.)
A COMPLETE VERBAL CROSS-INDEX TO YULE'S HOBSON-JOBSON OR GLOSSARY OF ANGLO-INDIAN WORDS.

BY CHARLES PARTRIDGE, M. A.

(Continued from p. 391.)

Colombo; s. v. 182, ii, s. v. Cobil Mash, 172, i; ann. 1343: s. v. Ginger, 287, i; ann. 1672: s. v. Trincosmeele, 715, ii; ann. 1777: s. v. Coco-de-Mer, 178, i; ann. 1834: s. v. Cabook, 769, ii; ann. 1860: s. v. Cabook, 106, i, s. v. Laterite, 390, i.

Colon; 569, ii, footnote; ann. 1510: s. v. Quilon, 570, i.

Colombio; ann. 1322: s. v. Quilon, 570, i.

Coloquenti; ann. 1343: s. v. Porcelain, 549, i.

Colorado; ann. 1850: s. v. Corral, 200, ii.

Coloran; ann. 1553: s. v. Coleroon, 181, ii; ann. 1713: s. v. Coleeoon, 781, ii; ann. 1780: s. v. Coleroon, 181, ii, twice.

Colum; ann. 1672: s. v. Cyrus, 224, ii; ann. 1698: s. v. Coolung, 194, i.

Columba; s. v. Quilon, 569, ii.

Columbia Root; ann. 1782: s. v. Columbo Root, 781, ii.

Colombo; s. v. Berbery, 66, i; s. v. Negombo, 476, ii, twice; ann. 1830: s. v. Quilon, 570, i; ann. 1517: s. v. Colombo, 182, ii; ann. 1518: s. v. Galle, Point de, 275, i; ann. 1553: s. v. Colombo, 183, i, twice; ann. 1747: s. v. Leaguer, 819, i; ann. 1778: s. v. Soursop (b), 650, ii; ann. 1779: s. v. Columbia Root, 183, i, twice.

Colombo Root; s. v. 183, i, 781, ii.

Columbium; s. v. Colombo, 183, ii, s. v. Lingait, 394, ii, s. v. Quilon, 569, i and ii; ann. 1248 and 1834: s. v. Quilon, 570, i; ann. 1350: s. v. Modelliar, 435, i.

Columbus; ann. 1321: s. v. Supare, 663, i.

Colys; ann. 1666: s. v. Cooly, 192, ii.

Colytum; ann. 1498: s. v. Sultan, 656, ii.

Comadres; ann. 1578: s. v. Cookey, 233, i.

Comalama; ann. 1678: s. v. Cobily Mash, 172, i.

Comanb; ann. 1799: s. v. Khasa, 367, i.

Comanian; s. v. Buxee, 103, i.

Comanica; ann. 1246: s. v. Musseman, 462, i.

Coma planks; ann. 1791: s. v. Shinbin, 627, i.

Comar; s. v. 183, i, s. v. Camboja, ann. 1817: s. v. Comorin, Cape, 184, ii.

Comarbados; ann. 1552: s. v. Cummerbund, 216, ii.

Comari; ann. 1298: s. v. Comorin, Cape, 184, i, s. v. Delly, Mount, 23, i.

Comatee; ann. 1716: s. v. Sallow, 593, ii.

Comateepoore Forest Road; s. v. Foras Lands, 272, ii.

Comaty; s. v. Comotay, 184, ii.

Comata; s. v. 183, ii.

Combaconam; s. v. Combaconum, 183, ii.

Combaconum; s. v. 183, ii.

Combaconum Sarungs; 156, i, footnote.

Combak; 472, ii, footnote.

Combarband; ann. 1616: s. v. Cummerbund, 216, ii.

Combat; ann. 1727: s. v. Loonghee, 306, ii.

Combee; ann. 1506: s. v. Cambay 115, i.

Combia; ann. 1510: s. v. Choul, 163, ii, s. v. Room, 581, i.

Combly; ann. 1673: s. v. Cumby, 216, i.

Comboli mas; ann. 1841: s. v. Cobily Mash, 172 ii, twice.

Comboy; s. v. 183, ii, 781, ii, s. v. Cambays, 115, i, s. v. Patola, 520, ii.

Combr; ann. 1622: s. v. Gomboon, 294, ii.

Comby; ann. 1675: s. v. Tiger, 703, i.

Comedi; ann. 1514: s. v. Ciel, 108, i.

Comedias; ann. 1514: s. v. Malabar, 412, ii.

Comelamash; ann. 1727: s. v. Cobily Mash, 172, ii.

Comera; ann. 1727: s. v. Bashaw, 53, ii.

Comercoll; s. v. Adjuntant, 4, ii.

Comeri; ann. 1567: s. v. India of the Portuguese, 333, i.

Comby; ann. 1543: s. v. Cochin-China, 174, ii.

Cominham; ann. 1563: s. v. Benjamin, 65, ii.

Comij; ann. 1505: s. v. Narsinga, 474, i.

Comlak; ann. 1520: s. v. Nanking, 472, i.

Comley; ann. 1781: s. v. Cumby, 216, i.

Commeramb; ann. 1638 and 1648: s. v. Cummerbund, 216, ii.

Commercally; s. v. 183, ii.

Commercely; s. v. 183, ii.

Commercely Feathers; s. v. 183, ii.

Commel mutch; s. v. 1813: s. v. Cobily Mash, 172, ii.

Commeres; ann. 1598: s. v. Palankan, 503, ii.

Commissioner; s. v. 182, ii, twice; ann. 1871: s. v. Collector, 192, ii; ann. 1880: s. v. Eurasian, 262, ii.
Commissioner, Chief; s. v. 184, i, 4 times.
Commissionership; s. v. Concan, 189, i.
Committ; ann. 1627: s. v. Cómunity, 183, i.
Commorino; ann. 1615: s. v. Pescaria, 531, i.
Como; ann. 1474: s. v. Bazar, 56, ii.
Comolanga; ann. 1510: s. v. Conbalangua, 189, i.
Comolinga; ann. 1690: s. v. Conbalinguia, 189, i.
Comorão; ann. 1614: s. v. Gombroon, 294, ii, twice.
Comor; ann. 1572: s. v. Comorin, Cape, 184, ii.
Comorang; ann. 1572: s. v. Beadala, 57, ii.
Comorin; s. v. Bison, 73, ii, s. v. Coast, The, 172, i, s. v. Comar, 163, ii, twice, s. v. Coromandel, 198, ii, s. v. Moea, 454, i, s. v. Red Cliffs, 575, i; ann. 1511: s. v. Kling, 373, ii; ann. 1514: s. v. Cael, 108, i, s. v. Malabar, 412, ii; ann. 1543: s. v. Chino, 777, ii; ann. 1544: s. v. Tutcorin, 721, i; ann. 1549: s. v. Malabar (B), 413, i; ann. 1552: s. v. Beadala, 57, ii, s. v. Canara, 118, i, twice; ann. 1553: s. v. Concan, 189, ii; ann. 1554: s. v. Jam, 810, i; ann. 1563: s. v. Eagle-wood, 258, ii; ann. 1572: s. v. Beadala, 57, ii, s. v. Comorin, Cape, 184, ii, 3 times; ann. 1598: s. v. India of the Portuguese, 333, i; ann. 1689: s. v. Galle (d), 277, i; ann. 1673: s. v. Collery (n. p.), 182, i; ann. 1770: s. v. Hindostan (a), 316, ii; ann. 1789: s. v. Circars, 171, i; ann. 1803: s. v. A. Muck, 15, i; ann. 1810: s. v. Lubbye, 399, ii; ann. 1817: s. v. Comorin, Cape, 184, ii, twice; ann. 1881: s. v. Tutcorin, 721, ii.
Comorin, Cape; s. v. 184, i, twice.
Comorinnum; ann. 1544: s. v. Badega, 34, ii.
Comoro; s. v. Ginger, 286, ii; ann. 1558: s. v. Zanzibar, 746, ii.
Comory; ann. 1600: s. v. Pescaria, 531, i.
Comoryn; ann. 1562: s. v. Beadala, 57, ii; ann. 1691: s. v. Galle, Point de, 275, i.
Comotaj; ann. 1558: s. v. Comotay, 185, i.
Comotay; s. v. 184, ii; ann. 1582: s. v. Burraumpolder, 101, ii; ann. 1596: s. v. Coorh Behar, 191, i.
Compadora; ann. 1810: s. v. Compadora, 189, i.
Company's Rupee; s. v. Rupee, 586, i (footnote) and ii, s. v. Sicea, 632, ii, twice, s. v. Pardo, 840, i.
Compless; s. v. Kumpass, 378, ii, twice.
Compendor; ann. 1840: s. v. Comprador, 189, i.
Competition-wala; s. v. Competition-wallah, 185, i.
Competition-wallah; s. v. Walla, 739, ii.
Competition-wallah; s. v. 185, i, 781, ii; ann. 1864 and 1867: s. v. 185, ii.
Competition-Wallah; ann. 1878: s. v. 185, ii.
Compindor; ann. 1754: s. v. Compradora, 188, ii.
Compadora; s. v. Compradora, 188, ii.
Compoda; s. v. Comprado, 188, ii.
Compost; ann. 1877: s. v. Compound, 188, ii.
Compound; s. v. 186, i, twice and footnote, 186, ii, a, b and c (3 times), 187, ii, twice and footnote, 188, i, 781, ii, s. v. Chinchew, 164, i, s. v. Durwawa, 256, ii, see 263, ii, footnote; ann. 1679 and 1696: s. v. 782, i; ann. 1772: s. v. 188, i; ann. 1779: s. v. Ayu, 739, i; ann. 1781 (twice), 1786 and 1798: s. v. 188, i; ann. 1810: s. v. 188, i (twice) and ii; ann. 1817 and 1824 (twice): s. v. 188, ii; ann. 1848: s. v. 782, i; ann. 1860: s. v. 188, ii; ann. 1880: s. v. 782, i.
Comprador; s. v. Compradora, 188, ii; ann. 1615: s. v. Compradora, 782, i; ann. 1782: s. v. Comprador, 189, i.
Comprador; s. v. 188, ii, twice, 782, i; ann. 1533, 1711 and 1760-1810: s. v. 188, ii; ann. 1789: s. v. Butler, 102, ii; ann. 1876: s. v. 189, i, twice; ann. 1882: s. v. 189, i (twice), s. v. Cumahow, 217, i, s. v. Shroff, To, 630, ii.
Compadorico; s. v. Compradora, 782, i.
Comprar; s. v. Compradora, 188, ii.
Compodour; ann. 1785: s. v. Compradora, 189, i.
Comas; ann. 1856: s. v. Betteels, 63, i.
Conceafapid; ann. 1544: s. v. Conicopoly, 190, i.
Conakpules; ann. 1726: s. v. Conicopoly, 190, i.
Conast; s. v. Canast, 118, ii, s. v. Surraparda, 666, ii.
Conbalangua; s. v. 189, i; ann. 1554: s. v. Brinjaul, 87, i.
Concamin china; ann. 1516: s. v. Cochin-China, 174, i.
Concan; s. v. 189, i, s. v. Bamboo, 40, ii, s. v. Birds' Nests, 72, ii, s. v. Bora, 80, i, s. v. Choul, 162, ii, s. v. Corcopoli, 196, ii, s. v. Coromandel, 199, ii, s. v. Hilsa, 314, ii, s. v. Custard-Apple, 221, ii, s. v. Deccan, 233, i, s. v. Hendry Kendry, 314, i, s. v. Jarool, 345, ii, s. v. Tana, 681, i; ann. 1300: s. v. Malabar, 412, i; ann. 1391: s. v. Goa, 290, i; ann.
1558: s. v. Cañara, 118, i, twice; ann. 1558:
  s. v. 189; ii; ann. 1810: s. v. Lubbye, 399,
  ii; ann. 1813: s. v. 189, ii.
Concanese; ann. 1558: s. v. Cañara, 118, i.
Concani; ann. 1855: s. v. Guana, 808, ii.
Conga; ann. 1878: s. v. Pinol, 933, ii.
Conga; s. v. Coco, 173, ii; ann. 1781: s. v.
  Kunkur, 379, i.
Conga-shells; ann. 545: s. v. Shank, 141, i, s. v.
  Cauvery, 135, ii.
Condoner; ann. 1753: s. v. Soula, 649, ii.
Condapilly; s. v. Circars, 170, ii.
Conde; ann. 1681 and 1726: s. v. Candy, 119, ii.
Condru; ann. 1615: s. v. Cendareen, 119, ii.
Conesoploy; s. v. Boy, 88, i.
Confirmed; s. v. 189, ii; ann. 1866: s. v. 189, ii.
Conflictian; 628, i, footnote.
Confucianism; ann. 1878: s. v. Shinto, 628, i.
Confu-tze; ann. 1788: s. v. Mandarin, 422, i.
Conga; s. v. Congo-bunder, 782, ii, 3 times; ann.
  1683, 1685 and 1727: s. v. Congo-bunder,
  783, i.
Conga; ann. 1705: s. v. Cangue, 771, ii, twice.
Conga; ann. 1705: s. v. Cangue, 771, ii.
Conganies; ann. 1808: s. v. Lascar, 389, ii.
Congeo; s. v. 190, i, 782, i, twice; ann. 1673:
  s. v. 190, i; ann. 1784: s. v. Mulligatwany,
  456, ii.
Congeo-House; ann. 1835: s. v. Congeo-House,
  190, ii.
Congeoveram; s. v. 782, ii.
Congi-mera; ann. 1753: s. v. Canhameira, 772, i.
Conginer; ann. 1753: s. v. Canhameira, 772, i.
Congo; ann. 1553: s. v. Fetish, 267, ii; ann.
  1598: s. v. Cayman, 130, i; ann. 1665: s. v.
  Sofala, 466, i; ann. 1673: s. v. Bassodore, 53,
  ii; ann. 1677: s. v. Congo-bunder, 783, i,
  4 times; ann. 1726 and 1745: s. v. Boga,
  691, i; ann. 1747: s. v. Bussora, 769, i; ann.
  1772: s. v. Hyson, 691, ii.
Congo-bunder; s. v. 782, ii.
Congoa; ann. 1696: s. v. Cangue, 120, ii.
Congoe; ann. 1727: s. v. Cangue, 120, ii; ann.
  1765: s. v. Canongo, 121, i.
Congoa; s. v. Tea, 691, i, 692, i.
Congoun; ann. 1727: s. v. Congo-bunder, 783, i.
Congue; ann. 1658: s. v. Congo-bunder, 783, i.
Concepolo; s. v. 189, ii, 783, i; ann. 1694:
  s. v. Salama, 592, i; ann. 1719: s. v. Gentoo
  (b), 281, ii.
Coninal; ann. 1501: s. v. Canhameira, 771, ii.
Conimere; s. v. Canhameira, 771, ii.
Conje; s. v. Congee, 190, i.
Conjee caps; ann. 1781: s. v. Banyan (2),
  49, ii.
Conjee-House; s. v. 190, ii.
Conjee Voram; ann. 1860: s. v. Congeveram,
  782, ii.
Conjemeer; ann. 1727: s. v. Canhameira, 772, i.
Conjeveram; s. v. Dravid, 251, ii, s. v.
  Falaveram, 504, ii, s. v. Perumbancum, 531
  i; ann. 1679: s. v. Triplicane, 716, i.
Conjeram; ann. 1680: s. v. Amuldar, 759, i.
Coquina; s. v. Kunkur, 379, i.
Conkurr; ann. 1809: s. v. Kunkur, 379, i.
Connah; s. v. Khanna, 366, i, twice; ann.
  1784: s. v. Bungalo, 99, i.
Connajee Angria; ann. 1727: s. v. Hendry Kendry,
  514, i.
Connagh; s. v. Canaut, 118, ii.
Connaut; ann. 1825: s. v. Canaut, 118, ii.
Connegoe; ann. 1758: s. v. Canongo, 772, i.
Connestabel; ann. 1659: s. v. Casowary, 131, i.
Connymere; ann. 1727: s. v. Canhameira, 772, i.
Connys; s. v. Cauny, 136, i.
Conquenjus; ann. 1552: s. v. Cañara, 118, i.
Consoo; s. v. 783, ii.
Consaco House; s. v. 190, ii.
Constantinople; s. v. Arsenal, 27, i, s. v. Cacouli,
  106, ii, s. v. Caque, 109, ii, s. v. Carat, 123, ii, s. v. Cheeneer, 142, i, s. v. Chicane, 146, ii,
  s. v. Coffee, 179, i, s. v. Hulwa, 327, i, s. v.
  Kareeta, 363, ii, see 466, ii, footnote, s. v.
  Room, 581, i, see 608, ii, footnote, s. v.
  Room, 581, ii; ann. 1541: s. v. Umbrella, 725, ii; ann. 1541:
  s. v. Peking, 526, i; ann. 1553: s. v. Room,
  581, ii; ann. 1554: s. v. Sherbet, 625, ii; ann.
  1555: s. v. Room, 581, ii; ann. 1560:
  s. v. Goolal, 802, ii; ann. 1563 and 1616:
  s. v. Room, 581, ii; ann. 1615: s. v. Tobacco,
  705, i; ann. 1618: s. v. Ossack, 203, ii; ann.
  1637: s. v. Coffee, 180, i; ann. 1648:
  s. v. Goa, 290, ii; ann. 1673: s. v. Pyke (a), 567,
  i; ann. 1683: s. v. Gour (c), 298, ii; ann.
  1687: s. v. Tope-khana, 868, ii; ann. 1737:
  s. v. Overland, 495, i; ann. 1782: s. v.
  Muxadabad, 463, ii.
Constellation Junk; s. v. Junk, 360, ii.
Consuma; s. v. Khass, 366, ii.
CORONA; ann. 1563: s. v. Tola, 707, ii, s. v. Nizamuloo, 830, ii.

corah; s. v. Piece-goods, 536, i; ann. 1786: s. v. Allahabad, 8, i.
coralis; ann. 1800: s. v. Corral, 200, ii.
coral-tree; s. v. 196, ii.
corassam; ann. 1550: s. v. Kizibash, 815, i; ann. 1559: s. v. K. azibash, 380, i.
coraygaum; ann. 1803: s. v. Pucka, 556, i.
corchorus capsularis; s. v. Jute, 362, i.
corchorus otorius; s. v. Jute, 362, i.
coroopal; ann. 1510: s. v. Coreopali, 196, ii.
coroopali; s. v. 196, ii.
cordova olives; ann. 1563: s. v. Jamoon, 343, i.
corea; s. v. Ginseng, 288, ii; ann. 1614: s. v. Peking, 526, i; ann. 1627: s. v. Monsoon, 442, ii.
coreean; s. v. Numerical Affixes, 382, ii and ii; ann. 1617: s. v. Satsumas, 602, ii.
corfu; s. v. Firefly, 268, ii.
corg; ann. 1615: s. v. Beiramee, 61, ii, s. v. Corge, 197, i, 3 times.

(To be continued.)

A MODERN INSTANCE OF THE BELIEF IN WITCHCRAFT.

BY SIR RICHARD O. TEMPLE.

In 1875, No. 2021 (now ex-convict), Pedatá Laaghídú arrived in Port Blair from Madras as a life-convict for killing an infant with arsenic while trying to poison a man. The character sent with him was that he was a poisoner and a person "skilled in witchcraft." In 1900 he was absolutely released and allowed to settle in Port Blair as a free man, under the rules relating to well-behaved convicts. As long as he was a convict his proclivities seem to have been dormant, but he returned to his old habits of practising "witchcraft:" as soon as he was released. At any rate, his neighbours considered he had done so. For, in March, 1902, I received the following petition from them, through the Officer in charge of the Garacherauma Sub-division, in which they resided.

The petition is given verbatim, and so is the evidence collected by this Officer, in order that students may have the facts as presented to me unvarnished.

It may be noted that the person charged with witchcraft is a Madrasi. The petitioner himself is a Bengali, and all the witnesses named are North-country Indians, including one Musalmán, Bábú 'All, the rest being Hindus. These North-country people knew the South Indian wizard by the name of Laaghíma. I need hardly say that villages in the Penal Settlement of Port Blair are made up of the most mixed population possible, drawn from every class, caste and nationality in the whole Indian Empire, and many persons are only able to converse with neighbours in the peculiar variety of Hindustání, which has become the lingua franca of the Settlement.

From the evidence it would appear that the strict and noisy performance of religious ceremonies and a reputation for witchcraft are all that is necessary to constitute a village wizard in India, combined, of course, with a more or less open assertion of magical powers. So wily a personage as the life-convict ordinarily is would be sure to take advantage for his own benefit of such a situation.
Petition.

The most humble petition of ex-convict No. 15037 Munja of Prothoropore Village. Most respectfully Sheweth:—That your poor petitioner, in behalf of the following villagers of Prothoropore, respectfully begs to state that petitioner and other villagers are in great trouble by the mischiefs and misbehaviors of one Lachshipa, who is well known as a native medicine-supplier to the people and a magician.

That his usual habit is to say publicly that if some presents are not made to him he will make them suffer a great loss (by sickness) by mantar [incantations] and bhutas [spirits], and people thus being afraid, give him whatever he wants:—for instance he (the petitioner) gives below a few examples showing how he [Lachshipa] compels people and forcibly derive money from them:

(i) If any man’s cow calf (Lachshipa) will go to him and tell him to give him the milk of the newly-calved cows, otherwise he will deprive the cows of the milk by his mantars, etc.

(ii) That he openly tells to the women, seeing their infants somewhat uneasy, “That your children have been troubled by evil ghosts, shaitans [devils] and bhutas, and if he [i.e., you] will give me money (for sacrificing hen or goat and presenting pujas [ceremonies of worship] for evil ghosts, etc.) I will soon relieve them of all the troubles, else they will die”; and these ignorant women, believing his statement, soon give him what he wants. That most of good milch cow have been killed and still fell sick by his (Lachshipa’s) wickedness.

That since one Haji Karim of Garacherama, whose fame had obtained a wide spread in the Settlement and who was noted as a great magician and poison supplier, has been punished, no one came forward to gain the same fame but the above named Lachshipa.

That he being a low caste man and shows himself a big panjat or Brakhman by using sanhal noise both in morning and evening, and women and rude people being frightened by his threatening deeds, that he will make all shaitans and evil ghosts to attack on them, who are in his (Lachshipa’s) possessions by means of mantars, magic, etc., use to give him whatever he demands.

As people are in great trouble or distress on account of this wretched man in the village; therefore, petitioner respectfully prays that, after recording the separate statement of the following villagers, your honor will do justice in the case by removing him from the Settlement, for his being a mischievous great magician and dishonest and troublesome man, as they cannot bear to live further with him. And for which act of kindness and charity petitioner shall as in duty bound ever pray.

His x Mark.

Signature of petitioner.

Dated 7th March, 1902.

Statements of Villagers.

Baba Ali,—on Solemn Affirmation, states that accused since his release defies everyone and states he can do anything he pleases; he performs pujas and dries up the milk of cows belonging to those villagers against whom he has a grudge.

Rama, No. 17922 ex-convict,—on Solemn Affirmation, states that all he knows about the accused with reference to the charge is, that he blows a conch (sanakh hajdai hai) at nightfall.

Dhul, No. 13219 ex-convict,—on Solemn Affirmation, states, his wife spoke to accused about doing pujas and asked him to stop doing so. Accused thereupon got angry with his wife and made her ill for a month. When she got a little better, accused told her that it was that had caused the illness. She is not quite well yet.

Dhanu, No. 13225 ex-convict,—on Solemn Affirmation, states, accused since his release has been a regular plague to the village. He has stopped the cows from giving milk, and does nothing, but abuses everyone. All are afraid of him.

Sabi Singh, No. 18863 ex-convict,—on Solemn Affirmation, states, everyone is afraid of accused; he makes the cows of the village ill and turns their milk into blood and dries them up. He gets intoxicated on faari [toddy], and abuses every one; he performs pujas, and if refused a glass of milk when asked for, he threatens to harm the cows of those who refuse. He is a plague to all villagers.

Pashu, No. 18665 ex-convict,—on Solemn Affirmation, states, accused quarrelled with him and threatened to burn him up, and blow him away from the earth. He is therefore very frightened. Accused always performs pujas.

1 Blowing a conch.

2 A local settler, who has never been a convict.
Sanad, No. 20620 ex-convict,—on Solemn Affirmation, states, accused abuses everyone in the village and threatens to burn everyone in the village one by one; he performs pujā, and intimidates everyone in the village. He was all right until released.

Female Bām Dātā,—on Solemn Affirmation, states, that accused took a dislike to her and made her ill by making ādā [magic] against her. He also stopped her cows from giving milk.

Bām Kāhdīwān,—on Solemn Affirmation, states, he knows that accused performs pujā, but knows nothing else about him.

NOTES AND QUERIES.

HINDU CHILD MARRIAGES.
(Part of a Petition sent by a prominent Bombay Citizen to the Governor of Baroda.)
The practice of selling their daughters or own girl offsprings prevalent amongst the various Hindu communities of Gujarat, Kathiawar, and Cutch for the time, circumstances, and status of the social conventionalism have reached to such a climax that, unless some thorough and substantial arrangements towards reformation be not made, the corruption would be too heart-rending to describe. We daily come in contact with numerous fresh examples of innocent daughters falling prey to the giant custom, and heartless parents offering them as sacrifices before the altar of their discontented avarice. Is there no remedy for eradicated this most disgraceful and cruel custom? Could anything be done towards the amelioration of the degenerate and disgraceful state of the country and the people wherein this giant and inhuman custom of Kanaya-Vikrāya is prevalent? Hundreds and hundreds of instances can be quoted and verified in which poor innocent girls have been cruelly thrown into the abyss of destruction and ruin by their money-loving parents amongst several Hindu communities inhabiting the above-mentioned parts of the country. Is not this practice an open dealing or trade in human life? The sale of girls in many parts of Gujarat, Kathiawar, and Cutch, is worse than slave-trade, which has been prohibited by our benign British Government. When we practically see a girl of eight or twelve years offered as bride by her cruel avaricious parents or nearest authoritative relatives to the highest bidder, never mind what his age may be, fifty, sixty or seventy, what do we think of this practice or transaction, which is in vogue at present and comes daily under our observation?

It is neither a religious necessity nor a stringent duty to be performed in accordance with the Shastras; but, on the contrary, disposing of girls in such a way for money consideration is strictly prohibited by the Shastras. This is simply a prevailing practice made available for the satisfaction of self-interest by low-minded avaricious parents amongst many Hindu communities, but which is abhorred by other respectable and more intelligent persons of the community, though allowed by them to pass off unprotested for want of joint co-operation with a Luther-like spirit. Hundreds of girls, as soon as they are sold in marriage, have to deplore the loss of their old husbands, fit to be their grand-fathers, in the prime of life, and many a widow is pining in loneliness and sorrow on account of this most barbarous custom. All the refined men of education and intelligence pity these scenes, which are most horrible to depict. Corruption is rising to its extreme, and has overstepped the bounds of morality. Sins reproduce sins, immorality and degeneration reign throughout in such communities: no alternative left; no redress given; Nature must predominate. It is not necessary to be more explicit. The sins of commission and results ensuing from such enforced child-widowhood may be more easily imagined than described. Generally, persons marrying on a third or fourth occasion are well-to-do and they can only afford to pay high prices for girls, and the consequence is that these rich widows, in a very short time after the death of their husbands, are led astray by some self-interested and debauched persons.

A free woman, never a convict.

A free man, never a convict.

I. 8, first on ticket of leave and then as a released (ex-) convict.
and the crimes they commit are horrible to describe. The cases of infanticide are so num-
erous in such communities, that, if careful and stringent enquiry were to be made, the result
would be most horrible and terrible. The root
and cause of all this catastrophe is the prevailing
custom of Kanaya-Vikrāya, sale of girls in
marriage by their parents. A girl amongst
such communities is considered to be an article
of trade, viewed by the parents as a price-fetching
jewel, by the brokers or mediators as a com-
modity for speculation, and by the buyers as a thing
handy and at the command of their money. Can
we not safely attribute the emancipated condition,
unhealthy constitution, and premature deaths to
this glaring evil, observed in various communities
in which this cruel, immoral, and inhumane prac-
tice of selling girls in marriage, without the least
consideration being paid to the equality of age,
is prevalent?

DESTEMALS, SGADERBERDAL, &c.

In Mandelstam’s Travels (1638), speaking of
Patan in North Gujarāt, we read, — “The city of
Petan was formerly more than six leagues in
circumference, and was defended by a good free-
stone wall, which is now ruined in many places
since the trade began to fall away. The inhab-
ients are for the most part Benjans, and are
engaged in making silk-stuffs for home use, and
cotton cloths, but these are coarse, and only such
as are called Destemals, sgarberdal, longis,
Allegiens, &c.”

The translation of this passage in Harris’s
Collection of Voyages and Travels (vol. Lond.
1744), Vol. I, p. 783, is very slip-shod, and omits
altogether the names of the cloths. Col. Yule
does not seem to have used Mandelstam; but long is
simply long-cloth (loongi), — can any one iden-
tify and describe destemals, sgarberdal, and
Allegiens? Alleja is, perhaps, the same as Alle-
giens (Yule, p. 756).

In Van Twist’s Generale Beschrijvinge van
Indien (Amsterdam, 1645), p. 16, the same state-
ment occurs in Dutch; indeed, Wicquefort and
Ogilby seem both to have copied from this work,
which is valuable for the information it affords
respecting Gujarāt in the early part of the 17th
century. There we read “De Inwonders
haer geneereerde met het maeckten van alderley
syde Hoffen; • mede vallen hier schoone
Pettsolen ofte syde Chindes, mitsgaders eenighe
groove lijnwateren, als Oestemalas ofte neusdoe-

1 A world-wide superstition. In the Hebrides a child
born with a tooth, or which cut its first tooth in the upper
ken, . . . Tulbanden, Sgaderberaal, Longis,
Allegiens, &c.”

Here we have Oestemals or ‘handkereiefs’
where Wicquefort has Destemals—evidently for
the Hindustānī Dastmāl; and Tulbanden is
‘turbans,’ — but Sgaderberaal is unexplained.

J. Burges.

Edinburgh, 6th March 1902.

THE ORIGIN OF THE SUTHRA SHAHIS.

The story goes:—A boy was born with its teeth
already cut and its parents expose it, as a child
so born is unlucky.1 The tenth Gurū of the
Sikh, Hargōbind, happened to find the child, and
told his disciples to take it up, but they
refused, saying it was suthrā, or dirty. The Gurū
replied it was suthrā, or clean, and they then
obeyed. This boy was the founder of the Suthrā
Shāhī Sect.

This story is noteworthy as showing how
unlucky children were exposed, or possibly
given to faqirs. The poet Tulsī Dīwān was born
in Abhukta-māla, at the end of the asterism
Jyēshthā and in the beginning of that of Māla,
and he was in consequence abandoned and
probably picked up by sādhus. The Jogle, according
to one legend, originated in a similar way.2 For
another instance in Kumon Folk-Lore, cf. Satur-
day Review, May 12th, 1877 (North India Notes
and Queries, III, p. 30). It would be interesting
to know how far the various sects of faqirs are recruited from unlucky children,
or from children vowed to the gods.

The above notes suggest a point for enquiry.
Are unlucky children devoted to the gods? If
so, is a child born under particular circumstances
devoted to a particular deity? For example,
would a child born with its teeth already cut be
ipse facto dedicated to any special deity or in the
Panjāb to the Suthra Shāhī Sect? The Panjāb
custom of giving an unlucky child to a Brahmān
and then buying it back again may have ori-
ginated in this way.

Further, is there any custom by which children
are vowed to a deity, or to (what perhaps comes
to the same thing) the sect of faqirs or devotees
who worship that deity? There is one well-
known instance of such a custom in the Panjāb,
according to the received explanation. But is the
custom general?

H. A. Ross,
Superintendent of Ethnography, Punjab.
22nd April 1902.

1 A world-wide superstition. In the Hebrides a child
born with a tooth, or which cut its first tooth in the upper

jew, will be a bard. Folk-Lore, March, 1902, page 32.
REACHIED Patna on the 7th December, 1896, under orders from Government, with general instructions to consult Mr. Mills, P. W. D. Engineer, from time to time. Making a preliminary inspection and studying Dr. Waddell's Report and other papers on the subject, I commenced work on the 11th, on the south bank of the Kallu Pokhri, Kumhrar, where I traced vestiges of old brick-walls; and on the 13th, excavation was commenced on the north-west corner of the Chaman Talão, Kumhrar, where some brick-wallings, which appeared to be rotten, being as soft as the surrounding earth, was exhumed before long. On the 15th, I began excavating the mound known as Laskari Bibi; so called, because her grave crowns it; where, on the second day, I came down upon some walls. Being successful so far, I made bold to break ground on a fourth mound, about a mile south of the Bankipore Railway Station, where, on a preliminary visit on the 17th, I saw two large stones (sandstone of the Chunar type), which appeared to be rough-hewn architraves, belonging to some buildings, most probably of the Asoka period. A letter from Dr. Waddell directed my attention to Buland Bigh, Sandalpur, where, in 1895, a colossal capital, carved with ornaments of the Asoka period, was found. Here I commenced excavations, as also at the field and garden on the south of the Chaman Talão, where, under a big tamarind tree, I saw a carved coping stone (Fig. 1) that originally belonged to a Buddhistic rail.

![Fig. 1](image)

The excavations at these places fully occupied my attention all the month; for keeping in view my intention to produce the best results at the least cost, I guided the workmen daily, and did not allow them to dig unnecessarily, for which reason the contractors grumbled. The contract system did not satisfy me, the clothes breaking bricks and small relics now and then, and the contractors being careless, my strict injunctions notwithstanding; so I soon had recourse to daily labour. I had no time to explore other ancient sites, except the Dargah and the Jamuna Dhikh, west of the Bankipore Railway Station.

The extensive Dargah, which stands on the high ground, on the north side of the large and rather sacred tank, called Gunsar or Sagar, appears to contain several relics of the Mauryan period. In the passage of the inner entrance, I saw the carved side of several rails placed upside down. I secured two relics here—one a rail post, with a husband and wife in an amatory attitude under a tree carved, and the other a winged but headless lion, whose tail, now gone, was that of a makara (crocodile). On a mound west of the Dargah, which is crowned with some Muhammadan graves, is a tall pillar of stone, nicely carved with ornaments, which is inscribed with shell characters, that are known to have always marked the Asoka and Gupta monuments.

The results of the excavations.

I.

The steps-like mound, which contains the grave of Laskari Bibi, showed walls on its north-eastern face on the second day of excavation, which, however, yielded pure earth above
and below. This fact shows that this stūpa was originally formed of earth, and that subsequently some walls were added at the middle height to strengthen it, and probably also to make small cells for the Buddhist monks to live in, or perhaps to serve as shrines for the statues of the Buddha. Close by is a large well, apparently ancient, whose diameter is 9' 6''; and on the north is an elevated piece of ground, rectangular in plan, which also contains some Muhammadan graves. The sketch plan and section below (Fig. 2) will make my meaning clear.

Finding the Laskari Bibi mound to be not so promising as the others, I stopped work at this point. Close to the Laskari is another mound, at Jagipura, whence a carved stone of the Ashoka period was exhumed in 1893.

II.

The large mound, about a mile south of the Bankipore Station, was opened; the two architraves, and a large wall with cross ones, was brought to light. Altogether this field appeared to be very promising. But as my excavations began to damage the standing crops, I had to stop work.

III.

The third place of excavation was at Bulandi Bagh. Here two portions of a large terrace, or rather two terraces, i.e., brick floors, were cleared; and a large brick-wall, which appeared to be massive, was touched.
IV.

The fourth place, yielding important results, was at Kumrāhar. The following rough sketch plan from memory (Fig. 3) will serve to illustrate my descriptions.

FIG. 3

Commencing with the southern portion of the sketch map, I drove a trench, north to south, at right angles to an old one, dug in 1895, in the garden of the headman of the Kumrāhar village. Below 10 feet I found portion of a large wall, made of bricks, each 1' 1" × 0' 10" × 0' 4" in dimensions. The portion of the wall exhumed was 8 feet in length by about 4 feet in breadth. Clearing round it and going down further about 2 feet I found clear earth, and no continuation, of the brick-work. So I stopped following up what Dr. Waddell and I thought to be part of the remains of the Mauryan palace proper. It would be necessary to study the ground afresh before making another trial-trench in order to trace the missing connection.
On the south of the village, not shown in the sketch, is a large earthen well, inside which is visible a brick-wall about 8 feet below the present level of the ground. In a new well close by, which was then dug, a bluish-white sandy earth was found about 12 feet below the surface, which belongs only to the bed of the Ganges. This fact shows that one of the channels of this river used to flow over this spot at some prehistoric period. And just below this Ganges silts, when the sub-soil water was reached, that is, at 19 feet, was found a block of red-wood rotten, with age, which might have belonged to the palisade of Falisbotha (Patliputra), mentioned by Megasthenes. I secured some pieces of it for the proposed Museum. In the neighbourhood were other indications of ancient remains.

North of the garden, where I found the wall of the Mauryan palace, I came across a terrace or brick floor, about 36 by 10 feet, two feet below the present field, which I cleared. And just West of it, and under a big tamarind tree, was a very interesting piece of coping stone, which once crowned a Buddhist railing surrounding a stupa, most probably the one mentioned by Huen Tsang. This coping stone was carved on one face with three human figures, three birds and two trees—now worshipped by the villagers as a sylvan deity (see Fig. 1 above). So it was not possible to secure it for museum purposes. That the stupa was here is evident, not only from what the Chinese traveller recorded, but from the archaeological indications traceable in this place and its neighbourhood.

V.

On the north-west of the Chaman Talao (see Fig. 4), I went deeper into an excavation of 1885; and, cutting in different directions, north and south, east and west, I brought to light some walls composed of large bricks, the purpose of which is not yet clear. They were 10' 6" below the west side of mound, down which I went 4' 3" deeper, as shown in sketch section below. Below three feet or so, in the middle of the west bank, was a brick terrace, 13' 0" x 13' 0", whose end walls were not then discovered. Going about 7' 6" down still, I came across what appeared to be a floor, just above some thing which looked like an arched drain. Digging 4' 3" yet deeper, I exposed the walls, which were so soft with age that it required the greatest care to expose them entire.
I also cleared another terrace on the west of the Chaman Talão (flower-tank), where, in 1895, long trenches were cut without apparently any definite results, but the walls were not found.

VI.

The most important results were obtained from the excavations on the south bank of the Kallu Pokhrā, where a portion (consisting of a number of rooms or rather cells) of a vihāra or of the out-houses of the palace were brought to light. The construction was peculiar; for, as will be seen in the sketch plan on Plate I., double walls and projecting bricks at the foundation were visible. Assuming the two parallel walls on the south to be those of a drain, it did not appear to be continuous, and there were others also parallel to the cross and the northern walls. So that the drain theory cannot hold good, and I cannot yet explain them otherwise. The meaning will most probably be clearer on extending the area of excavation, which was then already about 100 × 20 × 15 feet on the average. There were three kinds of bricks—one was $1 - 6 \times 0 - 11\frac{1}{2} \times 0 - 1\frac{1}{4}$; a second was $1 - 6 \times 0 - 11\frac{1}{2} \times 0 - 2\frac{1}{4}$; and a third, which was on the higher portion of the walls, was smaller in every dimension than the other two. The larger of the bricks were not four-square, but were curved like a bow, owing probably to age and to unequal pressure from the superstructure, of which the roof appeared to be gabled and tiled. Each tile had a hole in it to hold what appeared to be a knob on that immediately below it. This kind of tiling is not prevalent in Bengal at the present day, so far as I have seen.

Midway and just below the lowest brick of the northern wall, I discovered a large but semi-circular piece of an Aśoka pillar in granite, of which the surface appeared to be quite fresh and polished. Innumerable other fragments of smaller size were also found, though no inscribed portion was secured. The diameter of this portion of the shaft appears to be 2' 4", and the existing girth (presumably half) is 3' 6½". From the position of the pillar I conclude that the structure was built subsequently to the breakage of the Aśoka pillar, which act of vandalism, we learn from Huen Tsiang, was performed by Bāja Sasāṅka Dēva in the 6th century A.D.

Findings.

I secured a few coins and many other interesting things, beads, terra cotta, &c. But unfortunately I only recorded the main results up to the 31st December 1890.

A relic from Kamrāhar.

(To be continued.)
NOTES ON A COLLECTION OF REGALIA OF THE KINGS OF BURMA
OF THE ALOMPRA-DYNASTY.

BY SIR RICHARD C. TEMPLE.

When in Mandalay from 1887 to 1890, I procured a native drawing, showing all the
Regalia of the Court of King Thibaw set out in the orthodox order. To each article
was attached its name, and there were also notes on the dates when some of the articles were
added to the Regalia. Afterwards, when I found that there was a convict carver at Port Blair,
who had been about the Burmese Court and was well acquainted with the Regalia, I took advantage
of his presence to have the whole of them carved for me in model to scale by him and other convicts.
These Notes are made with a view to illustrating the collection of models and also in the hope that
further information will be forthcoming about them.

In the drawing, the Regalia are arranged with the Throne in the centre and in front of it a row
of flags and fans. This may be called the central division. The other articles are arranged on
either side of the Throne on the right (le'yd law) and left (le'wkdaw). Level with the Throne on
either side stand the umbrellas and great fans. In front of these, in two rows separated by railings,
are placed on either side a number of miscellaneous articles of household use.

I give below a list of the articles with their names in the vernacular, with the traditional
translation as explained to me, and here and there a note. I shall be very much obliged if any
reader of this Journal will be so good as to communicate further information, or corrections of that
now given. The subject is of some interest, and knowledge of it at first hand is not likely to survive
for many years more.

I.
Le'yādaw — Royal Right Hand.

Umbrellas — Tiḥyādaw — Royal White Umbrella.

Kāmbo Tiḥyādaw (Pālī kampa, (? trembling).
Sīndā Tiḥyādaw (Pālī chanda, moon).
Kāmbo Tiḥyādaw Thamōgā Zālingaw (P. kampa, plus samudchhalangā, (?)
ocean of the six qualities).
Witāyō Thiyādaw (P. Visakram for Viśakarma, the celestial architect — rīd

Large Fans:

Yāmādaw, Great Royal Fan.
Do. do. do. do.

Regalia of 1188 B. E. (1826 A. D.):

Paṅdaung-gyi, Great Flower-vase.
Kandaung Kungwet, Betel-box (with a glass and 2 bowls).
Nagāgān Kungwet, Dragon Betel-box.
Saligya-gyi, Great Canthelabra.
Saligya-ngō, Pickled-tea Bowl.
Kuṇaung-gyi, Betel-box (with packets of betel).
Kungyā Thōngzin, Three-tray Betel-box.
Kuṇaung-gyi, Great Betel-bowl.
Leyadaw—right hand.

大型白色伞，位于王座右侧。

Large White Umbrellas to the Right of the Throne.
Second Line.
Nanswê-ôk, Pickled-tea Bowl,
Mâjângayâ, Begging-bowl (P. Makara, Capricorn).
Ôbyit, Water-vessel.
Thaukyê-tin, Water-pot stand.
Pyûlû, Scent-box (over this is written "mashî").
Tagaung, Water-vessel.
Pâlâ, Golden Bowl.

Regalia of 1237 B. E. (2865 A. D.):
Myûddâ, Flower-pot.
Do. do. (over these two is written "mashî").

II.
Centre.

Mingûndaw — The Royal Throne.

Fans:
Yâtt, Fan.
Do. do.
Do. do.
Do. do.

Flags — Alân — (Yôk, Emblem):
Myaukyôk Shwênlyaung-alân : Gold, Monkey.
Galûnyôk Ngweîlan : Silver, Eagle (P. Garaûja).
Balûyoûk Awaûyan-alân : Pale-yellow, Demon.
Daungyôk Alân-net : Black, Peacock.
Chînthêyôk Alânzêng : Green, Lion.
Sînyôk Alân-ui : Red, Elephant.
Nagûyôk Alânwâ : Yellow, Dragon.

III.
Le'wêdaw — Royal Left Hand.

Umbrellas — Thiûyûdaw — Royal White Umbrella.
Kanekkâdân Thiûyûdaw (P. kanaka, gold).
Thûrlû Thiûyûdaw (P. Sûriya, Sun).
Padûmû Thiûyûdaw (P. padûma, lotus).
Thamûdi Thiûyûdaw (P. sawûti, (?) uplifted).

Large Fans:
Yâmûdaw, Great Royal Fan.
Do. do. do. do.
Regalia of 1188 B. E. (1826 A.D.):
Let-tingyi Kungwet, Pillow and Arm-rest.
Chintheik Kungwet, Lion Betel-box.
Kunlaung-ngi, Small Betel-box (with packet of betel).
Thalat, Begging-bowl (over this is written "mashii").
Thalin-yaung, Fruit and Food Vessel.
Thit-ting, Pot for the saungbin (Bodhi) tree.
Kyät-sha, Rice-bowl.

Second Line.
Khyenin, Stand for the Queen’s shoes.
Pant, Stand for the King’s shoes.
Thamyit, Yak’s tail Fan.
Thaun-hlet, Silver Spear.
Taungwè, Sceptre.
Chintheik-kay, Lion Tea-pot.
Obyit, Water-vessel.
Méaun, Chin-rest.
Tidandagyi Kythingaw, Clothes-stand (P. tidanachhalanga, the three staves of the six qualities).

Regalin of 1227 B. E. (1865 A.D.):
Myudà, Flower-vase.
Do. do. (over these two is written “mashii”).

The date for the acquisition of some of the Regalia is ascertained as follows: Over the second row of the articles is another note, which occurs twice on the left side. It runs thus in the Burmese:—Yadandhay sadhita Myudà Minta yâ le’t 1188 kha nhat thong, which I take to mean “acquired in 1188 B. E. (1826 A. D.) in the time of the King that built the fourth City of Ratnapura,” i. e., King Bagyidaw (1819-37), who lived at Ava or Ratnapura. The other date is found in a note written over the four Myudà or flower-vases on either side of the throne. The Burmese runs thus:—Khamadaw pyauz and Thinga-yanddin Minta yâ le’t 1227 kha nhat thong, which I would render by “acquired in 1227 B. E. (1865 A. D.) in the time of the King who convened the Fifth Synod as a royal gift.” This was Minboun Min (1852-78).

The word “mashii,” written over some of the articles, means, I suppose, that they were missing when the picture was drawn. I fancy the picture was drawn as a memento for some official, who was responsible for the proper place of each article.

There are 58 articles in the Regalia altogether.

THE TELAKEVERI-MAHATMYA.
BY G. R. SUBRAMIYAR PANTULU.
CHAPTER II.
(Continued from Vol. XXX., p. 408.)

O Dharma Varma! the glittering Agastya, having heard the truth-speaking Harischandra, began thus to address him from the midst of the sages of the land:—

Your question is very excellent. Is it possible for any other than Vishnu to talk in glowing terms of the attainment of final benediction of the man who, after bathing, reads or hears a chapter or a ślokā of Tulā-Kavī-Mahātmya? You were able to gain the friendship of the wise by good deeds
Lewedaw — left hand.

Large White Umbrellas to the Left of the Throne.
in a prior incarnation. Friendship with the wise is the result of good deeds, the study of sacred texts, the performance of \textit{vraja} in a good many previous existences. This friendship would lead to the rare pleasure of hearing incomparably good stories, which would put an end to the three kinds of sins. This in turn would lead to clearness of the mind, by which we would be able to meditate and centralize in the \textit{hridaya kamala} all our thoughts about God. Once meditation makes one come face to face with God, what cannot possibly be attained by karmas innumerable. O King! you have at present therefore attained \textit{mukti} by this friendship with the wise. I shall narrate to you in detail \textit{Tula-Kaveri-Mahatmya} which be pleased to hear.

On both sides of the \textit{Kavéri} the river is flooded with images of Siva as cosmic manifestor, etc. The pools formed on the banks of the Kavéri are sacred streams in themselves, and the sand and stones are angelic hosts. The Kavéri which \textit{rises in the Sahya mountains} is therefore the best of all rivers. It is unattainable by men generally. Of what avail are other \textit{karmas} while this is able to lead us to the unattainable \textit{moksha}. Many a sacred stream joins it in the Tulu month. It rides us of the five greatest sins and gives us the \textit{phala} of the \textit{asamèda} (horse-sacrifice). The angels, the \textit{pitris}, the great sages and others exult to the skies the Kavéri in the Tulu month. Who bathes in its sacred waters for three days, is rid of all his sins and on the threshold of Vaikunta (Paradise). He will be worshipped in the Brahmaloka. Any small gift given to a good person in a good time leads to great results. Any gift therefore of rice and water in the Tulu month multiplies a million-fold, and a Vedic text says that any oblation offered to the \textit{pitris} in the shape of rice, \textit{srudhara}, or water with sesame seed lasts as long as the world. Brahma and other gods, the Seven Mothers, the Apsaric hosts, Sarasvati, Lakeshmi, Gourī, Indrāṇi, Rāhiṣṭha and other feminine angels make it a point to bathe daily in the waters of the Kavéri in the Tulu month. In days long gone by Brahman has created the Kavéri, the best of sacred streams, to bestow on mankind food and final beatitude. Whosoever bathes in the Tulu month in the sacred waters of the Kavéri, the representative of all the sacred streams of the world, his parents and father-in-law attain \textit{moksha}. The bath leads to the forgiveness of all sins. The men and women born on its sacred banks are the chief enjoyers of multitudinous pleasures. Moreover, its animals, birds, trees, worms, etc., get \textit{moksha} as soon as its fine soft cold breeze falls on them. What doubt is there, therefore, for people who bathe in it with \textit{bhakti} to get \textit{moksha}? Is it possible for Sêsha, who is able to narrate anything in detail for a thousand years, to tell its sacredness? I shall therefore relate to you briefly about it.

Is it possible for any other than the thousand-mouthed Sêsha to talk of the elegance of education, the sacredness of the \textit{Tulasî}, of the Ganges, the fasting on \textit{Ekādaśi} day, the worship of the idol of Siva by \textit{Tulasî}? Listen with mute attention to all that I tell you about the sacredness of the Kavéri. Meditating on the Kavéri, chanting its various names, seeing it, hearing while others are mentioning its name, touching it, bathing in it, etc., are the result of a life of meditation in many previous existences. It is only possible to Hari to talk of its sacredness to those intent on bathing in its crystal transparent waters.

As among rivers, the Ganges, rising from the lotus-feet of Vishnu, is regarded the best, the \textit{Tulasî} among flowers, the \textit{Ekādaśi} day among \textit{vraja}, the five great sacrifices among \textit{yajnas}, mental clearness among clear things, Mādhava among the gods, the \textit{omkara} among sounds, the Gâyatri among \textit{mantras}, the \textit{Sêma} among the Vedas, Sankara among the Budras, Aruna among Brahmans, wives, Ram among womankind, feeding among gifts, the moon among the planets, the sun among radiant objects, sacrifice of the mind among sacrifices, charity among friends, \textit{japa} among \textit{topa}s, worship of Vishnu among worship generally, married life among \textit{diruma}s, the Brahmans among castes, the earth among patient objects, the Brahmasthara among Asthārās, Srisrang among sacred places, Ramaśētu among the purifiers, the \textit{Puruśa Suktam} among the Suktas, Kamadhenu (the angelic cow) among cows, Krita Yuga among the Yugas, learn that among sacred streams the \textit{Kavéri} is the best. Chanting the Ganges, seeing \textit{Dhanushkhi}, hearing the story of \textit{Rama}, meditating on the \textit{Kavéri} — these lead to \textit{mukti}. The tract of country lying between Ramaśētu and Mount Kailas, which is one hundred thousand \textit{yojanas} long and nine
thousand yojanas broad, is known as Karmic land and would lead to a life of virtue. The others are intended only for enjoyment.

Human life is the result of good deeds in many a thousand prior incarnation. And by good deeds done in millions of previous human existences a man becomes a deva, i.e., twice-born. Consider him an ass who, after attaining human life, the most difficult to attain, does not bathe in the Kavêri. The man who constantly bathes in the Kavêri in the Tula month need not be troubled with other vratas, etc. By bathing once in the Kavêri he becomes as Nârâyana. There are expiations for any shortcomings in other vratas. A thasthm bath, even without a mantra or any niyama, rids one of all sins committed in seven former births. If the same is done with niyama, the parents for seven generations attain moksha, and the bather reaches Hari. Rising in Brâhma Mahûrta in the early morn, meditating on Hari, cleaning the teeth with flowers in the hand, chanting the Kavêri, worshipping Raiganâtha, telling the Aghamarshana Sûkta, lathing in its sacred waters, after sipping water thrice, rising on the bank, wearing a clean white cloth, with sacred ashes on the forehead, performing the daily abutions, one should hear the story patiently, after worshipping the Brâhma well versed in narrating the Purâna.

The people should all assemble at a particular spot, and with mute attention prepare an elevated scrupulously clean seat with a fine soft clean cloth on it, should take the best of Brâhmans,—a subduer of the senses, a patient man, a subduer of anger, an ever-clean person, a man well versed in the Vedas and Vedantas, a man fondly bent on hearing the Vedanta, an observer of the Dharma Sastras, one well conversant with the Purânas, one extremely diligent, one treading always in the path of virtue,—and adorn him with new clothes, new jewels, sandal, etc. They should consider him to be no other than the great Vyasa, and with hands uplifted should prostrate before him and inform him of their desire to hear the Kavêri Mahûmya. Have mercy on us therefore and make us attain final beatitude. From beginning to end, attention must hold them mute.

The bath in the Kavêri must be taken with a niyama, as one otherwise is utterly useless. If one is unable to maintain a niyama, he may take a thasthm bath. A bath taken in the proper way leads to the attainment of svarga. Anointing the head with oil, sleeping in the day, shaving, beetle-chewing, partaking of the food of the less virtuous, copulation, friendship with the vicious, useless cant, sleeping on a mat, using forbidden vegetables, receiving of gifts, taking meals in a stranger's house, going on a journey—all these are forbidden. Kuhmûnda, embolic myrabolan, Bengal gram, gram, dali, drum-stick, cucumber, etc., etc., eating in a plate, supper, eating stale food, eating at dusk, of fried food, of the remnants of food eaten by boys, cold rice, of milk of a she-buffalo and sheep, of bad food, of food not consecrated to the gods, of food which is a feminine remnant, of food filled with hair, śraddha remnants, Śûdra remnants,—all these must be rejected by the bathers in the Kavêri. As moksha cannot be got except by hard and often painful application of the physique, these niyamas must be observed. A partaker of forbidden food with a sense of strong desire in him becomes a pig. There is hardly any doubt that the person who bathes in the Kavêri, void of all desire and of the enjoyment of previously enjoyed objects, obtains mukti. Even a non-nyamic bath purges a man of all his sins.

This mundane existence of ours, saturated with urine, etc., is a mere bubble. Yama is always pouncing on this jira of ours lying in our body. O King! Morning and evening are devourers of our life-time. We must seek for the attainment of moksha while the senses, etc., are in order and while the body is easily pliable. I tell you over and over again not to waste the day. While sacred streams are available, in the pleasant winter season, one must give up the devil like sleep, rise very early in the morning and bathe in the waters of the Kavêri. I raise my right hand and hammer my thoughts into you. The Kavêri, which would rid you of all sins, flows on forever. Its waters, therefore, are capable of yielding excellent results unattainable otherwise.

So said sage Agastya to King Harîschandra, Dalbhya to Dharma Varma, and Sûta to Saunaka.

(To be continued.)
A king had two wives: the elder wife brought forth no children, so he built a separate palace a mile distant from him for her, and lived with his younger wife, and waited, but she also had no issue. "What is the use of my waiting?" thought he, and, handing over the kingdom to the minister to be governed in his name, he set out to a forest. In the forest there was an anchorite practising austerities. He saw the king and asked him:

"Where are you going, O King?"

"I have married two wives. Neither of them have borne any offspring, and so leaving my kingdom, I am going to distant countries."

"Why should you go to distant countries? There is a mango-tree yonder; you climb and pluck three mango fruits and give them to your wives. They will bring forth children," said the anchorite.

Accordingly, the king went up the tree and plucked as much fruit as he chose, but only three mangoes remained with him. Again he went up and plucked as much as before, but only three remained, and for the third time he went up the tree and plucked much fruit, but, strange to say, only three remained; and with these he returned to his country and gave them to his young wife. The wife ate the fruit and threw the peel and the seed underneath her cot.

Now it was the duty of the senior queen's maid to go to the younger queen's palace and bring provisions—wheat, rice, vetch, &c.—every morning for her mistress, and, as usual, the maid-servant went the morning after the arrival of the king and saw the mango peels and seeds underneath the young queen's cot.

"So the king has brought nice fruit and given it to his younger wife, but nothing to the elder one," thought she, and as she got the food she put the mango peels and seeds under the grain and came to her mistress and said:

"See, Lady, the king has brought such nice fruit. He gave it all to his younger wife, and nothing to you."

"The younger wife is near him and so he gave her the fruit. I am at a distance, and so he gave me nothing," said the elder wife with great calmness, and, taking the seeds, broke them and ate the kernel and gave the husk to her mare.

In due course the king's younger wife, the senior wife, and the mare became pregnant, and in their season the king's younger wife brought forth two sons, the senior wife gave birth to a tortoise and the mare to a foal. The senior queen was very kind to her offspring; she would make it sleep on her cot and nurse it tenderly. Now the tortoise was no other than a human being of tender years, and when all the people were asleep he used to come out of his tortoise covering, and taking food from the vessels, would eat thereof and then go to the Dvěndraloka to learn. For a long time the queen and the servant-maid were very much perplexed as to what became of the food in the vessels.

"This won't do. The thief must be caught," said the queen, and, cutting open her finger and boring a little hole in a lime, put her finger into it and went to sleep.
The lad stirred out as usual, put away the tortoise-covering underneath the cot, and, partaking of some curry and rice, went to Dēvēndraloka. His mother, smarting from the pain of her finger, soon awakened, and got up and found that the tortoise had gone. Her grief had better be imagined than described.

"The gods gave me a tortoise, and I did not despise the gift! And now the tortoise is taken from me," lamented she, and commenced searching about the palace and found a tortoise-covering.

"I understand now," muttered the queen, my child has gone somewhere. He will come back soon." With these words she tore the covering to shreds and went to her slumber again.

Presently the lad returned and could not find the covering and so he aroused his mother. She got up, took him in her lap, and, impressing sweet kisses on his cheeks, upbraided him. "Sonnie dear, you have been hiding yourself for so long and have never shown yourself to these sinful eyes even for a day."

"Make me a box, mother dear," said he, "and in it keep my food. That shall be my habitation for a season, because my covering is torn." His mother did as she was bidden, and the lad stayed in the box, receiving his education in the Dēvēndraloka.

Meanwhile the king's two sons received their instruction at the hands of a good Pandit.

One day the minister said to the king: "The palace could be made charming beyond measure if only we possessed the Nymph of the Wire Hill;" the king at once began to long for the unattainable, and became extremely uneasy, and, refusing food and drink, laid himself down on a cot in great depression of spirits. The younger wife got ready his bath and food and came and asked her husband to get up and take his bath and food.

"No, I do not want any," said he. She entreated him with tears, but it was of no avail.

"I do not want anything" was all he would say to his wife's entreaties.

In the meantime the princes came and approached the king and spoke: "O father dear, what ails you? why are you so depressed? what do you want? what can we do for you?"

"If you bring me," said the king, "the Nymph of the Wire Hill, I will look on you as brave men. If you don't, I'll have your heads off, and I'll hang them on the gateway of the fortress."

Immediately the two princes set out, and the son of the senior queen also wanted to go; and when she questioned him, "Why do you go, Sonnie dear? you are so beautiful."

"I must go, mother," he replied; "if the Nymph of the Wire Hill is not brought to him, my father will die. He has refused food and drink. My brothers cannot bring her. I must go and bring her."

The queen thereupon applied some lamp-black to the boy's face in order that he might appear dark, and he set out on his winged horse, wishing his mother farewell. In due course he came to a city where the water, which issued from the baths of the daughter of the reigning king, formed into a large stream, and the princes had set up a pillar in it with an inscription to the effect that she would marry him who would jump across the stream. The two princes had been there, but after reading the inscription had said, "Who could jump so large a stream," and had forded it and passed on. But the third lad examined the stream, and, saying to himself that it only issued from a bath, spurred on his horse at it, and in the twinkling of an eye leapt across it.

The princess, who was looking on from her balcony, observed the feat and said to her father:

"Two young men have forded the river, and a third one, who is following them, jumped across the stream. He is to be my husband."
The king spoke by way of reply: "I saw the two young men myself. They are beautiful. Putting them aside, you say that the dark boy is to be your husband."

"Don't say that, father. He is my husband."

The king sent his minister to call the young man.

"I won't go to the king unless the two young men who preceded me come also," replied the prince, and the minister sent for the young men.

"What business has the king with us?" said they. "It is the other young man you want; take him."

"No, no; the king wants all three of you," said the minister.

Then they came to the king, and he asked the two princes what their country was, and they replied that they were the sons of the king of their country, and then the king put the same question to the third youth, who replied, "I have no country, I am a young ascetic visiting the countries of the world." But all the same the princess was given to him in marriage. The marriage was celebrated with great pomp.

For three days the three brothers stayed in that country. On the last day the one who had been married said to his wife, "I hear, my love, that the Wire Hill is in these parts, which is the way to it? Do you know?"

"I do not know, my Lord," replied she, "but in the country before you there is a city, where there is a princess. If you ask her she will tell you," and, lowering her head, added, "My Lord, I see you are going to the Wire Hill. Who knows that you will come back? Suppose you meet your fate, which God forbid, what will be the sign or omen?"

"When your mangalasoram becomes black, you will know that I am dead, and come to the Hill," so spoke the prince, and, bidding his wife adieu, set out with his brothers and arrived at a new country.

Now in that country there was a princess, who, obtaining her father's permission, issued a proclamation that she would marry him who buys all the necessaries of life for one pie.

"Who can get all his provisions for a pie? Let it go! let it go," said the two princes and moved on their course, while the third went to the palace, and, receiving a pie from the steward, went to Bârâr, gave the money, i.e., the pie, to a Kômâti (grocer), and asked him to tie up in a bundle a specimen of every kind of food in his shop. The Kômâti did so, and the young man, taking it, together with some ghî on a leaf and a faggot of wood, went to the steward, and, handing it all over to him, followed his brothers.

In the meantime the princess went to the king and said, "Father dear, the young man who is going away has bought all his provisions for a pie. My marriage with him must be celebrated."

Her father replied: "Yes, the two young men have preceded the third. The two first appear to be princes, and are beautiful; you must marry one of them."

"Father dear, said the daughter, don't say that, please. I will marry that one who acted up to my wishes as set forth in the proclamation."

The king now sent his minister to call the young man. "I will come on condition that those who are in advance of me also come," replied the prince.

The minister called them too. "What concern have you with us?" said they. "If you want the young man, you may take him."

"This won't do," said the minister, and made all the princes come to the palace.

1 A circular piece of gold (ghâ) tied round the bride's neck by the bridgroom in completion of the marriage.
The king first of all asked the first two young men who they were, and what country they belonged to, and they told him. Turning to the third, the king put the same questions and received replies: “I am an ascetic. I have no parents. I wander from one country to another.”

In spite of this confession the princess was married by the king to the young man, who stayed for three days, and on the third day asked his wife, “Which is the way to the Wire Hill?”

“I do not know, my Lord, but there is a princess in advance of you, who will tell you if you enquire of her,” replied she; and, putting on a woe-begone appearance, added, “you are going to the Wire Hill, my Lord; suppose you come by serious harm or death, which God forbid, how am I to know it? What is the sign?”

The prince gave her a flower, saying, “If this withers and becomes black, know that I am dead, and come to the Hill.”

With these words, and bidding a hasty farewell to the princess, he set out. The two princes had already started, and were talking to each other: “We are so beautiful and nobody marries us. He is dark, and every princess falls in love with him and marries him!”

In due course they came to a fresh country, where there was a princess, who hung up on the palace walls a drawing from the Devendraloka, with a legend underneath in weird characters, and obtaining her father’s permission sent forth a manifesto: — “He who deciphers the writing under the picture and explains it, to him shall be given my hand in marriage.”

The two princes went and looked at the picture, but they could not read the writing, much less explain it. The third prince went and cast a glance at the picture, read the writing, and announcing himself to the princess, he read and explained the legend fully and lucidly.

The princess was mightily pleased and reported to the king: “Father dear, here is a young man who has read and explained the legend of the picture from the Devendraloka.”

He was also pleased and at once celebrated the marriage of his daughter with the prince. For three days the prince stayed, and on the last day he spoke to his wife: “The Wire Lady is said to reside in the Wire Hill. Which is the road to the Hill?”

The princess replied, “Great kings have come, but no one has managed to carry off the Nymph of the Wire Hill? How can you manage, my Lord? It is impossible.”

“But if I don’t bring her my father will die,” rejoined the prince.

“Suppose you come to grief, which God forbid! the undertaking is so beset with perils: how am I to know it, my Lord,” asked the wife, putting on a woe-begone appearance.

Upon which he planted a lily and said, “If the plant dies, know that I am dead, and come to the Hill.”

Then the princess gave him the directions and said: “If you go to the south side of the Hill, you will come across a wire. If you catch hold of it, it will take you to the palace of the princess; she will come forward to embrace you, when you must say ‘Mother, don’t touch me.’”

Thanking his wife for the information, and wishing her good-bye, the prince came to the Wire Hill, where he saw that his brothers had already arrived and were wandering about the Hill. He enquired of them, “Why do you wonder about the Hill?” They did not reply, but said to each other, “if we tell him he will marry the Nymph of Wire Hill also and carry her away.” The prince muttered to himself, “so that’s it,” and tethered his steed where the two princes had tethered theirs, caught hold of the wire and went up the Hill. The Nymph
of the Wire Hill appeared before him and said, "You have come at last after such a long time!" and wanted to embrace him, but he said, "Mother, don't touch me." She took the hint, bathed him with hot-water bath and fed him well. After this, the Nymph of the Wire Hill in front, and the prince behind her, set out, and had almost reached the foot of the Hill, where she cried out, "My parrot cage! my parrot cage!" The prince said at once, "Mother, I will fetch it," and went up the Hill by the aid of the wire.

In the meantime the two princes saw the Nymph of the Wire Hill at the foot of the Hill. "He has already married three princesses, and is now carrying away the Nymph of the Wire Hill," said the brothers, greatly bewiddered, and what was their astonishment to see the prince descending with the cage along the Wire Hill. "If we cut the wire he will be dead and gone," said one brother to another, and, suiting their action to the words, did as their evil minds bid them, and down came the young man with the parrot cage with a great crash, and was instantly killed. The princes, then, compelling the Nymph of the Wire Hill to mount their steed, set out for home.

The evil omens showed themselves to the prince's wives. The first wife's mangalam became black. "Some mishap has befallen my husband. He asked me to go to the hill," said she to herself in tears and set out lamenting. The flower given to the second wife withered and darkened. "My husband had come by some harm. He asked me to go to the hill," said she to herself and started weeping. On the road the first two wives came together. "Why do you weep?" asked the one, "Why do you weep?" asked the other. "My husband has gone to the Wire Hill. He has come by death. I am going there," said the second wife. "My husband also has gone to the Wire Hill. He has met his fate there. I am going thither," said the first wife. "Then we are both his wives," said the two princesses after a little conversation, and started on their course with one object in common. In the meantime the third lamenting wife of the prince met them. "Why do you weep," asked they of her. "My husband has gone to the Wire Hill. He has suffered death there. I am going thither," replied she. "Your husband and your husband is one and the same. We three of us are his wives. Our goal is the same," said the two princesses, and with one object in common all three moved on and in due course reached the Hill. There they saw their husband's bones scattered.

The youngest wife asked her co-wives to collect and adjust the bones while she retired for a while. She left them and went to a cistern, and, having bathed there seven times, putting on her clothes and standing in the attitude of half-contemplation, wept and spread out the folds of her garments as if to receive something. Parameshwar heard her lamentations and Parbati spoke to him:—"She is crying to her gods that her husband be brought to life." Instantly Parameshwar threw a life-giving rod into the folds of the princess's garments, and she returned to her co-wives, who by this collected the bones and adjusted them in their proper places. The life-giving rod instilled life into the prince and he sat up and exclaimed "What a sweet sleep I have had slept." The next moment he saw his three wives and asked the reason of their being there, and they explained it to him.

Half an hour after this the youngest princess went again to the cistern, and, having bathed seven times, threw the life-giving rod into it and returned, and very soon afterwards the prince and his three wives set out, and in due course reached the youngest wife's father's capital, where after staying for three days and receiving presents of elephants, horses and retinue from the king, he moved on. He reached the country of the father of his second wife, where staying for three days and receiving presents of elephants, horses and retinue, he set out again. In due course he reached the country of the father of his first wife, where also after staying for three days and receiving similar presents of horses, elephants and retinue, he started once again, and by rapid marches reached his own country, and pitched his camp in a garden.
Calling his wives together he said: "My mother will come. One of you should hold the pullem: another should wash her feet and offer a seat, while the third should wipe them." With these words the prince left them and went to his mother, who, on seeing him, fell on his neck, and, shedding tears, exclaimed: "My son, my son, you have come back after all, and I have been so anxious." He told her that three daughters-in-law were awaiting her! She went to the princesses and was mightily pleased at their humility and comeliness.

Meanwhile the two other princes had reached their country with the Nymph of the Wire Hill, and their father was immensely delighted and applauded his two boys for having brought the unobtainable, and declared to the people that no two princes of equal prowess were to be found on the face of the earth. The princes also on their part went about bragging.

But the Nymph of the Wire Hill fretted, and constantly thought of the young man who had fallen headlong from the Wire Hill, and when the king made overtures to her, she said: "I have certain Dévendra vows to perform. If you get me some cobra-lilies (náju-malláthu in Telugu) I will perform the vows and then marry you." Her object in asking for these lilies was to get news of the missing prince, as she was fully convinced that if any one could bring the cobra-lilies, which are only to be found seven and seven, fourteen, seas beyond the sea of milk, it would be he alone.

The king, summoning the two princes, said to them: "Your mother wants some cobra-lilies for the performance of her vows. Will you go and get them?"

"It is not a difficult affair, father dear. We will go and bring them," said they, and, mounting their steeds, set out.

Now the third prince saw his two brothers going out to fetch the cobra-lilies and he at once ran to his youngest wife and said: "My brothers are going to bring the cobra-lilies; I will go too."

"But how are they going to fetch them?" asked she. "They are in the sea of milk which is beyond seven and seven, fourteen, seas."

"What do you advise?" the prince asked in haste, and she gave him some seeds, after repeating certain incantations over them, and also a letter and said: "When you come to the sea, throw these seeds, and the sea will make a way for you, and you can walk straight on dry-shod, and when you come to the sea of milk at the end of seven and seven, fourteen, seas, you will see a tortoise. Throw the letter to it, and it will take the letter to the Lord of the Serpents. The Lord of the Serpents will send back the tortoise, and you must take your seat on his back and go to the Lord of the Serpents, who will give the cobra-lilies and send you back."

Cordially thanking his wife for her help, and bidding her, his other two wives and his mother a hasty farewell, he hurriedly started, and when he came to the sea he did as he had been bidden. He threw the seeds on the sea, and the sea opened a passage for him. He passed along it and came to the sea of milk, and, seeing a tortoise, he threw the letter to it. The tortoise took the letter and ran to the Lord of the Serpents, who sent the tortoise back to bring the young man, and the prince, mounting the tortoise, went to the Lord of the Serpents, who received him with every mark of respect, and put him up at his own house and married him to his daughter, the Celestial Swan. He plucked some cobra-lilies, gave them to the prince, and said:

"Here, take the cobra-lilies and go safely back to your country with your wife, my daughter." And he ordered the tortoise to carry them. The tortoise took the prince and princess on its back across the seven and seven, fourteen, seas, and set them down on the seashore of their own country.

* A small tray of gold or brass on which camphor is burnt and carried before a great personage by his host.
Now the other two princes, who set out in a bragging fashion to fetch the lilies, were at a loss, as they did not know how to cross the vast seas that lay before them, and so in their dilemma they sat down on the sea-beach, and, while they were still sitting, the prince and his wife appeared before them.

"Here he is! He is not dead, and has married yet another princess, and that bunch of flowers are doubtless the cobra-lilies. We had better get them from him," said the brothers to each other, and immediately proffered their services to the prince with great eagerness, and one of them took the bunch of flowers.

The prince did not object, and they travelled with the prince and his wife in an orderly manner as far as their own country, and then disappeared as if by magic with the bunch of cobra-lilies, and showed themselves to the king, who, on receiving the flowers, had declared that in the whole world no one had such brave sons as he. Without losing any time he repaired to the palace of the Nymph of the Wire Hill. She received them from the king, but was more than convinced in her heart that the prince was alive and so she said to her suitor:

"I will now perform the Dévendra vows. Please issue invitations to kings, princes and noblemen."

The invitations were issued, and all the neighbouring kings, princes and nobles, including the king's two sons, came and sat in the Assembly Hall. Their wives, too, including all the blood relatives, such as sisters and daughters, came and sat in the Hall in the places allotted to them. Thither also came the king's younger wife and her maids.

Casting a glance over the assembled crowd, the Wire Nymph said: "I see the younger wife of the king, but nowhere do I see his senior queen or her son in the assembly."

Whereupon the king was confused, and, muttering to himself, "How can she have a son without my knowing it?" sent for her. She came, followed by her son and her four daughters-in-law, all as resplendent as the full-moon in its glory, and took their seats.

The Wire Nymph now began her harangue: "Do you think, O King, that it was your two sons by the younger queen that brought me from the Wire Hill? Nothing of the sort. It was your son by the senior queen. We descended the Hill together, and I cried out for my parrot cage, and quick as lightning he ran up the Hill by the wire and was returning with the cage, when the two princes at the foot of the Hill broke the wire and the young man fell headlong from the summit and was killed; but by the merits of his wives he was given a second birth. Do you want to know who brought the cobra-lilies? Your two sons you think! Nothing of the sort. I knew they could not, and that is why I required special flowers for the sham ceremony of the Dévendra vows, as a test to find out whether the prince was dead or alive: for I knew that he alone could bring them. And in truth it was your son by the senior queen that had brought the flowers, and your other two sons imposed upon the prince and managed by fraud to palm them off on you as theirs."

The king changed colour, and, calling his two sons from the assembly, cried out, "Are these things so?" They hung down their heads in shame and confusion, and proved their guilt. The king spat in their faces and bade them begone, and, calling forth the real hero, pressed him to his breast and wept, and soon after the assembly broke up. The king then embraced all his daughters-in-law and his senior wife. She at first upbraided him for his partiality to his younger wife and for forgetting her altogether! Then she unfolded to him how their son, of whom they had so much reason to be proud, was conceived after eating the kernel of the anchorite's mango, how he had at first been a tortoise, how she had nursed the animal nevertheless, and how she, to her great joy, found one night that the tortoise was a human child under the tortoise-covering. The king listened to everything in silence and astonishment.
In due course the king married the Wire Nymph, and some days after performed the marriage of his son with the four princesses to which the fathers of the three princesses, as also the foster-father of the fourth princess — the Lord of the Serpents, — were invited. They were delighted to find that their son-in-law was not the son of a humble deceased anchorite as he gave out, but of royal blood like themselves. The next thing the king did was to crown his son with all pomp and glory, and abdicate the throne in his favour.

(To be continued.)

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

BY SIR RICHARD O. TEMPLE.

(Continued from p. 428.)

1794. — NO. XXIX.

Fort William 11th August 1794. Read a Letter and its Enclosures from the Secretary to the Military Board.

Sec'y to the Mil'y Board.

To Edward Hay Esq; Secretary to the Government.

Sir, — I have the honor to transmit for the Consideration of the Governor General in Council the enclosed Proceedings of the Military Board of this date as returned from Circulation, upon Indents No. 393 & 394 for Marine Stores applied for from the Andamans. The Indents accompany the Proceedings for the inspection of Government.

I have also the honor to transmit Lists of Military Stores and Provisions which have been passed on Indents No. 392 & 395. Acquainting you that the Indents have been forwarded to the Commissary of Stores and Garrison Store Keeper respectively, with instructions to prepare the Articles for dispatch on Such Ship as Government may be pleased to direct.

I further enclose a Letter Addressed to the Military and Provision Store Keeper at the Andamans which I request may be forwarded, under the Approbation of the Supreme Board, to that Officer.

I have the honor to be, Sir, Your most Obedient Humble Servant

Mist D! Office
the 8th August 1794.

(Sig'd) Isaac Humphrys
Sec'y Mil'y Board.

Proceedings of the Military Board returned from Circulation the 8th August 1794.

Indent No. 393 on the Acting Naval Store Keeper for Copper Grapeshis, Vittry, &c. for repairs of Vessels & Boats.

Remark.
The quantities of three of the articles in this Indent are left undefined.

Mly Auth. Gen!

This is not an Indent of a nature that requires hasty decision — the coppering of the long Boats being expensive, the public advantages to be derived ought to have been stated in order that Government, whose sanction is necessary to warrant the expense might judge of the expediency of authorizing it.

If the Establishment of Vessels and Boats of all descriptions for the Service of the Andamans has been laid down by Government — the Secretary can obtain an Account of them, if not, we should be apprized of their intentions, to Guide us in passing applications of this sort if it be expected that we should receive them but they ought perhaps to be made to the Marine Department,

(Signed) John Murray.
Comm't of Art'y & Chief Engineer.

The Commandant of Artillery and Chief Engineer Subscribe to the above Minute.

Remark.

The Secretary reports that having made the enquiry proposed in the above Minute he has been informed that Government have not laid down any Establishment of Vessels or Boats for the Settlement.

Indent No. 394 on the Acting Naval Store Keeper for Sundries for the use of the Honble Company's Brig Dispatch.

Milt Aud'r Gen!

This is certainly an Application for reference to the Marine Department — as this Board has no information that can enable us to form any Opinion whether the Articles are necessary or not.

(Signed) John Murray.

Comm't of Art'y & Chief Engineer.

The Commandant of Artillery and Chief Engineer Subscribe to the Military Auditor General's Opinion.

Resolution.

Agreed to send up for the Consideration of the Governor General in Council the two foregoing Indents with the Minutes upon them.

A true Extract

(Signed) Isacc Humphrys

Sec'y M. Board.

Ordered that the Indents No. 393 and 394, received from the Military Board be sent to the Acting Naval Storekeeper, with Directions to comply herewith, and that the Articles be furnished upon the Indents No. 392 & 395 be Dispatched to the Andamans on the Snow Cornwallis which will Sail in four or five days.

Ordered that these Resolutions be notified to Lieutenant Humphrys and the Garrison Store Keeper, respectively, and that the Letter for the Military and Provision Storekeeper at Port Cornwallis be forwarded by the next Dispatch.

1794. — No. XXX.

Port William 11th August 1794. Read again Lieuten' wales's Letter dated the 5th August and recorded on the Proceedings of the 8th Ditto.

The Secretary lays before the Board a Note which he has received from Lieutenant Wales.

Sir, — A young Gentleman of the Name of Ried and who is an Acting Lieutenant in the Bombay Marine, is now at Calcutta, having come round as First Officer of the Pilot Snow which Lieut' Frayer brought here, he bears an excellent Character from every person that knows him and Lieut' Frayer tells me he is a good Officer, his being a Company's Servant also recommends him to me in preference to a Country Officer as he will need no instruction with Respect to either Conduct or discipline — Will you be so obliging as to propose him as a fitt Person to fill the Station of 24th Lieutenant on board the Cornwallis.

I am, Sir, Yours Obediently

(Signed) Jno. Wales.

11th August 1794.

Agreed that Mr. Ried be Appointed 24 Officer on board the Cornwallis, and that the Governor in Council at Bombay, be informed that the Board wish that Mr. Ried may have permission to Serve on board one of the Company's Vessels at the Andaman Station, without prejudice to his Rank and Prospects at Bombay, in the same Manner as Similar Permission has been granted to Lieut' Wales & Roper.
1794. — No. XXXI.

Fort William 22nd August 1794. The Honble Company's Snow Cornwallis being under dispatch to the Andamans the following Sailing orders were given to the Commander Lt Wales, and the letter which will be entered after them, was written to Major Kyd, or, in his absence, the Senior Officer in charge of the Settlement.

To the Commander of the Cornwallis dated 21st August 1794.

To Lieutenant Wales Commanding the Cornwallis.

Sir, — You are hereby ordered, winds and weather [permitting] (and the Consignments for the Andamans embarked) to weigh your anchor and make the best of your way to Fort Cornwallis, where, on your arrival you are to deliver the accompanying Packet to Major Kyd, or to the Senior Officer in charge of the Settlement, and attend to all orders you may receive from him for your future guidance.

I wish you safe and speedy Passage, and am

Fort William 21st August, 1794.

To the Commander of the Cornwallis & to the Superintendant at the Andamans, dated 25th August 1794.

To Major A. Kyd, Superintendant at the Andamans or to the Senior Officer in charge of that Settlement.

Sir, — I have the Pleasure to acknowledge the receipt of your letters dated the 1st and 20th Ultimo by the Cornwallis Snow which imported here on the 2d August the former enclosing your Account Current for the Months of May and June last, with the Vouchers, together with a list of Bills of Exchange drawn upon this Government, orders were given for the acceptance of the latter, and the former is under Audit, in the usual course.

It is only necessary to observe, in answer to your letter of the 20th Ultimo, that authority to equip and employ the Dispatch Brig was given to you in my letter of the 14th July by the Sea Horse, and that the Sails belonging to the Brig were sent by that Conveyance, but that as the Master Attendant mentioned that they were in bad condition, and is in the expectation that they would not be found, you have intended for others, directions were given to the Acting Naval Store-keeper to provide new Sails for the Vessell, and they will be sent by the present conveyance which will also take the other Articles you have applied for in your Indenta to the different Offices.

I enclose a Copy of Lieutenant Wales's Sailing Orders and am

Fort William 21st August 1794.

1794. — No. XXXII.


Mil Aud' Genl 1st of Sept.

To the Honble Sir John Shore Bart, Governor General in Council &c &c &c Military Department.

Honble Sir, — It is an established Regulation that all Pay Abstracts shall be accompanied by Review Rolls of the different Disciprptions of People for whom the Allowances are drawn, but as Major Kyd generally sends figured returns only of the Artificers on the Andaman Establishment, I beg
leave to request that he may be desired in future to insert the Peons Names, and to remark the dates of all casualties as in the Review Rolls of the regular Corps of the Army.

I have the honor to be with the greatest respect Honble Sir,
Your most obedient faithful Servant

Milk Audt Genl Office
1st Sept 1794.

(Signed) John Murray
Col & Milk Audt Genl

Ordered that Instructions be sent to Major Kyd in Conformity with the Recommendation in the above Letter from the Military Auditor General.

1794. — No. XXXIII.

Read a Letter from the Secretary to the Military Board.

Secy to the Milk Board 6th Sept 1794.

To Edward Hay Esq Secretary to the Government.

Sir, — Herewith I have the honor to transmit for the Sanction of Government Bill No. 59 and 60 recommended by the Milly Board for Provisions Supplied by the Garrison Store keeper for the use of the Settlement at Port Cornwallis, and of 7 recruits proceeding to that Settlement.

I have the honor to be &c.

Agreed that Authority be given for passing the Bills abovementioned, and ordered that they be returned to the Military Board.

1794. — No. XXXIV.

Fort William the 29th of September 1794. The following Letter was received from Major Kyd on the 26th Instant, by the William Pitt.

Sup at the Andamans 15th August 1794.

To Edward Hay Esq Secretary to Government.

Sir, — Accompanying I have the honor of transmitting you the Account Current of this Settlement, brought up to the present date, with the various vouchers referred to therein. You will perceive that every Establishment is paid up to the first of next Month, which I have thought advisable to do before my departure to Prince of Wales's Island, in hopes that they will not require another payment till my return. Accompanying is a List of Bills I have drawn on Government for Cash received into the Treasury here, which is carried to the Public Credit in the Account now sent.

I have the honor to be &c.

Port Cornwallis
15th August 1794.

(Signed) A. Kyd.
Sup at Andamans.

Ordered that Major Kyd's Account Current with its Vouchers, be sent for Audit to the Military Auditor General, who is also to be furnished with a Copy of his Letter enclosing them.

Ordered that the List of Bills drawn by Major Kyd, on the Governor General in Council be sent to the Accountant General's Office.

1794. — No. XXXV.

Fort William 3rd November 1794. The following Sailing Orders Dated the 1st Inst. have been given to Captain Morgotty Commanding the Drake Cruiser.

To Capt. Morgotty, Dated 1st October 1794.

To Captain Morgotty Commanding the Honble Companys Cruiser Drake.

Sir, — You are hereby directed winds and weather permitting, and the Convicts for the Andamans being on board, to weigh your Anchor, and make the best of your way to Port
Cornwallis, where on your arrival, you will deliver the accompanying Letter to Major Kyd the Superintendent, or in his absence to the Senior Military Officer at the Settlement, and having attended to his directions, with respect to landing the Convicts, you will proceed forthwith to Bombay and attend to all orders that you may receive from the Governor in Council there.

I wish you a safe and Speedy Passage, and am &c.

Fort William

1st Nov. 1794.

The following Letter was written, on the 1st Instant, to the Superintendent at the Andaman's by the Drake.

To Major Kyd Dated 1st Nov. 1794.

To Major Kyd Superintendant, or in his absence to the Senior Military Officer at the Andaman's.

Sir, — I am to acknowledge the Receipt of your Letter dated the 15th of August transmitting your account Current and a List of Bills granted by you upon the Governor General in Council for Cash paid into your Treasury.

It being an Established Regulation that all Pay Abstracts shall be accompanied by Review Rolls of the Different Descriptions of People for whom the allowances are Drawn, and as you generally transmit figured Returns only of the Artificers on the Andaman Establishement, I have Orders to desire that in future you will insert the People's names and Remark the Dates of all Casualties as in the Review Rolls of the Regular Corps of the Army.

You will receive enclosed a Copy of the Sailing Orders to Captain Moggotty who Commands the Drake Cruizer now proceeding to the Andaman's on her way to Bombay, and with it a return of the Provisions laid in for fifty Native Convicts sent in the Vessel to Port Cornwallis for their Supply during the Passage.

Fort William

1st of Nov 1794.

I am &c.

(Sig'd) [Blank]

1794. — No. XXXVI.

Fort William the 7th November 1794. The following Letter was received, on the 3rd Instant from Messrs Wilson Downie and Maitland, and Directions were given for receiving the Articles mentioned in it on board the Drake.

Messrs Wilson Downie & Maitland dated 3rd Nov. 1794.

Edward Hay Esq. Secretary to the Government.

Sir, — As Lieutenant Wales of the Cornwallis could not receive the following necessaries for the Bazar at the Andaman's when he was last here which we were desired to send by that Conveyance we are very apprehensive that they may be much wanted at that Settlement, and therefore beg the favor of an order for their being received on board the Drake.

Calcutta

24th November 1794.

175 Maunds Flower.
150 Maunds Sugar.
50 Maunds Ghoor.
10 Maunds Dry Mangoes.
30 Maunds Gram.
20 Maunds Messur Dhall.
10 Maunds Onions.
6 Maunds Garlic.

(Signed) Wilson Downie & Maitland.
November, 1802 ] THE ANDAMANS IN THE XVIIIth CENTURY. 439

6 Maunds Chilkes.
2 Maunds Ginger.
½ Maund Pepper.
3 Maunds Daniah [? dānā].
20 Maunds Oil.

1794.—No. XXXVII.

The following Letter was received, on the 4th Instant, from Lieut. Greene.

Lieut. Greene Dated 4th Novr. 1794.

To Edward Hay Esq; Secretary to the Government.

Sir,—I have the honor to acknowledge the receipt of Mr Sub-Secretary Shakespeare's Letter of yesterday, and to acquaint you that, pursuant to the Orders therein Conveyed the 20 Bags of Dhall have been Shipped on board the Drake Cruiser as per Accompanying Receipt from the Officer on board that Vessel.

Fort William Garrison Store
the 4th Novem' 1794. (Signed) A. Greene officiating in the absence of the Garrison Store keeper.

I have the honor to be &c.

1794.—No. XXXVIII.

The following Letter was written, on the 5th Inst., to Major Kyd, and dispatched by the Drake.

To Major Kyd dated 5th Novr. 1794.

Sir,—I am directed to transmit to you the enclosed Receipt for Twenty Bags of Dhall, put on Board the Drake Cruiser for the use of the Convicts proceeding to the Andamans,—also a Copy of a Letter dated the 3rd Instant from Messrs' Wilson, Downie, and Maitland,—and to acquaint you that the Commander of the Drake has been authorized to receive Articles mentioned in it for the Use of the Settlement.

I am &c,

Fort William
5th November 1794. (Signed) E. Hay
Sec'y to the Gov't.

1794.—No. XXXIX.

Fort William 23rd November 1794. The following Duplicate Letter was received this morning from the Superintendent at the Andamans by the Brig Nautilus.

Duplicate.

Superintendent at the Andamans.

To Edward Hay Esq; Secretary to the Government.

Sir,—I beg you will acquaint the Honble. Governor General in Council that I arrived at this Place on the 7th Instant on the Sea Horse Brig, having left Prince of Wales's Island on the 23rd of last Month.

The accompanying Letters from Mr. Mannington will acquaint the Board of the unfortunate Death of Mr. Light which happened on the 20th.

Upon my arrival here I found that the Stock of Provisions for the Settlement was much smaller than it ever should be, I have therefore directed the Commissary to make out the necessary Indents and have now dispatched the Cornwallice Snow and Nautilus Brig and earnestly request that they may be returned without delay with the Amount of their Indents.
During my Stay at Prince of Wales Island, I took the utmost pains to obtain information on the Various points recommended to me by the Board, and hope to have the honor of personally delivering my Report early in the next Month.

I have the pleasure to say that the Settlers here have been much more healthy this season than the last, altho' the Rains have been more Severe there having fallen from the 1st of last May to this period the extraordinary Quantity of 123 Inches which is more than twice the Quantity that falls in Bengal in the most abundant Seasons.

I have the honor to be Sir Your Most Obedient Servant
(Sign'd) A. Kyd
Superintendent Andamans.

Fort Cornwallis
10th November 1794.

1794. — No. XL.

Fort William the 1st of December 1794. The following Letters were received, on the 29th Ultimo, from Major Kyd, Superintendent at the Andamans, by the Snow Cornwallis, & Circulated for the perusal of the Members of Government.29

Superintendent at the Andamans. 20th October 1794.

To Edward Hay Esq? Secretary to Government.

Sir,— I have to request you will acquaint the Honble. Governor General in Council, that in compliance with his instructions at the 21st April last, & those conveyed in your letter of the 5th August; I have obtained every information in my power respecting the various points therein specified.29 It is now my intention of proceeding to the Andamans where I shall not have occasion to stay long, & expect to have the honor of presenting my report in person early in Dec.29

I have the honor to be
(Signed) A. Kyd

Prince of Wales's Island
20th October 1794.

Ordered that the Snow Cornwallis and Brig Nautilus be returned, as soon as possible, to the Andamans with the Supplies they are respectively to take to that Settlement.

The Commanders are to be acquainted accordingly; and notice thereof is to be sent to the Garrison Store Keeper, Fort Adjutant & Military Board — The Commanders are, further, to be asked how many Convicts can be accommodated on each of the Vessels, after receiving the Supplies they are both to carry.

1794. — No. XLI.

Read a Letter and its Enclosure from the Secretary to the Hospital Board.

Sec'y to the Hosp! Board 26th Nov. 1794.

To Colin Shakespear Esq? Sub-Secretary.

Sir,— I am directed by the Hospital Board to enclose to you the Copy of a List of Necessaries which they have received from Mr Robt Reddick Assistant Surgeon to the Andamans, which they request you will lay before the Governor General in Council, & to acquaint him that they beg leave to recommend that they may be authorized to direct the Purveyor to furnish the necessaries required.

I have the honor to be &c.
(Signed) A. Campbell Sec'y

Fort William Hosp! Bc. Office
the 26th Nov. 1794.

29 [The Letter dated the 16th November has been already given under the consultation of the 28th Nov: where it is headed as ‘Duplicate.’]

30 [The portions omitted in the above Letter refer to Prince of Wales' Island.]
Indent for Necessaries for the use of the Settlement at Port Cornwallis.

Madeira ... ... Twelve Dozen
Brandy ... ... Four Do.
Arrack ... ... Six Do.
Lime Juice ... ... Four Do.
Vinegar ... ... Six Do.
Flour ... ... Eight Mannel.
Oil Mustard Seed ... ... Four Do.
Sugar ... ... Eight Do.
Leather Skins No. 6.

Port Cornwallis

10th November 1794.

Hosp! Bt Office

the 29th November 1794.

(Signed) Bt Reddick
Assistant Surg.

(Signed) A. Kyd
Surpl! Andamans.

A true Copy

(Signed) A. Campbell
Secr?

Agreed that the Hospital Board be Authorized to Comply with the above Indent, & desired to give Directions that the Articles may be procured, & put up immediately to be sent in the Snow Cornwallis.

The Situation of 2nd Officer on Board the Snow Cornwallis having become Vacant by the Appointment of Mr. Reid to the Jackall.

Agreed that Mr. Henry Pelham Davies be appointed to it.

Ordered that Notice thereof be sent to Mr. Davies, & the proper Officers.

1794. — No. XLII.

Fort William 5th December 1794. Read a Letter and Enclosures from the Secretary to the Military Board.

Secr to the Mill! Board 1st December 1794.

To Edward Hay Esq. Secretary to the Government.

Sir, — I request you will submit for the information of Government the enclosed Copies of Indents No. 897 & 98 by the Military and Provision Store Keeper at the Andamans, and Acquaint him that the Originals have been this Day passed by the Military Board and returned to the Garrison Store Keeper's Office with Orders for the immediate preparation of the Articles for dispatch on Such Ship as Government may be pleased to direct.

I have the honor to be &c:

(Signed) Issac Humphrys
Secr. Mill! Board.

Mil! Bt Office

1st Decr 1794.
**Indent No. 3. Duplicate.**

To Lieut. Geo. A. Robinson Garrison Store Keeper
Fort William.

<table>
<thead>
<tr>
<th>Names of Stores</th>
<th>Articles Indented for</th>
<th>For what purpose wanted</th>
<th>Admitted by the Bd</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arrack</td>
<td>Leagur</td>
<td>1 For 3 Mths Subsistence to the Settlers at the Andamans.</td>
<td>1</td>
</tr>
<tr>
<td>Dhall (Hurriah)</td>
<td>Maunds</td>
<td>400</td>
<td>400</td>
</tr>
<tr>
<td>Ghee</td>
<td>D²</td>
<td>80</td>
<td>80</td>
</tr>
<tr>
<td>Gram</td>
<td>D²</td>
<td>250</td>
<td>250</td>
</tr>
<tr>
<td>Paddy</td>
<td>D²</td>
<td>200</td>
<td>200</td>
</tr>
<tr>
<td>Rice</td>
<td>D²</td>
<td>1200</td>
<td>1200</td>
</tr>
<tr>
<td>Salted Meat (Beef &amp; Pork) Casks</td>
<td>4</td>
<td>For three Months Subsistence to the Settlers at the Andamans.</td>
<td>4</td>
</tr>
<tr>
<td>Salt</td>
<td>Maunds</td>
<td>80</td>
<td>80</td>
</tr>
<tr>
<td>Wheat</td>
<td>D²</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>

Port Cornwallis,
1st Nov. 1794.

(Signed) Joseph Stokoe

Passed by the Mfr. this Day
1st Dec. 1794.

(Signed) A. Kyd
Supt. Andamans.

**Indent No. 2. Duplicate.**

To Lieut. G. A. Robinson Garrison Store Keeper
Fort William.

<table>
<thead>
<tr>
<th>Names of Stores</th>
<th>Articles Indented</th>
<th>Purposes for which wanted</th>
<th>Admitted by the Mil B²</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dhall</td>
<td>Maunds</td>
<td>100 For three Months Subsistence to the Convicts at Port Cornwallis.</td>
<td>100</td>
</tr>
<tr>
<td>Ghee</td>
<td>D²</td>
<td>25</td>
<td>25</td>
</tr>
<tr>
<td>Rice</td>
<td>D²</td>
<td>300</td>
<td>300</td>
</tr>
<tr>
<td>Salt</td>
<td>D²</td>
<td>25</td>
<td>25</td>
</tr>
</tbody>
</table>

Port Cornwallis
1st November 1794.

(Signed) Joseph Stokoe

The Tonnage of the Snow Cornwallis and Nautilus Brig not being adequate to that of the Stores mentioned in the above Indents, Ordered that the following Articles which the Board understand are Chiefly wanted at the Andamans for early use be Shipped with a Convenient expedition Viz: 
Port Cornwallis, Lieut. Wales.

300 Bags of Rice.
75 D. of Dhol.
24 Maunds of Ghee.
60 Bags of Paddy.
75 D. of Gram.
40 D. of Whiet (sic).
4 Casks of Salt Provisions.
1 Leagur of Arrack.
125 Bags of Rice.
25 D. of Gram.
20 Maunds of Ghee.

1794. — No. XLIII.

Fort William 12th December 1794. The following Letter was received, on the 9th Instant, from the Commander of the Nautilus Brig.

Capt. Fimins.

To Edward Hay Esq* Secretary to the Government.

Sir, — I have the Honor to inform you that the Stores ordered from the Garrison Store Keeper for the Andamans, amounting to 150 Bags, and 3 Casks, are on board which together with the Bazar Articles Permitted to go down, will be the whole we can take and I am sorry to say we have no room for any Convicts.

I am &
(Signed) Fimins
II. C. B. Nautilus.

1794. — No. XLIV.

Fort William 19th December 1794. The following Letter was received on the 18th Inst. from the Secretary at Bombay.

Secy Bombay 26th November 1794.

To Edward Hay Esq* Secretary at Fort William.

Sir, — I have had the pleasure to receive your Letter dated the 29th Ultimo and am desired to Acquaint You that the wishes of the Governor General in Council respecting Convicts being sent to the Andamans will be duly Attended to by this Government . . . . .

I have the honor to be &c?

Bombay Castle
26th November 1794.

(Signed) John Morris Secy

1794. — No. XLV.

The following Minute was received from the Governor General on the [blank] and Circulated to the Members of the Board who Concurred in the Propositions it contained, and the necessary Orders were issued accordingly.

Gov. Gen* Minute.

Governor General. By the last dispatches from the Andamans it is known that the Settlement was very short of Provisions, and altho' the Indents from thence were Ordered to be Complied with in full, the Cornwallis and Nautilus were not Compliant to Carry down the
whole of the Supplies required, in consequence of which the following Articles remain to be
dispatched, in part of the last Indents viz

<table>
<thead>
<tr>
<th>Article</th>
<th>Mds.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rice</td>
<td>650</td>
</tr>
<tr>
<td>Dhall</td>
<td>400</td>
</tr>
<tr>
<td>Ghee</td>
<td>61</td>
</tr>
<tr>
<td>Salt</td>
<td>105</td>
</tr>
<tr>
<td>Paddy</td>
<td>80</td>
</tr>
<tr>
<td>Wheat</td>
<td>20</td>
</tr>
</tbody>
</table>

The above Articles may be estimated at a Tonnage equal to about 700 Bags.

There are also about 100 Convicts in the Jail of the 24 Pargunnahs, under Sentence of Transportation.

A Tender has been made by Captain Copestakes of the Snow Druid (formerly freighted for a similar Purpose) who will engage to carry down 100 Convicts with their Provisions and Water for 15 Days, and 1000 Bags of Grain for the Supply of the Settlement for the Sum of Rs 3000, which is the same as was formerly paid him, I propose therefore that his Offer should be accepted, and that the following Orders should be issued in consequence.

1. To the Secretary to prepare for the Embarkation of 100 Convicts on the Druid, as soon as the Vessel may be ready to receive them.

2. To the Garrison Store Keeper to provide and Ship Provisions and Water for the Subsistence of 100 Convicts on their Passage allowing at this Season 15 Days for their Passage down.

3. To the Garrison Store Keeper, to provide and Ship Provisions and Water for the Subsistence of 100 Convicts on their Passage, allowing at this Season 15 Days for their Passage down.

3. To the Garrison Store Keeper to Ship the Provisions due on the Indents already Passed, and to fill up the Vacant Tonnage with Rice, Dhall & Paddy equal to the 1000 Bags which the Vessel is engaged to Carry, as a further Supply for the use of the Settlement, and of the Additional Convicts to be sent there.

\[
\begin{align*}
\text{J. Shore.} \\
\text{(Signed)} \\
\text{P. Speke.} \\
\text{Wm Cowper.}
\end{align*}
\]

1794. — No. XLVI.

Fort William the 19th December 1794. Read a Letter from Captain Copestakes.

Edward Hay Esq. Secretary to Government.

Sir, — The Druid will be ready to receive the Convicts on Board, as soon as the Grain and their Water is on Board, but as yet I have not seen any, but expect it to day viz a part.

I am &c.

Stephen Copestakes.

18th December 1794.

1795. — No. I.

Fort William, 2nd January 1795.

Secretary to the Military Board.

To Edward Hay Esq. Secretary to the Government.

Sir, — I have the honor to enclose for the approval of Government Bill No. 178 for Provisions sent by the Garrison Store Keeper on board the Cornwallis Snow, for Subsistence
of 30 Convicts Ordered to the Andamans and to intimate the recommendation of the Military Board that it may be passed transferring the charge to the Civil Department.

    I have the honor to be Sir Your most obedient humble Servant

(Signed) Isaac Humphreys

Military Boards Office
29th December 1794.

Agreed that the Bill above mentioned be passed and that Lieutenant Robinson Garrison Store Keeper be instructed to present it to the Civil Paymaster for Payment.

1795. — No. II.

12th January 1795.

Similar letter to the above.

1795. — No. III.

Fort William, 19th January 1795.

Read a letter from the Superintendent at the Andamans.

To Edward Hay Esqr. Secretary to the Government.

Sir,— Accompanying I do myself the pleasure of transmitting you the accounts of this Settlement brought up to the 1st of the ensuing Month. By the last Account Current sent, you would perceive that there was but a small balance of Cash in hand, I have however by receiving money from Individuals and by giving Notes on my own Agents in Calcutta for part of the pay of almost all the different Classes of people been able to discharge every expence of the Settlements to the 1st of December for which I have drawn Bills on Government according to the accompanying List. I must however now beg that you will acquit the Governor General in Council that a Supply of Fifteen or Twenty Thousand Rupees in Specie Will be necessary for the next three Months Expenditure, half in Gold and half in Silver, and have to request he will be pleased to direct its being sent by the first Opportunity.

The Dispatch Brig being completely repaired and equipped, I have given Command of her to Mr John Roberts first Officer of the Cornwallis Snow, Who has been employed in fitting her out. While at Prince of Wales's Island I engaged Mr E. Gardiner as an Officer for that Vessel with the Pay of a Second Officer as also the necessary Europeans, and I have fixt her Establishment upon as economical a plan as possible, her expences of every kind are paid up by me to the 1st of December, but from that period it probably will be more convenient for Mr Roberts to indent for Pay and Provisions on the Marine Pay Master in Bengal as is practised by the other Commanders of Vessels on the Establishment.

A few days ago I sent the Dispatch to Chittagong Conceiving that at this Season of the Year, it is the readiest and cheapest place from which we can draw Provisions and Stock, and I have written to the Collector of that District requesting he will supply the grain that the Vessel can take, drawing on Government for the amount of its cost which I hope will be approved of.

While I was at Prince of Wales's Island the Government of Bombay sent in one of the Company's Cruizers bound to Prince of Wales's Island; five European Convicts to be landed at the Andamans, but the Officer Commanding there would not receive them but very properly referred the Captain of the Cruizer to me. As it struck me that it never was the intention of the Governor General in Council to send European Convicts to the Andamans, and as there appeared to me many cogent Reasons against the Measure, I thought it best to request the Commander of the Cruizer to take them back to Bombay, and now enclose a Copy of the letter I wrote to the Secretary of Government at Bombay on that Subject.

I have the honor to be, Sir, Your most Obedient Humble Servant

(Signed) A. Kyd Supt. Andamans.

Fort Cornwallis
20th Novr. 1794.
Enclosure.

To John Morris Esqre Secretary to Government, Bombay.

Sir,—Your letter of the 26th July last by the Ship Intrepid giving Notice of five European Convicts having been sent to the Andamans by Order of the Honble the Governor in Council of Bombay was delivered me by Captain Pruen at this place. The Officer I left in Command at Port Cornwallis where Captain Pruen touched did not think it expedient to receive the Prisoners for which he has assigned to me sufficient reasons, but referred Captain Pruen to me. I must now beg the favor of you to acquaint the Governor in Council that I do not think I can with propriety receive these Convicts at the Andamans without the particular directions of the Governor General in Council and that should he even think the banishment of European Convicts to the Andamans, a measure in itself expedient it would be necessary for me to represent that the Settlement is not yet in a Situation to accommodate them but with much convenience, but I must beg leave humbly to observe to the Governor in Council of Bombay that I conceive the fitness of such sentence of the Court of Oyer and Terminez has not been duly considered as the Andamans cannot in any manner be applicable as a place of banishment for European Convicts.

In all cases of Transportation I presume that two points must be established the one that there is a strong local attachment from habit, Possession of fixed property; ties of consanguinity or affection, the dissolving of which with condemnation to hard labour constitutes the Exemplary punishment, the other that the Country chosen for the place of banishment is to derive benefit by the acquisition of such bad subjects as was formerly the case in the Transportation of Convicts from Great Britain to its Colonies in North America and at this time to Botany Bay. In the present case neither of these objects seem to be attended to, nor are they I conceive attainable. I imagine the Sentence does not extend to hard labor, as to Europeans in a Climate near the Equator it would be a very rigorous one entailing a certain and speedy death, if it is not to hard labor, there appears no punishment at all, for it cannot be supposed that the class of Europeans most subject to such Sentences can have cause for strong local attachments to any place in India and as they would be as well subsisted at the Andamans as at Bombay and obliged to perform no harder duty, there is no reason why they should not be quite contend with their Situation, neither can the Country reap any advantage from the acquisition of such men, they are unfit for hard labour in such a climate, they could be employed in no Office of Trust, or as Overseers to the Native labourers as it would be placing them in situations far superior to what they probably left nor could they be made to serve in a Corps of European Soldiers without giving a just cause of discontent, they could only therefore remain as Prisoners to be subsisted by Government at a greater expense than in any other part of India, as every Article of Provision must be sent from Bengal and would remain a very great incumbrance and inconvenience to the Settlement in providing them with habitations Clothing, Medical Attendance and other conveniences which humanity requires that Europeans should have in such a Climate. I hope these reasons will appear sufficient to the Governor in Council of Bombay to excuse me in his Opinion for objecting to receive these Men, and that they may Operate with the Court of Oyer and Terminez to induce it to adopt some more applicable punishment for Criminals of this class.

I have the honor to be, Your Obedient Servant

(Signed) A. Kyd

Supt. Andamans.

Prince of Wales's Island,
20th September 1794.

Ordered that the Accounts of the Settlement at Port Cornwallis transmitted with Major Kyd's Letter dated the 20th November, be sent to the Military Auditor General for his report upon them, and that the list of the Bills he has drawn upon the Governor General in Council be forwarded to the Accountant General.
Agreed that an Order on the Treasury for Twenty Thousand Rupees payable half in Gold and half in Silver be issued in favor of the Superintendent who is now at the Presidency, to be dispatched to the Andamans by the first Opportunities that Offer.

Agreed that Major Kyd be informed that the Board approve of his having given the Command of the Dispatch Brig to Mr John Roberts, and of his Nomination of Mr E. Gardiner to be an officer of that Vessel with the pay of a Second, and that they [omission?] with the Superintendent to lay before them the Establishment he has fixed for her.

The Board approving the Suggestion that Mr Roberts should indent on Mr Boswell's Office for the pay and Provisions required for the Dispatch subsequent to the 1st of December, to which Time the Expenses of the Vessel were provided for by the Superintendent, observe that Indents so made out were passed at the last meeting.

Agreed with respect to the European Convicts sent from Bombay that the Superintendent be informed that the Governor General in Council approves of his having returned them to that Presidency for the Reasons Stated, and observes that Instructions sent upon the subject, some time ago, by this to the Bombay Government will prevent the Transportation of any more European Convicts from thence to the Andamans.

1794. — No. IV.

Superintendent at the Andamans dated 23rd November.

To Edward Hay Esqr, Secretary to Government.

Sir,— I have the pleasure to acquaint you for the information of Government, that the Honble. Company's Snow Drake arrived here yesterday from Bengal with Convicts but I am very sorry to find that there is no provisions on Board for them. I have particularly to request that so great a number of people may never be sent to the Settlement without the necessary precaution being taken for their Subsistence for at least four Months, as in our situation at this time it may be the occasion of very serious distress to the Settlement. I have also to observe that there were fifty one Convicts landed instead of fifty as expressed by the list sent by the Magistrate of the 24 Pergunnahs and that there are many of them, Old, Sickly and of classes of Men very unfit for labor.

I have been honored with your letter of the 1st Instant, and shall rigidly attend to the Board's direction in sending Review Rolls with the names of the different Classes of people paid by the Public at the Andamans. As I did not at all perceive the utility of their [these] papers, I have heretofore omitted sending them, conceiving the accumulation of all unnecessary Papers as an evil which the Board would have wished me to avoid.

I have now the pleasure of sending you Review Rolls for the Months of September, October and November the Accounts of which were made up and sent a few days ago.

I have the honor to be Sir Your most Obedient Humble Servant,

(Signed) A. Kyd.

Port Cornwallis 23rd November 1794.

Ordered that Particular Attention be paid in future to the Supplies of Provisions for the Convicts sent to the Andamans, and that it be made the Rule that Subsistence shall be provided for them for at least four Months as the Superintendent recommends.

Ordered that the necessary directions in consequence be sent to the Garrison Store Keeper.

Ordered that an Extract from Major Kyd's letter, relating to the Number and State of the Convicts sent in the Drake be transmitted to the Judicial Department.

Ordered that Copies of the two last Paragraphs of Major Kyd's letter be forwarded to the Military Auditor General with the Review Rolls to which they refer.
Read a letter from Mr. David Wood.

To the Honble Sir John Shore Bart. Governor General in Council, Fort William.

Honble Sir,—It is with great diffidence I take the liberty to address you at this time on the subject of my situation at Port Cornwallis. The precarious and temporary appointment I have filled, for upwards of four years, and the anxiety I feel on that account, will I hope apologize for my intruding my case, on your consideration.

The fifth year is now passing on, since I received the orders of the Governor General in Council to proceed to the Andamans, and execute the Medical duties at that settlement. During that time, I have filled a place, that required constant attendance, and of considerable labour. A situation, from the infant state of the settlement, by no means enviable; upon allowances considerably reduced, and, even to the prejudice of my general health. I candidly acknowledge my acceptance of the situation, unconditionally; but had great reason to hope my services here, which I understand have been satisfactory to my commanding officers would have induced the Honble Court of Directors to confirm my rank on the Bengal establishment. The object I always looked up to and, for which I voluntarily relinquished an appointment on the Madras establishment, which, my friends had procured for me, about the time of my arrival at the Andamans.

The number of Assistant Surgeons appointed by the Honble Court of Directors this season, for the Bengal establishment, without any reference to the recommendation forwarded two years ago by the Marquis Cornwallis in my favour, fills my mind with anxiety and the dread of being again thrown upon the world, without any provision, should bad health ever oblige me to relinquish my present temporary appointment.

I have thus presumed to lay my case before you, in expectation that the peculiarity of it may induce you to forward another application to the Honble Court of Directors or to grant me rank on the Bengal establishment (until their pleasure is known) as your wisdom shall best direct.

I have the honor to be with the greatest respect Honble. Sir Your Most Obedient and Most Humble Servant,

Port Cornwallis, November 23rd 1794.

(Signed) David Wood.

Ordered that Mr Wood be informed on the subject of his letter that the Governor General in Council will remind the Honble Court of Directors of the Recommendation submitted to them in the Year 1792 of Mr Wood to be appointed an Assistant Surgeon on this Establishment and advise him of the Answer as soon as it arrives.

1795.—No. VI.

Read a letter from the commander of the Dispatch Brig Captain Roberts dated 14th January.

To Edward Hay Esqr. Secretary to the Government.

Sir,—Having succeeded by regular rotation in the Honble Company's Marine service to the Command of the Brig Dispatch on the Andaman Station, on the First of August last; I have to request you will do me the honor to solicit of the Governor General in Council a Commission of Captain, bearing date from that period.

I have the honor to be Sir, Your Most Obedient Humble Servant

(Signed) John Roberts.

Agreed that the Secretary be directed to comply with the above application, and to grant Mr Roberts the Commission he requests.
1795. — No. VII.
Fort William 6th February 1795.

Read a Letter and its Enclosure from the Secretary to the Military Board.

Edward Hay Esq. Secretary to the Government.

Sir,—I have the honor to transmit Copies of Letters which have this day been addressed to the Commissary of Stores and Garrison Store Keeper by Order of the Military Board together with a Copy of the Indent, which was sent with the former, shewing what Articles have been passed on the Arsenal.

I have the honor to be &c.

(Signed) Isaac Humphreys Secy. Mily. Board.

Enclosure.

To Lieutenant George Abercromby Robinson Garrison Store Keeper.

Sir,—The Military Provision Store Keeper, in an Indent which has been submitted to the board, applied for some Articles not usually known on the arsenal Books, you are requested to indent for them on the agent of supplies.

They are as follows —

Hooks Fishing.
Jaggry.
Knives Common.
Lines Fishing.

After procuring them from Captain Collins be pleased to Ship them on such Vessel as Government may be pleased to direct.

I am &c.

(Signed) Isaac Humphreys, Secy. Mily. Board.

Military Board Office, the 31st January 1795.

Enclosure.

Lieutenant William Golding, Commissary of Stores.

Sir,—Enclosed I beg to forward to you an Indent No 1073 for Sundries for the Settlement at the Andamans, of which you are directed to prepare such as have been admitted by the Board for dispatch, on such ship as Government may be pleased to direct. The Garrison Store Keeper will receive Instructions to obtain from the Agent of Stores such articles as are not usually known on the Arsenal Books.

I am Sir, Your Most Obedient humble Servant

(Signed) Isaac Humphreys Secy. Mily. Board.

Military Board Office, 31st January 1795.

Indent No. 3.

To Lieutenant William Golding, Commissary of Stores, Fort William,

<table>
<thead>
<tr>
<th>Names of Stores</th>
<th>Articles Indented for</th>
<th>For what purposes wanted</th>
<th>Admitted by the Board.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adze . . rope</td>
<td>12</td>
<td>Carpenters</td>
<td>12</td>
</tr>
<tr>
<td>Chalk . . Maunds</td>
<td>2</td>
<td>Ditto</td>
<td>2</td>
</tr>
<tr>
<td>Firmer's Inch . . Dozen</td>
<td>6</td>
<td>Ditto</td>
<td>6</td>
</tr>
<tr>
<td>Hooks Fishing of Sizes</td>
<td>200</td>
<td>For the use of the Settlers...</td>
<td></td>
</tr>
<tr>
<td>Jaggry . . Mds.</td>
<td>50</td>
<td>For Masonry</td>
<td></td>
</tr>
</tbody>
</table>
### Indent No. 4.

To Lieutenant William Golding, Commissary of Stores, Fort William.

<table>
<thead>
<tr>
<th>Names of Stores</th>
<th>Articles intended for</th>
<th>For what purposes wanted</th>
<th>Admitted by the Board</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knives Common...</td>
<td>10</td>
<td>For the use of the Lascares...</td>
<td></td>
</tr>
<tr>
<td>Lanthorns Horn...</td>
<td>10</td>
<td>Guards and Patroles...</td>
<td>10</td>
</tr>
<tr>
<td>Lines Fishing...</td>
<td>50</td>
<td>For the use of the Settlers...</td>
<td></td>
</tr>
<tr>
<td>Needles Packing...</td>
<td>50</td>
<td>For the Store Room...</td>
<td>50</td>
</tr>
<tr>
<td>Ditto Sail...</td>
<td>50</td>
<td>Sail Makers...</td>
<td>50</td>
</tr>
<tr>
<td>Oil Mustard Seed...</td>
<td>50</td>
<td>For Masonry...</td>
<td>50</td>
</tr>
<tr>
<td>Ditto Lintseed Boiled...</td>
<td>5</td>
<td>Painting Public Buildings...</td>
<td>5</td>
</tr>
<tr>
<td>Paint Black...</td>
<td>1</td>
<td>Ditto...</td>
<td>1</td>
</tr>
<tr>
<td>Paint Blue...</td>
<td>1</td>
<td>Ditto...</td>
<td>1</td>
</tr>
<tr>
<td>Ditto Yellow...</td>
<td>1</td>
<td>Ditto...</td>
<td>1</td>
</tr>
<tr>
<td>Ditto White...</td>
<td>2</td>
<td>Ditto...</td>
<td>2</td>
</tr>
<tr>
<td>Ditto Verdegrense...</td>
<td>1</td>
<td>Ditto...</td>
<td>1</td>
</tr>
<tr>
<td>Scissors...</td>
<td>2</td>
<td>For the use of the Store Room...</td>
<td>2</td>
</tr>
<tr>
<td>Tarpaulins Large and Small (each 10)...</td>
<td>20</td>
<td>For the protection of Grain and Stores...</td>
<td>20</td>
</tr>
<tr>
<td>Twine, Jute...</td>
<td>10</td>
<td>For thatching &amp;c...</td>
<td>10</td>
</tr>
</tbody>
</table>

(Signed) Joseph Stokoe, Commissary Stores & Provisions, Andamans.
(Signed) Thomas Ramsey Smith, In temporary charge of the Settlement.
Passed by the Military Board this day, 2nd February, 1795.

(To be continued.)
A COMPLETE VERBAL CROSS-INDEX TO YULE'S HOBSON-JOBSON
OR GLOSSARY OF ANGLO-INDIAN WORDS.

BY CHARLES PARTRIDGE, M.A.

(Continued from p. 453.)

Corge; s. v. 197, i, 4 times, 788, ii; ann. 1525:
s. v. Surat, 664, ii; ann. 1612: s. v. Balta,
35, ii; s. v. 197, i, twice; ann. 1612-13: s. v
197, i; ann. 1622 and 1670 (twice) : s. v
197, ii; ann. 1680: s. v. Salempoor, 852, ii;
ann. 1704: s. v. Roomaul, 582, i; ann. 1747:
s. v. 784, i; ann. 1760: s. v. 197, ii; s. v. Pun,
845, i; ann. 1784 and 1813: s. v. 197, ii.
Cori; ann. 1572: s. v. Coromin, Cape, 124, ii.
Coriander; ann. 1554: s. v. Birinjaul, 87, i.
Corind; ann. 1666: s. v. Corundum, 200, ii.
Coringa; s. v. 197, ii, s. v. Godaverry, 800, ii.
Coris; ann. 1705: s. v. Cowry, 209, ii.
Corja; ann. 1955: s. v. Corge, 197, i.
Corjás; ann. 1855: s. v. Surat, 664, ii.
Corjas; ann. 1645: s. v. Corge, 197, ii.
Corle; s. v. 197, ii; ann. 1760: s. v. 197, ii;
ann. 1803: s. v. Dissave, 246, ii.
Cormandel; s. v. Coromandel, 200, i, 4 times.
Cormandell; s. v. Coromandel, 200, i.
Cornc; s. v. 197, ii; ann. 1781: s. v. Nar, 471, i.
Corncas; ann. 1685: s. v. Cornac, 198, i.
Cornica; s. v. Cornac, 197, ii.
Cornacas; ann. 1712: s. v. Cornac, 198, i.
Corni da' Greci; s. v. Bendy, 63, ii.
Cornoile; ann. 1506: s. v. Cambay, 115, i.
Cornix; ann. 1260: s. v. Grab, 300, i.
Cornecker; ann. 1704: s. v. Scavenger, 66, i.
Corcoro; ann. 1774: s. v. Scavenger, 122, ii.
Coromande; ann. 1588: s. v. Chinapatam,
778, i.
Coromandel; s. v. 198, i and ii (twice), 199, i
and ii, both twice, 200, i, 8 times, 784, i, twice,
s. v. Bengal, 64, i, see 108, ii, footnote, s. v.
Chinapatam, 155, ii, s. v. Circars, 170, ii, s. v.
Coast, The, 171, ii, s. v. Coleroon, 181, i, s. v.
Cuddalore, 215, ii, s. v. Factory, 264, i, s. v.
Godown, 291, ii, see 332, ii, footnote, s. v.
'Jaggery, 340, ii, s. v. Kalinga, 372, ii, s. v.
Mabar, 401, i, see 413, i, footnote (8 times),
s. v. Milk-bush, 434, i, s. v. Mussoor, 461, i, s. v.
Navait, 475, i, s. v. Negapatam, 476, ii, s. v.
Oriasa, 492, ii, s. v. Sarong, 402, ii, s. v. Scav-
enger, 607, i, s. v. Cannheira, 771, ii, s. v.
Dengue, 729, i, s. v. Pattamar, 842, i; ann.
1296: s. v. Panjarûnî, 508, ii; ann. 1820 : s. v.
Mabar, 401, ii; ann. 1340 : s. v. Oudh, 494,
ii; ann. 1610: s. v. Tenasserim, 696, i; ann.
1563: s. v. Sandal, 507, ii; ann. 1606: s. v.
Syrie, 674, ii; ann. 1613: s. v. Compound, 188,
i, s. v. Kling, 374, i; ann. 1614: s. v. Balaghant,
38, ii; ann. 1648: s. v. Suttet, 670, i; ann.
1675: s. v. Patna, 520, i; ann. 1683: s. v.
Nasîng, 474, ii; ann. 1711: s. v. Buncus,
97, i; ann. 1750-56: s. v. Cash, 122, ii; ann.
1759: s. v. Chuckler, 167, i; ann. 1760:
.s. v. Caudy (a.), 120, i, s. v. Maund, 432, ii;
ann. 1763: s. v. Pettah, 533, i; ann. 1770:
.s. v. Parish, 515, i; ann. 1774: s. v. Sling,
642, ii; ann. 1775: s. v. Judda, 91, i; ann.
1782: s. v. Malabar (B), 413, ii; ann. 1796:
.s. v. Guingam, 288, i; ann. 1800: s. v. Factory,
264, i; ann. 1825: s. v. Sandal, 598, i; ann.
1860: s. v. Catamaran, 138, i, s. v. Doney,
260, i, s. v. Pattamar (b), 521, i, s. v. Shakes-
stone, 644, ii; ann. 1868: s. v. Kling, 815, i.
Coromandelen; s. v. Calamander Wood,
110, i.
Coromandel; ann. 1613: s. v. Dungaree, 265, i.
Coromandella; ann. 1691: s. v. Winter, 740, ii.
Coromandel wood; s. v. Calamander Wood,
110, i.
Coromandyll; s. v. Coromandel, 200, i.
Coromandel; s. v. Coromandel, 200, i.
Coromoria; ann. 1696: s. v. Sandoway, 598, i.
Coron; ann. 1616: s. v. Deccan, 233, ii.
Corporal Forbes; s. v. 200, i; ann. 1829: s. v.
200, i.
Corral; s. v. 200, ii, 4 times, 784, i, s. v. Keddah,
364, i; ann. 1270: s. v. 200, ii; ann. 1404:
.s. v. 784, i; ann. 1860: s. v. 200, ii.
Corea; s. v. Bandel, 44, i, s. v. Buggalow, 94,
ii, s. v. Topas, 863, ii.
Corregidor; ann. 1597: s. v. Mocudum, 435, i.
Corss; s. v. Gentoo, 280, i, s. v. Grab, 299,
ii; ann. 1516: s. v. Honore, 321, ii; ann.
1640: s. v. Mandarine, 421, i.
Corre; s. v. Corral, 200, ii.
Cor; ann. 1613: s. v. Coos, 203, ii, twice.
Cormba; ann. 1644: s. v. Bandareas, 48, ii.
Coruncul; ann. 1835: s. v. Poon, 547, i.
Corundum; s. v. 200, ii.
Corveta; s. v. Grab, 299, ii.
Corvina; 612, i, footnote; ann. 1720: s. v. Seerfish, 612, i.
Corvus; ann. 1200 and 1690: s. v. Grab, 300, i.
Coryphaena Dorado; s. v. Dorado, 250, ii.
Coryphaena hippocus; s. v. Dorado, 250, ii, 251, i.
Corypha umbraculifera; s. v. Talipot, 679, i.
Cos; ann. 1623: s. v. Cos, 208, ii, twice; ann. 1638: s. v. Barolia, 59, i.
Cosacchi; ann. 1618: s. v. Cosacchi, 203, ii.
Cos Assam; s. v. Coch Azo, 191, ii.
Cosbague; s. v. Gosbeck, 298, i; ann. 1673: s. v. Gosbeck, 298, i.
Cosbag; ann. 1727: s. v. Gosbeck, 298, i.
Cos Bhaar; ann. 1726: s. v. Coch Behar, 191, i.
Cosé; ann. 1690: s. v. Runn, 585, i, twice; s. v.
Saligram, 595, ii, s. v. Surath, 666, i, twice; ann. 1784: s. v. Sikh, 633, ii.
Cosmas; 245, ii, footnote, twice; ann. 545: s. v.
Calyan, 114, ii.
Cosmas Indicopleustes; ann. 1859: s. v. Dinár, 245, ii.
Cosmi; ann. 1566: s. v. Cosmini, 201, ii.
Cosmi; ann. 1585: s. v. Cosmini, 201, ii.
Cosmium; ann. 1516 and 1545: s. v. Cosmini,
201, i; ann. 1613: s. v. Cosmi, 734, i.
Cosmini; s. v. 200, ii, 201, i, twice, 784, i, s. v.
Basein (2. 54, i; ann. 1516: s. v. Dagon, 226, i; ann. 1570: s. v. 201, i, twice; ann. 1586: s. v. Neagra, 477, i; ann. 1887: s. v.
201, i.
Cosmy; ann. 1554: s. v. Cosmini, 201, i.
Cospetir; s. v. 201, ii, twice, 784, i, s. v.
Guiputty, 308, i, see 373, ii, footnote; ann. 1553: s. v.
202, ii, twice; ann. 1753: s. v. 784, i, twice.
Cos; s. v. 202, i, 784, i, s. v.
Costack; s. v. 203, ii, 734, i, s. v. Byrne Horse,
105, i, s. v. Findarry, 533, i; ann. 1586 and 1618: s. v. 203, ii; ann. 1813: s. v. 784, ii; ann.
1823: s. v. 203, ii; ann. 1825: s. v. Findarry, 533, i.
Cossadass; ann. 1683: s. v. Moostaddy, 448, i.
Cossae; s. v. Piece-goods, 536, i; ann. 1785:
1586: s. v. Piece-goods, 535, ii.
Cossáke; ann. 1825: s. v. Cossack, 205, ii.
Cosé; ann. 1566: s. v. Cos, 208, ii; ann.
1763: s. v. Cutch, 223, i, twice.
Cossebáres; ann. 1659: s. v. Cassowary, 131, i, twice.
Cossembar; ann. 1752: s. v. Bandanna, 48, i.
Cosset; ann. 1690: s. v. Cossid, 204, i.
Cossid; s. v. 204, i, 734, ii; ann. 1682: s. v. 204, i.
Cossim Ally; ann. 17 6: s. v. Sunyásée, 662, i.
Cossimbazar; s. v. 204, ii, 784, ii; s. v. Factory,
264, ii; ann. 1727: s. v. Muxadabad, 463, ii; ann.
1748: s. v. Buxerry, 104, ii; ann. 1755: s. v.
Buxerry, 769, i; s. v. Putnee, 846, ii; ann.
1761: s. v. Black, 765, ii.
Cossumbazar; ann. 1666: s. v. Jeysa, 811, i.
Cosy; ann. 1791; s. v. Bheesty, 70, i.
Cosy; s. v. 204, ii, 784, ii; s. v. Kháysa, 367, i, s. v. Orange, 490, i.
Cosysh; ann. 1789: s. v. Cosaya, 204, ii; ann.
1790: s. v. Cosaya, 781, ii.
Cost; ann. 1563: s. v. Putcheck, 565, i.
Costa da Pescaria; ann. 1644: s. v. Tuticorin,
721, i.
Coste; ann. 1676: s. v. Gow, 229, ii, twice.
Costi; ann. 549: s. v. Zedoary, 74, ii.
Costiere; ann. 1848: s. v. Lac, 381, i, 4 times.
Costo; ann. 70-86: s. v. Koot, 375, ii; ann. 1839:
1586: s. v. Candy (Sugar), 120, i.
Costo dulce; ann. 1584: s. v. Koot, 375, ii.
Costum; s. v. Koot, 375, i; B. C. 16: s. v.
Koot, 75, i.
Costum; ann. 1840: s. v. Dewnian, 240, ii.
Costumado; ann. 1786-71: s. v. Custom, 787, ii.
Costus; s. v. 204, ii, s. v. Jastick, 364, i, s. v.
Koot, 375, ii, s. v. Putcheck, 564, ii, twice;
ann. 50-90: s. v. Indigo, 334, i; ann. 90:
1586: s. v. Biddellum, 87, i; ann. 1583: s. v. Koot,
375, ii; s. v. Putcheck, 565, i; ann. 1631:
1586: s. v. Putcheck, 565, ii.
Costus virus; s. v. Putchock, 564, ii.

Cot; s. v. 204, ii, 4 times, 754, ii, s. v. Compound, 188; i; ann. 1678 and 1690; s. v. 205, i; ann. 1780; s. v. Buggy, 95, i; ann. 1824; s. v. 205, i.

Cota; ann. 1554; s. v. Cowry, 209, ii, twice.

Cota Malimuco; ann. 1553; s. v. Cotomaluclo, 785, i.

Cotomaluclo; s. v. 784, ii, s. v. Madremaluco, 821, ii; ann. 1543 and 1553 (twice); s. v. 785, i.

Cotão; s. v. Cotton, 785, i.

Cotch; ann. 1759; s. v. Catechu, 133, ii, s. v. Hurtsaul, 328, i.

Cote Caungrah; ann. 1809; s. v. Naggurecote, 331, i.

Coteka; ann. 1633; s. v. Cuttack, 224, i.

Cotia; s. v. 205, ii; ann. 1552 and 1602; s. v. 205, ii.

Cotton; s. v. Cotton, 785, i.

Cotone; s. v. Cotton, 785, i.

Cotoneaster acuminate; s. v. Rowe, 583, ii.

Cotoneaster bacillaris; s. v. Rowe, 583, ii.

Cotonei; s. v. Cotton, 785, i.

Cotoxa; ann. 1638; s. v. Xoreansor, 868, i, 3 times.

Cott; ann. 1673; s. v. Cot, 205, i; ann. 1683; s. v. Gentoo, 280, ii; ann. 1685 and 1688; s. v. Cot, 205, i; ann. 1689; s. v. Bicahna, 70, ii; ann. 1711; s. v. Cot, 205, i; ann. 1747; s. v. Bandeja, 760, ii; ann. 1794; s. v. Cot, 205, i.

Cotta; s. v. 205, ii.

Cottah; ann. 1784; s. v. Cotta, 205, ii.

Cottewanien; ann. 1651; s. v. Pisang, 540, ii.

Cotton; s. v. 785, i, twice, s. v. Beiramee, 61, i, s. v. Khurreef, 814, i; ann. 1343; s. v. Beiramee, 61, i; ann. 1498; s. v. Bengal, 64, ii; ann. 1510; s. v. Beiramee, 61, i; ann. 1644; s. v. Opium, 833, ii; ann. 1655; s. v. 785, i.

Goodry, 802, i; ann. 1680; s. v. Bulgar, 96, i, s. v. Moonga, 824, ii.

Cotton-tree; s. v. Seemul, 610, ii.

Cotton-Tree, Silk; s. v. 205, ii.

Cotton-works; ann. 1573; s. v. Muslin, 459, i.

Cotwal; s. v. 205, ii.

Con; ann. 1553; s. v. Cospetir, 202, ii.

Coucal; ann. 1883; s. v. Crow-phantas, 214, ii.

Coucese; ann. 1537; s. v. Coss, 203, i.

Couche; ann. 1585; s. v. Cooch Behar, 191, i.

Couchin; ann. 1727; s. v. Quilon, 570, ii.

Coulaba; ann. 1728; s. v. Bungalow, 99, i.

Coula; ann. 1516; s. v. Cael, 108, i, s. v. Guardafui, Cape, 305, i; ann. 1553; s. v. Travancore, 714, ii; ann. 1572; s. v. Quilon, 570, ii; ann. 1666; s. v. Factor, 263, i.

Coulam; ann. 1516; s. v. Quilon, 570, i.

Coulani; s. v. Pandarani, 508, ii.

Coulao; ann. 1572; s. v. Quilon, 570, ii.

Coulao; ann. 1516; s. v. Sambook, 596, i; ann. 1543; s. v. Pagoda, 500, ii; ann. 1552; s. v.

Anchediva, 20, ii; ann. 1572; s. v. Cran- genore, 211, ii.

Coulees; ann. 1830; s. v. Gentoo, 280, ii.

Coulete; s. v. Pandarani, 508, ii.

Couley; ann. 1785; s. v. Cooly, 193, i.

Couli; ann. 1759; s. v. Sepoy, 614, i; ann. 1790; s. v. Chullo, 780, i.

Coulies; ann. 1830; s. v. Cooly, 192, ii; ann.

1727; s. v. Cooly, 193, i.

Coulis; ann. 1791; s. v. Cooly, 193, i.

Counselor; s. v. Counsilor, 783, i.

Counsillee; s. v. 785, i.

Country; s. v. 206, i and ii (twice), 785, i, s. v. Beor, Country, 60, i, s. v. Europe, 262, ii, s. v. Scavenger, 606, ii, s. v. Rogue's River, 849, ii; ann. 1420; s. v. Ginger, 287, i; ann. 1516; s. v. 206, ii; ann. 1554; s. v. Sahette (a), 595, i; ann. 1582; s. v. 206, ii; ann. 1619; s. v. 206, ii, s. v. Masulipatam, 429, ii; ann. 1685; s. v. 207, i; ann. 1711; s. v. Rogue's River, 850, i; ann. 1747; s. v. 785, i; ann. 1750; s. v. Shroff, 630, ii; ann. 1752; s. v. 207, i; ann. 1573; s. v. Capass, 722, ii; ann. 1760; s. v. Turban, 719, ii; ann. 1775; s. v. 207, i; ann. 1782; s. v. Sepoy, 613, ii, s. v. League, 819, i, s. v. Nuzzur, 833, ii; ann. 1793 and 1800 (both twice); s. v. 207, i; ann. 1810; s. v. Toem, 710, ii; ann. 1817; s. v. 207, i; ann. 1825; s. v. Country-Captain, 207, i, twice.

Country almond; s. v. Country, 206, ii.

Country-born; s. v. Country, 206, i, s. v. Reino, 576, ii.

Country-Captain; s. v. 207, i.

Country Captain; ann. 1769; s. v. Country, 207, i; ann. 1792 and 1825 (twice); s. v.

Country-Captain, 207, i.

Country gooseberry; s. v. Country, 206, ii.

Country harness; s. v. Country, 206, i.

Country hemp; s. v. Suan, 661, ii.
Country horses; s. v. Country, 206, i.
Country potato; s. v. Country, 206, ii.
Country saffron; s. v. Country, 206, ii, s. v. saffron, 589, i; ann. 1868: s. v. Saffron, 589, ii.
Country ships; s. v. Country, 206, i.
Coupan; ann. 1705: s. v. Koubang, 374, i, twice.
Coupeg; ann. 1768-71: s. v. Koubang, 815, i.
Coupelè; ann. 1899: s. v. Siwalik (c), 641, i.
Coupole; ann. 2000: s. v. Oojyne, 487, ii, twice.
Courge; s. v. Corge, 197, i.
Couries; ann. 1833: s. v. Cowry, 209, ii, s. v. C.
Maldives, 418, ii; ann. 1727: s. v. Cowry, 209, ii, 210, i; ann. 1733: s. v. Cowry, 210, i.
Courim; ann. 1886: s. v. Cowry, 209, ii.
Courli; ann. 1881: s. v. Vidana, 738, ii.
Cournaken; s. v. Cernac, 198, i; ann. 1726: s. v. Cernac, 198, ii.
Courou; ann. 1665: s. v. Luck, 382, ii; twice; ann. 1690: s. v. Cote, 214, i.
Course; s. v. Coss, 202, i, 785, i; ann. 1583: s. v. Coss, 785, i; ann. 1595: s. v. Chittore, 157, ii; ann. 1616: s. v. Coss, 203, i, 4 times; ann. 1672: s. v. Banyan-Tree, 50, ii.
Courtallam; s. v. 207, i.
Contexed; ann. 1648: s. v. Cazee, 137, i.
Corado; s. v. Civiol, 207, ii.
Coveed; ann. 1672 and 1760: s. v. Coviol, 207, ii.
Coved; ann. 1672: s. v. Coviol, 207, ii.
Covenanted; s. v. Factor, 202, ii.
Covenanted servant; s. v. Dustuck, 257, ii.
Covenanted Servante; s. v. 207, i; ann. 1757: s. v. 207, ii.
Coveryman; ann. 1780: s. v. Cobra Manilla, 173, ii.
Covide; s. v. 207, ii; ann. 1720 (twice) and 1760: s. v. 207, ii.
Covil; s. v. 207, ii.
Covit; ann. 1794: s. v. Coviol, 207, ii.
Cowan; ann. 1701: s. v. Cowry, 785, ii, twice.
Cowcally; s. v. 207, ii, 785, ii.
Cowling; s. v. Dumbeow, 204, ii.
Cowitch; s. v. 208, i.
Cowle; s. v. 208, i, twice. 785, ii; ann. 1611: s. v. Narsinga, 474, ii; ann. 1672: s. v. Havildar, 806, ii; ann. 1680: s. v. Canhamiera, 775, i; s. v. 785, ii; ann. 1688: s. v. 208, i; ann. 1719: s. v. Mosque, 452, ii; ann. 1800 and 1804: s. v. 208, ii.
Cowlers; ann. 1638: s. v. Cooly, 192, ii.
Cowl-staff; ann. 1638: s. v. Cooly, 192, ii.
Cowper; ann. 1399: s. v. Tael, 675, ii, twice.
Cowrey; ann. 1672: s. v. Cowry, 209, ii.
Cowrie; ann. 1883: s. v. Cowry, 210, i; ann. 1888: s. v. Cowry, 210, ii.
Cowry; s. v. 208, i (times) and ii (6 times), 209, i, 5 times, 210, i, footnote, 210, ii, and footnote, 785, ii and (2), s. v. Porcelain, 548, i and ii, s. v. Pun, 558, i and ii (twice); ann. 943 and 1026 (twice): s. v. 209, i; ann. 1030: s. v. Maldive, 418, i; ann. 1246: s. v. Corir, 180, ii; ann. 1550: s. v. Cowry, 209, ii (twice) and ii; ann. 1554: s. v. 209, ii, s. v. Porto Tiqueno, 550, i, twice; ann. 1662: s. v. Naga, 469, ii; ann. 1683: s. v. Pun, 558, ii; ann. 1747: s. v. 210, i, twice; ann. 1749: s. v. 785, ii; ann. 1759: s. v. Rumind, 661, ii; ann. 1760: s. v. Gorge, 197, ii, s. v. Pun, 846, i, 3 times; ann. 1762, 1770, 1780 and 1786: s. v. 210, i; ann. 1791: s. v. 785, ii, twice; ann. 1803: s. v. 210, i; ann. 1823: s. v. Dumbeow, 204, ii; ann. 1856: s. v. 210, ii.
Cowry Divah; ann. 1080: s. v. Maldive, 418, ii.
Cowryes; ann. 1683: s. v. Cowry, 209, ii.
Cow's tail; ann. 1827: s. v. Chowry, 779, ii.
Cowtailed cow; ann. 1774: s. v. Cowtows, 210, ii.
Cow-tailed cow; s. v. Chowry, 165, ii, s. v. Yak, 744, i; ann. 1774: s. v. Cowtows, 210, ii.
Cowtows; s. v. 210, ii, 785, ii; ann. 1528: s. v. Siwalik, 641, ii; ann. 1665: s. v. 782, ii; ann. 1774 and 1784: s. v. 210, ii.
Cow-tails; s. v. Chowry, 165, ii, s. v. Yak, 744, i; ann. 1664: s. v. Cowtows, 210, ii.
Cow Tails; ann. 1784: s. v. Cowtows, 210, ii.
Coxwain; s. v. Caksen, 110, i.
Coye; ann. 1616: s. v. Harakini, 312, ii.
Coylang; ann. 1725: s. v. Quion, 570, ii.
Coyne; ann. 1300: s. v. Farahi, 298, ii.
Coz; ann. 1711: s. v. Gosebeck, 298, i, s. v. Hummaul, 327, i; ann. 1825: s. v. Gosebeck, 298, i.
Cobbauges; ann. 1752 and 1825: s. v. Gosebeck, 298, i.
Cobzeg; s. v. Gosebeck, 202, ii; ann. 1830: s. v. Gosebeck, 298, i, 3 times.
Cozida; ann. 1554: s. v. Arrack, 26, ii.
Crab's eyes; s. v. Rutte, 567, ii.
Crane; s. v. 210, ii.
Crannecor; ann. 1335: s. v. Cranganore, 211, ii.
Cranches; s. v. 211, i; ann. 1878: s. v. Falkes- garry, 506, ii.
INHERITED POWER OF CURING DISEASE OR CAUSING EVIL IN THE PANJAB.

BY H. A. ROSE,

Superintendent of Ethnography, Panjâb.

THE Baloches have several sub-divisions, who can stop...
Various other tribes have similar septs with these curative powers. The Shèkhs of Gandi 'Umr Khâni in Tahsil Kulkâh cure ulcers by reciting a charm and touching the part. The Mahar Jâts in Bahâl-wâlpur can cure sore throats by rubbing salt with the ashes of cow-dung on the patient's neck. The cure is instantaneous, and the belief said to be general in the Panjâb. The Ganglis of Khân Bâlû have a similar power. A Hindu Aroâ or the Chugh gôt can cure chuk or pain in the loins by pushing the sufferer from behind. If a Chugh is not on hand, it is sufficient to go to his house and rub one's back against the wall. Chugh may be derived from chuk, because the tribe has this power, but perhaps the idea is simply that a Chugh has power over chuk. Imitative magic finds scope in the following rite:—If your field be suffering from malâ or blight, call a man named Môlâ Mal or Môlâ Râm and drive him from the field, beating him with shoes a tergo. Then as Môlâ runs away, with lamentations, so, too, will the blight depart. The Duk section of the Aroâ have also an inherited power of curing a sprain in the back or loins by touching the part affected. The pain called chuk may also be cured by this section which uses the following charm:—

'Duâ sûkh bûrî, phûlîin bûrî dari, bhanîin chul (wajub) kareûndâ sart.' The charm is read over a cloth and this is then applied thrice to the part, a push being finally given to it to expel the pain. The power was conferred on Sêth Hari, the ancestor of the section, by faqîr. It is also said to be essential that the patient should go straight home without looking back. The power is exercised gratis.

But these powers, though most common in the south-west of the Panjâb, are by no means confined to that area. For instance, the Pathâls of Phâphil Bâjâ Râm in Jhâlam cure boils on children's heads gratis, by first filling the mouth with salt and then spitting on the sore, and the head of the Pasvûl Gûjars at Jakkar in that District cures a skin disease which causes baldness by pulling out a single hair. He practises on one Sunday in the month and must not accept any fee, because that condition was made by the faqîr who conferred the power some generations ago. Thus, too, the Khâtis of the Asri section at Sânkhâtrâ in Sâîlût can cure snake-bite by reciting charms and touching the person bitten with 'drek' leaves. Among the Jâts the Salâhrâs of Sûdhâ in Tahsil Zafârâl can cure ulcers by administrating pepper-charmed by them on a Sunday or Tuesday. Sûdhê Râm Dês conferred this power on them. In Pathâl the Bêt Khâtis of Bhiwângah cure enlarged glands by touching them with a pen dipped in ink. And the males of the Së nasal gôt of the Banîs of the same tract can cure sores by touching them with salt. Among the Sânkhâ Râjputs of Unâ Tahsil the descendants of one Sangâ have the power to cure small-pox by inscription. The power was conferred by a faqîr. The Nágînâ or Nangîânâ (the play on the words nâm, snake, and sangâ, naked, causes constant confusion in beliefs) of Sâîlût are also believed to be able to cause injury. The popular derivation is from nâm, because they have that power. The Ghiraths have a section, called Râhrâ, which has hereditary power to inflict evil.

The above instances of hereditary supernatural or supernormal powers have been collected in the Panjâb. It would be of interest to know if similar septs or clans exist in other parts of India, and what explanations are given of the transmission of the power from father to son.

NOTES AND QUERIES.

CHEE-CHEE.

Here is a quotation of some importance for the etymology of this word, from The Times Weekly Edition of May 16, 1903, Supplement, p. iii., in an article entitled Personal Reminiscences of St. Pierre (Martinique):

"Here the Chee-chee, or patois, was 'nijger-French,' indeed the most common of the two patois throughout the Leeward and Windward Islands, and still the language of the back population in St. Lucia and in Dominica."

Now Chee-chee is, according to all authorities, an East-Indian word, denoting the language first, and then the personality of the East-Indian half-caste. But is it after all one of those words belonging equally to the East and West Indies? If so, a new etymology will have to be sought for it.

R. C. TEMPLE.

CORRUPTIONS OF ENGLISH.

HINGAIN—ANGLE-IRON.

ANTE, Vol. XXX, p. 326, I quoted an instance where the English term angle-iron had become hanging in the mouths of Indian builders. But I have since heard hingain, which has a very Hindi look about it, and is far away from the original.

R. C. TEMPLE.
THE SUKRITASAMKIRTANA OF ARISIMHA.

TRANSLATED FROM THE GERMAN OF THE LATE PROFESSOR G. BÜHLER, C.I.E., LL.D., VIENNA
BY E. H. BURGESS, UNDER THE DIRECTION OF JAS. BURGESS, C.I.E., LL.D.

[The paper, of which the following is a translation, appeared in the Situungsberichte of the Imperial Academy of Sciences of Vienna (Vol. CXIX., 1889), and some copies of it were struck off in a separate form, chiefly for distribution to friends. There are many scholars, both in Europe and India, who are interested in the subject of the paper, but are not familiar with the German language; to them the following translation is offered in order to make its contents accessible. — J. B.]

In my Report on the Search for Sanskrit MSS., 1879-80, p. 5, I announced the discovery of a historical poem which bears the title Sukritasamkirtana, and was composed by Arisimha in honour of his patron, the Jaina Vastupala, who served the Vaghela prince Ranasva-Viradhavala of Dholki and his son Visaladeva as minister from Vikrama-Saunvat 1278 to 1306 or 1297. Although since then, by the publication of Somanavara’s Kirtilakumudi, the most important source concerning the origin of the power of the Vaghela dynasty of Gujarat, has become generally accessible, yet a discussion of the contents of Arisimha’s poem will not be superfluous. For this touches on several details about which Somavara is silent, and gives new and in part valuable accounts of other incidents. The manuscript which I have used for the following examination is No. 302 of my collection in the library of the India Office. This was copied in August 1880 from the same original in Ahmadabad from which No. 415 of the Dakhin College Collection of 1879-80 was taken; and it was then carefully collated with No. 411 of the Dakhin College Collection of 1880-81. It is therefore, — with the exception of the confusion between the sibilants, between a and i, ra and ri, as well as ja and jha, — pretty free from errors, and the text is almost throughout easily intelligible.

The character and arrangement of the work.

The Sukritasamkirtana is, as the inscription of each canto intimates, a Mahabharata or artistic poem, composed according to the rules of prosody, and it contains 11 Sargas with 553 verses. Five verses at the end of each Sarga are due not to Arisimha but to Amarapadasita. It says, I, 46: — "In this work which Arisimha composed, Amarapandasita wrote these four last verses canto by canto." The number refers to the preceding four verses 42-45, and the fifth, which is repeated at the end of each Sarga, is not reckoned. These verses have no close connection with the contents of the preceding parts. The first three either contain general praises and blessings upon Vastupala or mention incidents not described by Arisimha. The fourth always names Arisimha as the author of the work and praises his poetic skill.

The titles of the separato cantos are as follows: —

I. — Chdpethatanrayavarana, Description of the Chaptotcita dynasty (of Gujarat), 46 verses; principal metre: Vasantatilkya.
II. — Chauhukyapravaranava, Description of the Chanukya dynasty (of Gujarat), 56 verses; principal metre: Upajita.
III. — Mantriprakita, Appearance of the ministers, 67 verses; principal metre: Anushtubb.

1 The German original is accompanied by the Sanskrit text of the passages that are translated in this paper,
IV. — Dharmopadesana, Instruction in the holy law, 49 verses; principal metre: Rathoddhatá.

V. — Sāvyagvatsthāna, Departure of the (Jaina) congregation, 55 verses; principal metre: Vaṃśastha.

VI. — Śrīdyayaavarṇana, Description of the sunrise, 40 verses; principal metre: Mālinī.

VII. — Sātrumājasaivalasana, Visit to Satrumāja, 48 verses; principal metre: Svāgata.

VIII. — Śrī-Nemidaraśana, Visit to (the shrine of) the divine Neminātha, 48 verses; principal metre: Pramitākṣharā.

IX. — Śrīdharmavasana, Description of the six seasons of the year, 56 verses; principal metre: Drutavitambhitā.

X. — Puraprapakta, Entrance into the town (Dvīlpā), 47 verses; the metres vary every two verses or still more frequently.

XI. — Enumeration of Vastupāla’s buildings, 41 verses; principal metre: Vasantaśilākā.

Besides the metres already mentioned, the following also occur in single verses: Āryā, Indravajrā, Uppendra-vajrā, Pushpitāgrā, Mañjubhūskirti, Mandākṣi, Śūrdhāvikiṅjita, Sikharinī, and Srādha. Amaranādi usually begins his first verse in the metre with which Arisimha ceases. In spite of the pains both poets have taken with the verification, it often happens that the first and third foot of a verse stop in the middle of a simple word. And although the really distinguished poets often use the weak caesura by ending the first pādus of a half verse with one part of a compound, yet they avoid dividing simple words. This abuse first occurs in later poetasters. The more difficult feats of art, like Pratītassīkam, Gomūtrikā, etc., neither Arisimha nor Amaranādi has tried. On the other hand, there are numerous anupādaśas or alliterations, and — although more seldom — even yamakas or rhymes. As for the diction, one easily perceives the tedious striving to vary the turnings of the classical models and to find new expressions or figures. The result is not a brilliant one, however, and the Śrikṣatavākṣikaraṇa nowhere rises above the level of the mediocrity. At some points one may doubt whether the authors are quite sound in grammar. Once, I. 44, the MS. gives the form āśraṇapāt, and again VII. 38, āśraṇapāt. It is possible, however, that these are clerical errors. In another place, VII. 43, there is the incorrect form pratītahita. One peculiarity is the abrupt commencement of the poem which has neither an introduction nor a long maṅgala. The maṅgala is represented only by the word Śrī with which the first verse begins.

The author and his time.

All that we learn from the poem about Arisimha is that his father was called Lāvaya-simha, VIII. 48, or Lavaṇasimha, X. x6. The latter is, of course, the form really used in ordinary life. We may further infer from the whole manner of representation that the poet belonged to the Jaina sect. Since his own and his father’s name both end in ṣimha, it is probable that they were both Rājpūt. We learn something more about him from his assistant Amaranādi or Amaranayati, whose full name is Amaranāda, and from the later Prabhūmadas of the Jainas. Amaranāda, pupil of Jindattasāri, was the author of a series of works, among which the Bālabhāratā, published in the Panāhit of 1869 ff., the ‘instruction for poets,’ called Kāvyakalpalatād (Kārīkāhā), and the Kāvyakalpataparīnāla2 have been known for a long time. In the introduction to the second work he says that the aphorisms in it are composed partly by himself, partly by Arisimha. It is said there, I. 2: — “Whilst I esteem

2 That the third work, a super-commentary to the second, comes from Amaranāda himself, it says at the end of Kāvyakalpalatād, I. 5: etātāh kāryakalpalatānīni viṣeṣadārdaṇāh kavijñayogādhārayaḥ maṅgrohāt kāvyakalpa taparīnālaḥ parimakārāḥ jayatāni.
the Kavi. marga of the excellent poet Arisimha, who, like the full moon, causes the great ocean of the nectar of poetry to swell, on account of extempore composition. I shall comment upon the aphorisms composed partly by me, partly by him. From this it follows, first, that Arisimha wrote a handbook of poetry with the title Kavitarakasha, and, secondly, that the text of the Kavyakalpadutta was written by him and Amarakosha in common.

More is contained in Rajasekhara's Prabandhakosha, in which the thirteenth part is dedicated to the poet Amarakosha. It is narrated there that Amarakosha, pupil of Jina dattastri, received the charm called Siddhodrama from an unnamed Kaviraja, i.e., from a man who bore the title poet-prince. Through the proper use of the same, Amarakosha compelled the goddess of eloquence to appear to him, and obtained grace from her to become a perfect poet, honoured by all princes. He then wrote the first and second of the above-named works as well as the Chhandoratvati, the Saktaraniwati, the Kalandapa, and later, 'upon the word,' i.e., at the desire of a patron, the Kaushitikyakosha, the Sutra called Padmananda. Rajasekhara farther records that Amarakosha, after various adventures, arrived at the court of Visaladeva, King of Dholak, and won his favour. Once, it continues, the king asked him: 'Who is thy teacher in the fine arts?' Amara said: 'The poet-prince Arisimha.' Then bring him to me to-morrow morning' (answered the king). The following morning Amarakosha led the poet before the king. The king sat leaning on his sword and asked: 'Is this the poet-prince?' He answered: 'Om.' Then the king said: 'Recite something suitable to the occasion.' Thereupon Arisimha recited four verses in which he praised Visaladeva's sword. The prince was so charmed that he bestowed a permanent appointment and a high salary upon the poet. Soon afterwards the salary was doubled because he sang in a masterly manner of a blade of grass which the king held in his hand.

Like the records of most of the Prabandhas, this one also contains, besides what is undoubtedly correct, much that is not so. In the first place it is true that Amarakosha wrote a work called Padmananda. Peterson found it and bought it for the Bombay Government (see First Report, p. 126, No. 285). From the extracts given there from the Calcutta Library MS., it appears that it bears also the title Jina dacharita and is a Mahabdeya, containing 12 Sargas (cf. also Peterson, loc. cit. p. 58).

The statement, then, that Arisimha was the teacher of Amarakosha in the fine arts agrees with the contents of the above second verse of the Kavyakalpadatta. The reverential way in which Amarakosha expresses himself in his verses about Arisimha speaks for the same thing:

I. 45. — "Arisimha, a lion for his elephant-like opponents, composed this work, which, like the glances of the ever-gracious Vastupala, dispenses rivers of nectar."

VIII. 43. — "This work, a flood of beams from the moon of the face of Lavanayasi's son, which draws off the swarms of bees from those waterlilies, the faces of the unworthy, produces mighty waves in the milk-ocean of fame of the excellent minister and prince Vastupala."

Only a pupil speaking of his teacher, or a client of his patron, would express himself thus.


4 The swarms of bees are the admirers, who formerly hung upon the lips of the bard poets, but now turn to Arisimha.
On the other hand, the Prabandhaka is incorrect in stating that Amarapandita and, through him, Arisimha came to the court of Dholak only during the reign of Visaladeva, circa Vikrama-Savat 1296 to 1318. For soon after Visaladeva’s accession Vastupala lost his high position and died, as Narakandra had prophesied, in the Vikrama year 1298. From the Sukritasahasritantra it is apparent, however, that it was written when the minister was in the zenith of his power. This is proved, for instance, by two verses at the end of the first and second cantos:

I. 42. — “Daily, illustrious prince of the council, Vastupala, the Brhamas cry blessings on you: ‘Long may you live!’ — the bard princes: ‘May you attain the age of Brahma!’ — and noble women: ‘May you never grow old and be immortal!’ But I will also say something: ‘May you rejoice in your life as long as your far-reaching fame dances in the sky.’”

II. 52. — “Heavenly (wishing) cow, (paradise) trees, (wish-fulfilling) precious stones! Why hide ye yourselves in the tottering rocks of the divine mountain (Meru)? Adorn the earth; nobody demands you! May the illustrious minister Vastupala alone live for ever!”

It is hence certain that both poets stood in close relation to the minister who served Visaladeva’s father, and their connection with him, according to the last verse, is scarcely doubtful. For when an Indian poet praises the generosity of his hero in the above manner, it is a certain sign that he has either experienced the same or hopes to do so. There are, however, a number of other passages which make it still clearer that Narakandra and probably also Arisimha belonged to Visalupama’s suite of poets which the Prabandhaka often mention. The next verse, II. 54, ought to suffice to convince the most incredulous. It says: — “Poverty has resignedly deserted so completely those men who continually rejoice in praising Vastupala that she, indolent in spite of the command of the gods, does not even cross the threshold of their neighbours’ houses.” That is to say, in simple prose, that the singer and other poets were well paid by Vastupala. If one must accept from this that Rajaekshara places the prime of Narakandra and Arisimha too late, it need not therefore be concluded that they had no connection with Visaladeva. It is very possible that they kept themselves in favour at the Court of Dholak after Viradhavala’s death and the fall of Vastupala.

As to the exact date of composition of the poem we need not be content to ascribe it merely in general to the period of Vikrama-Savat 1276-1296 or 1297, during which Vastupala occupied his high position. It will be seen later, from the comparison of his statements concerning Vastupala’s buildings with the inscriptions, that it was probably written about the Vikrama year 1285. It is probably some years younger than the Kritisahasritantra. The Sukritasahasritantra seems never to have found much esteem even with the Jainas. Neither Rajaekshara in the Prabandhakoṣa, nor Jinaharsha in the Vastupalakarita, quotes it, although the latter gives long extracts from older sources. Both follow Somesvara’s Kritisahasritantra, the greater fame of which put the poem of the less distinguished Arisimha in the shade. Its author Arisimha is perhaps mentioned in Saradadeva’s Padhata, where a verse of a certain Arastuḥ-Thakkura, No. 76 (Peterson’s edition), is mentioned. Arasta stands for Arishi, and is a quite correct Prakrit form of Arisimha (see Udrab das Navadhasanakarita, p. 39), which is still frequently used in Gujarati. The identity of the two persons, of course, by no means proved by the similarity of their names, but is only a possibility.

5 Kritisahasritantra, pp. xviii-xix; Prabandhakoṣa, p. 288. — Sri-Vastupala-Jyotparyagana-paditabhyasam sputaparojana svapdirath cha jaya-anandabhikshakaiva 

vatsa; Sri-Narakandra-pramukhaksahatkshita, 1897 varah값 Bhumipada bado 10 dindine kamalamunamay kaya 
avumukthi; 

maramin 1298 evagitarashchara-bhadiruhvati 11.

6 As a further proof of this, it may be mentioned that the Cambay Ms. of the Padmananda-Kavya was written in the Vikrama year 1297.
Notes on the history of the Chaudas and Chaulukyas.

The first Sarga, which contains the genealogy of the Châpotâka or Châudâ kings, gives the following names:

I. — Vanarâja ... ... ... Verses 1-26
II. — Yogarâja ... ... ... 27-28
III. — Ratnaditya ... ... ... 29-30
IV. — Vairisihha ... ... ... 31-32
V. — Keshamrâja ... ... ... 33-34
VI. — Châmunâ ... ... ... 35-36
VII. — Bâhadra ... ... ... 37-38
VIII. — Bhûbhâta ... ... ... 39-41

The verses dedicated to these kings contain almost nothing but conventional flatteries in which no historical events are mentioned. Vanarâja and Bhûbhâta are the only exceptions. As regards the first, it is mentioned in verse 9 that he founded the city of Anhilapâtaka or Anhilvâd, and verse 10 that he built there the temple of Pâshâsara-Pârâvanâtha. Both statements are found in most of the later Jaina Prâbandhas and are therefore of no special interest. On the other hand, the statement, verse 41, that Bhûbhâta ruled the earth long, is of some significance and also the arrangement and number of the Chaudâ kings. For both entirely disagree with the statements in Krishnâjâl’s Ratnamâla, in some MSS. of Merûtûna’s Prâbandhasîmî, and in later works, like Jinasânâjâ’s Kumârapadâcharita, Jina Harsha’s Vastupadâcharita, and Dharmaśâkara’s Pravachanaparîkshâ.

All these works recognize only seven instead of eight Chaudâ kings, whose succession differs from the above, and they ascribe to the last a reign of only seven years. On the other hand, our list is almost identical with that contained in Merûtûna’s Theravali, and in the Bombay edition of the Prâbandhasîmî, pp. 35-38. In the Theravali there are differences only with regard to the names of the seventh and eighth kings. The former is called not Bâhadra, but Thâgha or Ghâghaâja, and the latter not Bhûbhâta but Pûdâ. Pûdâ is doubtless a clerical error for Bhûyâja or Bhûvâda, which is the usual Apabhraṃsa form for Bhûbhâta in the Prâbandhas. Instead of Thâgha or Ghâghaâja, Baghaâja is to be read, which may be the same as Bâhadra if the original form of the name be Râghavabhaâja. The edition of the Prâbandhasîmî has the form Âkâja, which differs still more strongly. On the other hand, it gives for Bâhadra the form Bhûyâja,11 which one expects.

The reign of this last prince extended to 12 years according to the Theravali, whilst the Prâbandhasîmî edition gives even 27. The latter number would, of course, agree best with the expression chiram, ‘long.’ In comparison with the apparently more authentic traditions of Krishnâjâl (which, moreover, have been printed from bad MSS.) the statements of the Theravali have hitherto received no consideration. The narrative of the seven Chaudâ kings, the last of whom is said to have been murdered after a seven-year reign by Mālarâja,

3 The passage is in parenthesis in the edition. Also the narrative which follows in the text shows that the MS. which forms the groundwork differs considerably from the other known ones.
4 It is quite possible to find for the seventh Chaudâ king in the Mahâbhârata a name which comes very near the Âkâja given in the published edition of the Prâbandhasîmî. We can divide I, 37, prakshetramâsah labhâma labhapadâh, by which means the form Âkâja is obtained. This much may be said for this division, that we gain thereby a construction exactly corresponding to that in verses 27, 31, 33, etc., and also that the word Âkâja, which might stand for the Śanaśkrit Ahamabha (compare Ahamanala), would be quite a suitable epithet for a king. Nevertheless I hold it probable that the name was Bâhadra; for I do not believe that the poet would have lighted upon the alliteration µrâdhâdâh if the name had not begun with µr. Then the certainly corrupt forms Thâgha and Ghâghaâja tend to prove that the initial was a consonant.
5 Or Bhûyâgaâja.
his sister’s son, and of the Chaulukya prince Bājī, is unhesitatingly accepted, though it contains the absurdity of Bājī’s marriage having taken place and his son having grown up, within these seven years. It is plain from Arisīnha’s statements that the Therdvali does not stand alone in its representations, but rests upon older traditions. Since Kṛṣṇapījī’s Ratnamālā is perhaps as old as the Sukrīsauktārāsana, the two contradictory accounts of the Chāṇḍā kings existed at least in the thirteenth century, and probably earlier still. It must be left to the future to establish their real history when authentic documents are found. For the present we must content with the conclusion that the version current in India, through Forbes’s Rāsa Mālid, has no particular claim to be received and was not uncontested in the older tradition.

The notes about the Chaulukya kings in Sarga II. are considerably fuller. Of the first king Mūlarāja it is related that he particularly venerated Somānītha, and it is said, verse 3:—

"Which hero (Mūlarāja), plainly provoking his veneration, prostrated himself every Monday before Somānītha and obtained great splendour and fame from the hot flames out of the eye on the forehead of that god."

Possibly Arisīnha knew the absurd legend of the Prabandhachintāmāṇi, p. 43, according to which Mūlarāja made a pilgrimage every Monday to Somānīthapattana near Vērāvāl, until the god, to please the king, settled first nearer Aṇāhilvād in Māndal or Māndal, and at last came even into the capital. Mūlarāja’s worship of Sīva is proved besides by his presentation of land. The following verse 4 seems to refer to the erection of the Tripurahaprāśāda in Aṇāhilvād. From among the military undertakings of Mūlarāja, the victories over Bālapa and Laksha, king of Kuchh, are mentioned. The former is made a general of the king of Kanyakubja. Of the next king Chāṇuṇḍa, vv. 8–9, Arisīnha has nothing positive to say. On the other hand, a victory of Vallabha-ājja over the king of Mālvā is celebrated in verse 15, and in verse 14 the remark is made that Vallabha had the biruda of Jagajjampansa, which does not occur elsewhere. The Kīrtīkumudī, which also mentions the probably apocryphal victory, II. 11, gives him the biruda of Jagatkampana. It says of Durlabharāja, vv. 15–16, that he was very modest, and was ashamed when his court poets compared him to Kṛṣṇapījī. In the Kīrtīkumudī also Durlabha is praised for this virtue. Of his successor Bhima I. we are told only that he conquered the celebrated king Bhoja of Dharā. This statement agrees again with that of the Kīrtīkumudī, II. 17–18, and also with those of the later Prabandhas, whilst it does not occur in Hemachandra’s Deyāraya. Bhima’s son Karna, vv. 20–23, is praised for his beauty, mentioned also by Hemachandra in the Prakūṣṭi to his Grammar, verse 17, in the Ratnamālā and in the Kīrtīkumudī, II. 21. Then Arisīnha states that Karna conquered the king of Mālvā and brought home from there a statue of Nālakaṇṭha or Sīva. It says, verse 23:—

"Who (Karna) conquered the king of Mālvā with his army and truly brought with him Nālakaṇṭha; the fame of him for whom the number of paths through the river on the head of this god was multiplied, he extended in the three worlds."

Most Prabandhas and even Hemachandra’s Deyāraya mention no kings during Karna’s reigna. The latest discoveries, however, show that this silence is by no means justified. Bihāra’s drama, Karpaśundari, which was found by Paṇḍit Durāprasad and published in the Bombay Kavyamālā, speaks of a fortunate war with the Muhammadan princes of Sindhi and Ghanshī. Since Bihāra was in Aṇāhilvād during Karna’s reign, and probably made an unsuccessful attempt to become the court poet of that king, his statement deserves credit. Then Somēśvara, Arisīnha’s contemporary, narrates, in the Swarhotara,13 found by Dr. Bhandarkar, that his ancestor Ama, house-priest of king Karna, compelled an evil spirit (kṛtya) raised by the house-priest of the king of Dharā, to kill its originator. The reason why the Parnārā prince’s priest sought to destroy the Chaulukya ruler was that the latter had invaded the dominion

12 I first drew attention to this atrocious nonsense in the Indian Antiquary, Vol. VI. pp. 181–182.
The Sukritasamkirtana of Arisimha.

December, 1902.

of Mālav. Someśvara then without hesitation confirms Arisimha's assertion, and we may accept it as a fact that the feud between Mālav and Gujarāt did not rest during Karṇa's reign.

Of Jayasimha's deeds it is related, v. 23-38, that his cavalry bathed their horses in the Ganges (v. 32), that the 'air-walker Barbaraka' carried him about in the atmosphere (v. 33), that he took prisoner Yasovarman, king of Dhārā (v. 34), that he had the tank called Siddhisaravas dag (v. 35), and a high pillar of victory (kārtisambhāra) built (v. 37). All these points are sufficiently known. It is only of interest that Barbaraka has here, as also in most of the other Prabandhas, become a purely mythical being. Verse 36 speaks of Jayasimha's worship of his mother, and alludes indeed to the narrative (Prabandhachintāmani, p. 139), according to which the king, at the request of Mayanalādevi, remitted a tax imposed on pilgrims going to Somānathapātana by the officials at Bāhuloṭa.

Verses 39-43, referring to Kumārapāla, first praise the favouring of the Jaina religion by this king, who abolished the confiscation of the goods of trade men dying without male heirs, and caused viharas to be built in every city. 14 Then his victories over the Jaṅgleva, i. e., Arpaṭāja, Sākambhara, and over the Kauṅkaṇa emperor, i.e., the Kādamba king Mallikārjuna, who ruled over the Koṅkaṇ (Krtikauwa, p. 47-48), are celebrated. With respect to the latter, Arisimha gives a note which contradicts Someśvara's reports, but shews on the other hand that the representation of the later Prabandhachintāmani is correct. It says, verse 45: "What is wonderful in this strong one's (Kumārapāla's) conquering even the Jāṅgala princes, seeing the ruler of the marshland, the Kauṅkaṇa emperor, was defeated by his very tradesman (bhajji)?"

Someśvara, in the Kaumudī, ascribes both victories to the king himself; in the Prāasti of Tejalepāla's temple at Ádā (vv. 35-36) on the other hand, the first is ascribed to the Paramāra Yatīnavara and the second to his son Dhāravarna. Merutūñga, on the other hand, records in the Prabandhachintāmani, p. 201 ff., that the Srimāl-Vaṇḍi Amṛabhāsa, son of the counsellor Udayana, 15 advanced twice against the king of the Koṅkaṇ. At first he suffered defeat, but in the second campaign he is said to have slain Mallikārjuna.

Kumārapāla's successor is called in verse 44, Ajayasimha instead of Ajyapāla. This form of the name is also found elsewhere (see Ueber das Leben des J. M. Hemachandra, S. 55, note 6). Like all Prabandhas, the Sukritasamkīrtana mentions with praise that the king sent him as a tribute from Saptādaksha in Eastern Rājputana, a golden maṇḍapika, i.e., a little ornament in the form of a maṇḍapapa or pillared hall. Not less known is the victory which (v. 46) Ajayasimha's son Mūlaraja II. gained over the Turukhs, i.e., over Muhammad Shahabuddin Tḥori. The Muhammadan authors (see Elliot, History, Vol. II. p. 294) confirm this information, which is found also in the Prithvirāj-Ravīnya (Kāmīr Report, pp. 62-63).

Much more important is that part of the work (Sarga II. 48-57, Sarga III. 1-62) which follows next, relating to Bhimadeva II., representing his relation to Lavanapraseha and his son Viradhavala, the Raṇa of Dhokkā, and stating how Vastupāla became minister to the latter. Arisimha gives an account here, which differs markedly from Someśvara's narrative in the Krtikauwa. It will therefore be as well to give the most important verses of this part word for word:

II. 48. Now his (Mūlaraja's) brother, the illustrious Bhimadeva, whose invincible, terrible arm, like the post of a gate, destroyed all his enemies, wears the amulet of the sphere on which the shores of the ocean furnish the pearls.

49. His whole life long he held fast to the reflection: 'This seat of the gods (Mount Meru) ought not to disappear through my liberality, which lasts but for a moment.'
and so he abstained from uprooting the golden mountain (Meru) in order to distribute gifts of gold.

II. 50. That beggars always experienced his liberality we hear from the songs of the pleasure-seekers (nymphs) who settled in the neighbourhood of his palace on the gold-mountains terraced for pleasure, in the belief that these were spurs of Mount Meru.

51. Bhima the husband of the earth, whose entire riches had disappeared through continual and too liberal gifts, — whose brilliant glory had departed, whose kingdom was bit by bit violently devoured by the barons, — ate his inmost heart out in long-accumulated cares.

III. 1. All at once, the prince, whose whole possessions had become small, saw in a dream at the end of the night a glorious and splendid god.

12. Thereupon the god poured upon the lord of the earth, who was as it were the root of the creeper of his love, the nectar-waves of his eloquence as follows :

13. “I, thy grandfather," king Kumārapāla, who have won the bliss of heaven through the laws of Arhat, am come because I love thee in thy misfortune.

14. “Son, I will give thee a proud governor of the kingdom, through which thou obtainest great glory, as fire does by wind.

15. “The great-armed Aroraś, son of the illustrious Dhavala, was an elephant in the forest of the Chaulukya-stem, an eagle for the serpents, his enemies.

18. “This man of adventurous spirit, who was the cause of my glory, was made by me, whose heart he won by his courage, lord of the city of Bhimapāli.

19. "When evil counsellors opposed thee, this strong one made thy accession the means of repaying my favour for ever.

20. “His son is Lavanyaprasada, whose arm, brandishing the sword — one would think it was his tongue — prepares to destroy his enemies in fight.”

23. “If thou make this ornament of the sphere lord of all (sarasvīra) thou wilt become the husband of Fortuna and rest in happiness like Vishnu in the Ocean.

24. “He has a son Viradhavala, who for the sake of the battle wishes to perform again the oath of the descendant of Bhrigu (Parāśurāma) to destroy the Kshatriya-race.”

27. “Give this strong-armed one, whose shining toe-nails have become jewels on the heads of hostile kings, the rank of heir to the throne (yauvardīya), and thyself wilt rule yet a long time.

28. “Still more! save thou the Jaina-faith which helped me to attain unhindered to the fields of heaven, and which now almost sinks into the Kali-(period).”

29. When the king heard this, he embraced smiling the lotus-feet (of the god) as if he wished to hold in his hands the Fortuna that lives in the water-lilies.

30. Honouring him graciously, the god, lovingly attached to him, laid his hand which resembled the Lotus, the house of the Kamalī, on his head.

31. When in the morning the sound of the trumpet announced the sunrise to the ruler of the world, sleep, which closed his lotus-eyes, departed, like the night which closes the eye-like water-lilies.

32. When the prince saw with astonished gaze the light of the lamps, (he said) : 'There is indeed visibly a god!' and then quickly he left his bed.

33. Then the husband of the earth, who had accomplished the duties of the morning, visited his hall, whose thick buttresses of jewels streamed forth rich splendour.

35. The ruler caught sight of the devoted barons among the company, shining like sparks of their courage.

36. The father and the son whom the god pointed out, the king anointed lords over all, with his eyes which were like nectar-jars.

18 II Kumārapāla calls himself Bhima's grandfather, the expression, as is often the case with the indication of grades of relationship, is very likely only indefinitely used. For Kumārapāla was, according to all the Purbadharas, the great-uncle of Bhima, whose grandfather's name was Mahāpāla (see Forbes's Rāja Mālā, p. 185).
III. 37. Thereupon the king directed joyfully this gracious speech before the nobles to Lavanaprasāda: —

38. "Through thy father, the terror of his enemies, I was set up (as king) in this kingdom; do thou therefore increase my diminishing prosperity.

39. "Accept from me, thou great in war, the rank of a lord over all; Viradhavala, who shines in virtue, shall be my successor."

40. Thus requested by the king, himself worthy to be entreated in a matter in which they ought to have been the suppliants, the two spake joyfully: 'Your Majesty's command is law to us.'

41. Laying his hollow hands together as if he held in them the flattering Butterfly (Fortuna), Viradhavala turned again towards the husband of the earth (and said): —

42. "Master, I am in need of an adviser; without one, the brave lion springs at the thunder-cloud, taking it for an elephant and suffers a great fall.

43. "Give me such a counsellor, distinguished by extraordinary virtues, acquainted with the use of weapons, with books, with the acquisition of wealth and with battle."

44. Greatly delighted by this speech, which was like a stream of nectar poured out to invigorate the liana-(creepers) of his happiness, the master of the world thought a little and then said: —

45. "Once upon a time was Chandāpa, fiery in his splendour, a branch of the ever-fresh liana of fame of the distinguished Prāgyāta lineage, a servant (of the king) in this realm.

46. "His son, named Chandaprasāda, was furnished with skill and affability, ..."

47. "To him was born a son named Soma, who flooded the firmament with his glory,

48. "Who had no master but king Siddha and no god but the lord of the Jinas.

49. "His descendant Asvarāja made the universe splendid with his glory; he who accomplished seven pilgrimages to escape the seven hells.

50. "His beloved wife was Kumārodevi, who, though the first among the Jina-believing (women), worshipped the husband of Gaurī.

51. "To these two were born three sons, whose power made their enemies tremble ..."

52. "First among them, Malladeva, is famous as a treasury of wisdom; he who obtained autocracy in his kingdom by the will of his preceptor.

53. "His younger brother is the wise Vastupāla, a dwelling-place of the fine arts, whose feet the later-born Tejāpāla daily worships.

54. "These two, like wands to whirl about the ocean of deeds, like paths leading to conjunction with Fortuna, I will give you for counsellors; but they protect their friends."

55. As Viradhavala rejoiced at this speech, the husband of the earth called to these two sons of one mother, who bowed their heads, (and said): —

56. "May you, who alone have crossed the ocean of state affairs, be clothed with the dignity of counsellors of the great Viradhavala.

57. "His courage will attain to sight, if you serve him as eyes; unceasingly vigilant may he trample down all my enemies.

58. "Yet more—may you, two, who hang on the feet of the Jina-prince, like bees on a lotus, glorify the faith in the lord of the Jinas; this great wish of king Kumārapāla, which he entrusted to me in a vision, must of necessity be fulfilled."

59. When the king had given these instructions, to which a good invisible god called out his approval — falsely taken for the echo from the vault of the audience chamber, — he gave over the two to the heroic Viradhavala."

If we compare this narrative with that given concerning these events by Somesvara in the Kṛitikaumudi, a considerable difference, especially in the rôle allotted to Bhima II., is unmistakable. According to Somesvara's representation, the Gūrjarājalakshi, the Fortuna or protectress of the kings of Gujarāt, appeared in a dream to Lavanaprasāda, the Rāsa of
Dholkā, and called upon him, with the help of his son, to save the kingdom which had fallen into decay in the unskilled hands of Bhima. Someśvara further states that he himself was called before Lavanaprasāda on the following morning and asked concerning the meaning of the vision. He convinced his master, he assures us, that he was appointed by Providence to save his fatherland and induced him to obey the command of the goddess. Thereupon Lavanaprasāda entrusted to his son the execution of the duty laid upon him. A short time afterwards, Vastupāla and Tejahpāla were appointed his ministers. If we reject the mythological additions in this record, which Someśvara, as a good court poet and artist, held himself bound to put in, it merely says that Bhima was a weak and unskillful ruler, and that Lavanaprasāda and Viradhavāla made use of his weakness in order to found a kingdom of their own. To this understanding we are led particularly by the circumstance, that Someśvara, in the description of the kings of Aśhavād, expresses himself by no means respectfully concerning Bhima II., when he says (Kṛtikaumudī, II. 61): — “Powerful ministers and barons gradually divided the kingdom of this young and foolish (īḍāsya) ruler,” and elsewhere again (ibid. II. 4) he gives the king the same not very complimentary epithet bāla. On the other hand, there is nowhere a question of Lavanaprasāda’s service, and in the numerous inscriptions in the temples built by Vastupāla and Tejahpāla on Gīrṇār and Abū, and in other places, any mention of the suzerain of Gujarāt is entirely wanting. On the other hand, in the Gīrṇār inscriptions, which were written V.-S. 1288, ten years before Bhima’s death, Viradhavāla receives the title of Mahādyādhīrāja, as if he were an independent ruler. Such a disregard of the forms which Indian etiquette prescribes for vassal-princes and their servants, shows that Bhima did not stand in great esteem at the court of Dholkā, and that he was not powerful enough to force from Lavanaprasāda and Viradhavāla the respect due to him. In spite of this it was probable, before the discovery of the Sukratvaśāntitana, that Someśvara’s account did not quite correctly represent the true relation of his master to Bhima II. For Merutūṅga says in the Prakhandhaśintamāṇag, p. 250 (Bombay edition), quite clearly, — Śrīmad-Bhīmadevagījeyachintikārī Vyākrapalītā-sahketaraprasādāhā śrīmaṇ-Aṅkamandanaṇaḥ ārt-Lavanaprasādāsāh chiraṇ rojyaḥ chakāra, — ‘the administrator of the illustrious Bhīmadeva, the illustrious Lavanaprasāda, son of the illustrious Aṅkā (Arṇorāja) surnamed Vyākrapalītā (Vyghelā), ruled a long time.’ This note led me in my first discussion of Someśvara’s works (Indian Antiquary, Vol. VI. 187 ff.) to suppose that Lavanaprasāda was for a time in Bhima’s service, and that he only later, — when Bhima’s folly, to this day proverbial in Gujarāt, his arrogance and extravagance, convinced him that there was no help for it,— undertook to found a kingdom of his own. As the date of this defection, I thought proper to fix the Vikrama year 1276, in which, according to the Gīrṇār inscriptions, Vastupāla was appointed minister, Arisiṇhā’s account, which, coming from a contemporary, possesses as much authority as Someśvara’s, confirms only a part of these suppositions, whilst he makes it necessary to modify another part of the same. We learn from him that Bhima II., through his inability to keep the vassals in order and through various difficulties, was forced to seek help and support, and that he himself chose his relative. The choice was promptly made by Lavanaprasāda’s personal qualities, the description of which agrees with that of other sources, partly through his father Arṇorāja’s having (v. 18 above) already done important service to Kumārāpala and having been helpful to Bhima himself in obtaining the throne (v. 19 and 38 above). The title Someśvara, ‘Lord over All,’ which Lavanaprasāda, according to Arisiṇhā’s representation, received, has much the same meaning as Merutūṅga’s expression śayyachintākāra, and hints that Lavanaprasāda’s position was a very independent one. The further statement that Viradhavāla was at the same time named heir to the throne (Yuvārāja), takes for granted that Bhima had no sons. Nor do the Prakhandhas make any mention of such. It must,
however, be remarked also that neither is Viśṭadhavala’s appointment anywhere mentioned. In any case it remained without practical consequences, for Viśṭadhavala died several years before Bhima. Also, in the statement that Bhima gave the brothers Vastupāla and Tejabāpala to his Sarveśvara for counsellors, Arisimha stands alone. Someśvara says nothing particular at all as to how the two Jainas acquired their dignity. In the third Sarga of the Kṛtikānumūḍī he gives first a description of their genealogy which agrees with that given by Arisimha (vv. 45-56 above) and adds (vv. 51 and 52) that the two at once occurred to the prince who desired to win able men; he considered their great qualities and then sent for them. Further on, his address and Vastupāla’s answer are given in full, without, however, affording any possibility of learning anything from them of the earlier circumstances of the latter. The later Prabandha’s Rājasēkhara’s Vastupālaśtraprabandha and Jinarahara’s Vastupālaśccharita, state that the brothers had come accidentally to Dhokkā on their return from a pilgrimage to Satrunjaya, and were immediately engaged by Lavaṇaprasāda and Viśṭadhavala who had just seen the supernatural appearance mentioned by Someśvara. These statements, like a great deal more, seem to be borrowed directly from the Kṛtikānumūḍī and are hence of no value. Someśvara’s representation is, however, certainly defective, for he leaves it uncertain how Vastupāla and Tejabāpala had so distinguished themselves that Lavaṇaprasāda could take them for suitable instruments for his plans. On the other hand, if one accepts, as Arisimha hints (vv. 57 and 59 above), that they had both been already in the royal service, this difficulty disappears. The probability of these statements is also supported by the circumstance mentioned by Someśvara (Kṛt. III. 14) and by Arisimha (v. 50 above), that their grandfather Someśvara (Kṛt. III. 14) and by Arisimha (v. 50 above), that their grandfather Someśvara had held a high position under Jayasimha. In the case of the brothers having been in royal service, however, Bhima’s consent was naturally necessary to their entering Lavaṇaprasāda’s service. Thus we must declare Arisimha’s account to be the more worthy of credit. We can only doubt whether Vastupāla received his appointment at the same audience at which Lavaṇaprasāda was appointed Sarveśvara. The date of the former event is fixed, as already mentioned, by the Gīrṇar inscriptions, where it is repeatedly said that, from the Vikrama year 1276, in Dhokkā and other cities, he sealed “affairs with the seal.” The acceptance of Arisimha’s statements makes it, of course, necessary to reject the suppositions expressed on a former occasion (Indian Antiquary, loc. cit.) that the appointment of Vastupāla and Tejabāpala marks the period when Lavaṇaprasāda deserted Bhima and began to found a kingdom of his own.

The new discoveries made since 1877 render it doubtful whether the Sarveśvara or his son ever was unfaithful to his master. It appears rather as if Lavaṇaprasāda, in his relation to the latter, although he practically ruled independently over the southern part of the Gūḍra kingdom, yet conducted himself at least outwardly as a vassal, and that Professor V. A. Kathvati is quite justified in comparing his relation to Bhima with that of the Marāṭha Peshvās to the court of Śāhārū. Of special significance for this point is the Lekhapaṇḍhāṅgā, discovered by Dr. R. G. Bhandarkar, which, as he correctly acknowledges, was composed in the Vikrama year 1288, that is, twelve years after Vastupāla’s appointment as minister and during Bhima’s reign. This little work gives formulae for letters and documents of different kinds. Among the latter there is a gift of land, dated V. S. 1288, in which the Mahāmdvālakāravardhānyat, ‘the great overlord of the tributary princes,’ Rāṇa Lavaṇaprasāda, is named as giver. Before his name stands the whole genealogy of the Chaulukya kings of Anhilvāḍ, and it is remarked that, by the grace of his master Bhima II, he possessed the Khaṭakhādhara pathakā, ‘the district of Knāra.’ Then the same work contains, as

21 Arch. Reports of Western India, Vol. II. p. 170. Vastupāla calls himself in this, and in corresponding passages in other inscriptions, Sarveśvara; his brother, on the other hand, Mahāndya.
22 Kṛtikānumūḍī, p. xiv.
24 This should be written p. 222 for khaṭakādhāra pathakā, and p. 224 for khaṭakādāra pathakā. As in other passages of the formulary, the expression is incorrect. For dhāra originally corresponded approximately to the modern sīllā and pathakā to śālā. Moreover, similar combinations of the two expressions are found in real presentations of land in later times.
an example of a state treaty, an agreement of the same date between the Mahāmāyādevīśvara Rāṇā Lāvaṇaprāśāda and Śiṃhā (Śiṃghanā), the Mahārājādhirāja of Devagiri, in which both contracting parties respectively promise to respect the other's boundaries, to keep peace and to help each other. Although the first of these two documents is evidently nothing more than a formula, and of the second nothing can be certainly proved as to whether it is a copy of a real treaty, yet their value remains considerable. Then, as the author of the Lekhapāṇḍāśādī was a contemporary of Lavaṇaprāśāda, we may take for granted that he describes the political relations in general correctly. We may believe him on the one hand that in the Vikrama year 1288 Lavaṇaprāśāda was authorised to make treaties with foreign princes and consequently possessed a high degree of independence. On the other hand we must admit, that if Lavaṇaprāśāda at that time made gifts of land, he employed the form ordinarily used by tributary princes and acknowledged the overlordship of Bhima. If this be correct, there can be no question of a defection on the part of Lavaṇaprāśāda, at least until V.-S. 1288. The relation must rather have been as Arisīnāha gives it. Lavaṇaprāśāda stood higher than all other rulers of districts, and governed the kingdom ... his master in the strength of the trust committed to him. However free and high may have been his position, he had not become a rebel. The confirmation, which Arisīnāha's statements receive through the Lekhapāṇḍāśādī, make it advisable, in the representation of this period of the history of Gujarāt, to trust him more than the insinuations of Somēśvāra.

In concluding the discussion of this part of the Suvṛtasaṁśādāṇa, the mythological clothing must still be mentioned. In the treatise by Zacharias and myself on the Navaśāṅkhaśākharīta, p. 48, I showed that the court-poets often deemed it suitable, at crises in the history of their heroes, to make the gods actively interfere. When Arisīnāha then makes the spirit of Kumārapāla descend from the fields of heaven to move Bhīma to the appointment of Lavaṇaprāśāda as his Sāsāṇavāna, it is not difficult to see what moved him to make use of this "deus ex machina". Kumārapāla was well known as the adherent and protector of the Jainā faith. After his death a Brāhmaṇ reaction took place under Aṣayapāla; and though Aṣayapāla reigned only a short time, the Jainā sect seems not to have regained its former importance under his sons Mūlarāja and Bhīma II. Only when Vastupāla and Tejāpāla became ministers in Dholkā, did it again raise its head. Both belonged to one Jainā family and were filled with great enthusiasm for their religion. They spent a great part of their rich incomes on the erection of temples, asylums and benevolent institutions, so that at least the outward lustre of the name of the Jainās was restored. Arisīnāha tried to unite the two prosperous periods of his sect by representing Kumārapāla as the intellectual originator of the second. In doing so, he has not refrained from putting words into king Bhīma's mouth which he certainly never spoke, when he makes him call upon Vastupāla and Tejāpāla (v. 61 above) "to glorify the belief on the lord of the Jainās." According to all we know of Bhīma, he favoured exclusively the Brāhmaṇs, and especially the Saivas, to whom he made many presents. To exult Vastupāla's enthusiasm for his faith was, however, absolutely unnecessary.

Vastupāla's pilgrimage to Satroharjaya and Girñār.

In the fourth Sarga Arisīnāha turns to the description of the sukrīt or pious works of Vastupāla, by which he adorned the Jainā religion. First he mentions shortly that Viradhāvala, with the help of his minister, soon conquered the ocean-girt earth and put down all wrong and violence (vv. 1-7). Then he relates how in that happy time Tejāpāla came to his brother, praised his successes, and advised him to keep in mind the king's command and support the Jainā religion (vv. 8-13). Vastupāla agreed and declared he would at once visit his spiritual director to hear his preaching and begin his works of piety according to his advice (vv. 14-26). On this occasion the succession of the monks of the Nāgendra gaṭa has gone over, which, since the time of Čandapa, had served the family as spiritual advisers. The names are precisely the same as those in the Prajñātī of Tejāpāla's temple on Mount Abū 20: (1) Mahendrasūri (vv. 15-16);

(2) Sántisúri (vv. 17-18); (3) (a) Ánandasúri and (b) Amarasúri (who received from king Jayasimha the title of honour vyaggahaśasikou, 'the young tigers,' because even in early youth they were able to withstand proud disputants resembling fiery elephants (vv. 19-21); (4) Haribhadrasúri (vv. 22-23); and (5) Vijayasena (Vastupála’s spiritual counsellor, vv. 24-26). Next we are told how Vastupála went into the monastery with his brother and offered his homage to Vijayasena. The sermon following by the latter (which fills vv. 33-43) commends, as the most meritorious undertaking, a pilgrimage, and extols, as happy above all others the saṅghādhipati, the leader of pious pilgrims. The consequence is naturally that Vastupála resolves to undertake a pilgrimage of the congregation to the holy places in Kāthiavād.

The fifth Sarga then describes (vv. 1-6) the preparations for this journey. Vastupála, it says, sent letters to the believers in every town to invite them. He visited personally the monks in the monasteries and invited them respectfully. For those who responded he cared in every way. Whoever had no carriage, he gave him one; whoever wanted provisions for the journey, got them; and for those who had no servants he provided them. Medicines and physicians also were not forgotten, so that those who sickness of the way might have assistance. When all preparations were complete, he himself solemnly consecrated by his Gurn as Saṅghādhipati, and set out ‘surrounded by a wonderful army of carriages’ (vv. 7-8). In verses 10-13 the names of some distinguished monks who took part in the pilgrimage are mentioned; — Narachandrasúri, Jinadattasúri of the Vīṣṇu gachcha, Sántisúri of the Viśnu gachcha, Sántisúri of the Saṅgeraka gachcha, and Varadhāmānesúri ‘the sun of the Gallakas.’ In Kāśhvara, which is probably identical with the modern Kāśandra or Kāśthara near Gāmbh, a halt was made, and (v. 16) a great festival was instituted in the temple of Rishabhba. Of other stations by the way nothing is said. The Sarga closes with the arrival of the pilgrims at the foot of Mount Saṅkara, where Vastupála pitched a great tent-camp (v. 41) and distributed rich presents, especially of provisions, to all in want. He cared not for himself, it says, until he had assured himself by means of his heralds that no one wanted anything.

After, in the sixth Sarga, a conventional description of sunrise, which in a Mahākāvya must not be wanting, there follows in the seventh the description of the ascent of the mountain and the festivities engaged in there. The ascent took place on the morning after the arrival. The first shrine which the pilgrims reached was that of the Yaksha Kāparin (v. 12). Vastupála offered his homage and celebrated him in a song of praise (vv. 13-16). Then he hastened to the temple of Ádiśāthā, wherein the pilgrims followed him in crowds (v. 17). Still covered with the dust of the way, Vastupála fell down outside before the lord of the Jainas (v. 26), and praised him in a hymn (vv. 27-33). Only then did he purify himself, the pilgrims following his example, and then he entered the Chaitya with them amid the performance of dances and songs (vv. 34-37). Thereupon he washed the image, as the rule prescribed, with saffron-water, rubbed it with musk, and wreathed it with flowers. The pilgrims burnt at the same time so much incense that the temple was wrapped in thick darkness. And at last the drātīka was performed, numerous lamps being swung to and fro before the statue (vv. 38-42). The following verse 43 tells us that the stay on the mountain and the worship lasted eight days. Then the prince of counsellors, after bestowing rich gifts upon the monks, descended from Mount Saṅkara, performed the auspicious ceremonies for the journey and longed to bring his homage to the divine Neminātha on Girdār.
According to Sarga VIII. 1, the procession did not go directly to Junāgaḍh, but first to Devapattana or Somānātha on the south coast of Soraṭ. 'There he, who possessed terrible power, worshipped the conqueror of Kāma, the (god) characterised by the moon, he who is beautiful to look upon,' i.e., Siva-Somanātha. Soon, however, the ocean, 'pure through its shell-mark and blue as the indrenīka-stone,' reminded Vastupāla, by these its qualities, of Neminātha (v. 10), and drove him to go further. Mount Raivataka (Girnār) came in sight, and it seemed to the minister as if the creepers of its woods, swayed by the wind, performed a joyful dance in honour of the arrival of the holy congregation (v. 11). This sight inspired Vastupāla to a song of praise (vv. 12-16). After his arrival he had a camp pitched at the foot of the mountain and celebrated the arrival by a festival. On the next morning the pilgrims ascended Girnār (v. 28). The description which now follows of the worship of Neminātha (vv. 29-42) is only a repetition of the scenes in the temple of Ādinātha. In conclusion, it says that the halt on Girnār lasted, like that on Satrumjaya, eight days. It is worthy of note that Vastupāla, on leaving, is said to have offered his homage to the Brahmā gods Ambā, Sambhā, Pradyumna, and the rest, who had temples on the mountain.

The ninth Sarga is, like the sixth, a purely poetical addition without any historical element whatever. It gives a description of the six seasons, which the prince of the wise, whose wishes were fulfilled, saw on the slopes of the mountain.

The tenth Sarga is occupied with the return of the congregation from Girnār to Dholkā. Immediately after the descent Vastupāla gave the pilgrims a magnificent banquet and distributed rich gifts among them (vv. 1-5). Then he set out for Vamanasthali, the modern Vantlī, on the way from Junāgaḍh to Devapattana, and made a solemn entry into the town. Formerly it was forbidden to Jain pilgrims to enter the city. Vastupāla, however, had "the godless writing" destroyed (v. 6). Concerning the further course of the journey, all that is related is that in every village incense was offered to the Tirthamākaras (v. 7). When the procession reached the neighbourhood of Dholkā, not only Vastupāla's relations, but also Viradhavāla, with the citizens, came out to meet him. In the midst, between the Rāṇa and his brother Tejāpāla, "like a Siva represented in the manner of the Tripurushas" (v. 11), he entered the town amid the praises of the bards (vv. 14-29) and the passionate expressions of joy of the women (vv. 51-42).

Vastupāla's pilgrimage is mentioned in the inscriptions in his temple on Girnār as well as in Someśvara's Kirtikaumudi. The inscriptions state quite briefly that "Vastupāla, in the year 77 (V.-S. 1277), attained the dignity of a Saṅghādhipati or head of the congregation by the grace of the illustrious over-god of the gods, who, in consequence of the mighty working of the festive pilgrimage undertaken to Satrumjaya, Ujjayanta (Girnār) and other shrines, revealed himself." Someśvara, on the other hand, dedicates the whole of the last Sarga of his poem to the pilgrimage, and his description of it agrees on the whole with that given by Araisimha. Yet there are the following differences. The halt in Kāsahhrada is not mentioned. It is said on the other hand (Kṛt. IX. 19, 20), that the route followed by the minister could be traced by means of the restored old temples of the Jinas and the freshly dug tanks, as also that the pilgrims offered homage in all the temples to which the procession came. On Satrumjaya, Vastupāla stopped according to Someśvara (Kṛt. IX. 36), only 'two or three days.' In spite of this, it is said immediately before (IX. 36-38) that he presented a flag of yellow-white stuff to the temple of Ādinātha, that he built two temples to Neminātha and Pārvanātha, and had a large tank dug. It is not doubtful that the last two notes refer to a later time. Further on, in the course of his report, Someśvara (IX. 66-69), places the visit to Girnār before that...
Vastupāla's buildings and pious institutions.

The eleventh and last Sarga begins with the statement, that Vastupāla, after he was made lord of the town of Stambhāṭirhā by Vīraidhavala, began to build temples (kīrtanān) which resembled embodiments of his fame on earth, and in verses 2-34 forty-three buildings, restorations and institutions of different kinds are enumerated. This list is much more modest than those which occur in the later Prabhāndhas of Bājnākharā and Jinaharāsha. It contrasts also advantageously with the absurd boastfulness of the Gīrnār inscriptions, in which it is said  that Vastupāla and Tejāppāla caused new places of religion (dharmaśaṭhānānā), i.e., temples, asylums, abodes for the performance of perpetual vows, tanks and so on, to the number of ten millions (koṭīsāh), and also caused very many restorations to be made. Arisimha gives the following details:

I. — In Anahilapura or Anhilvād-Pitāra:

1. The restoration of the temple of Pañchāṣāra-Pārvānātha which Vanarāja (p. 481 above) had caused to be built (S. XI. 2). With this agrees Jinaharāsha in the Vastupalāchasrita VII, 66, where it is added that the building took place when Vastupāla visited Pitāra after a battle against the Muhammadans at Abū, which he won by the help of Dharavara of Chandravati. Muhammadan authors mention nothing of attacks upon Gujarāt in the first half of the 13th century. At the same time it is possible that during or after Shamsuddin Altamah's expedition against Ranthambhor, A. D. 1226, parts of the victorious army may have come as far as Abū and attempted an invasion of Gujarāt. If Jinaharāsha's note be correct, we may perhaps accept that the restoration of the temple in Anhilvād took place in the year A. D. 1226 or 1227.

II. — In Stambhāṭirhā or Cambay:

2. The erection of a golden, i.e., a gilded, flag-staff and knob on the temple of Bhīmāsā (S. XI. 3). The Vastupalāchasrita (IV, 720) gives the same note, and has, instead of the vague keita (literally "banner"), the plainer expression dhrājādadā.

3. The erection of an Uttānapatā before Bhatāditya and of a golden wheel on his head (S. XI. 4). The Vastupalāchasrita, IV, 719, speaks of an Uttānapāda (?) in the temple of Bhatāditya. The technical meaning of Uttānapatā is unknown to me.

4. The excavation of a well in the temple-grove (pājanaṇa) called Vahaka of Bhattārka (S. XI. 5).

5. The erection of a maṇḍapa or vestibule overlaid with stucco (sandhāmadhura) before the temple of the sun-god called Bakula (S. XI. 6). The Vastupalāchasrita (IV, 721) speaks of a raśgamanḍapa or painted vestibule before the temple of Bakulasvāmideva.

26 The worship of Śiva, unseemly for a Jaina, is also admitted by Jinaharāsha — V. Cer., VI, 585.
27 In the Vastupalāchasrita, VI, 716 ff., the way is more minutely described and the stations between Śatrumāya and Gīrnār are: (1) Tālādhyāja or Tālījā, (2) Koṭinārī or Koṭinār, (3) Devapattana, and (4) Vīranāsthali or Vānthal.
6. The restoration of the mandapa and of the temple of Siva-Vaidyanatha (S. XI. 7). The Vastupālacakrīta (VI. 718) says more plainly 34 : "The temple of the god Vaidyanatha, together with the mandapa, he made new again to the everlasting safety of his king."

7. The erection of high-walled enclosures for the sale of sour milk (takra, S. XI. 8). Both Someśvara (Kīrt. IV. 17) and Jinaharsha (V. Char. IV. 716) mention this. The uhekapāda or vedhibandha must, as Prof. A. V. Kathvate in the notes to the Kṛtikauṃudī says, have been erected for the purpose of protecting the wares from contamination by people of low caste.

8-9. The erection of two asylums (upārayas) for Jaina monks (S. XI. 9). Someśvara (Kīrt. IV. 36) speaks of many pahehadhaidās, which Vastupāla caused to be erected in Cambay.

10. The erection of a drinking-hall with round windows (gavākha) on two sides (S. XI. 10). Someśvara (Kīrt. IV. 33) again speaks of many such.

III. — In Dīvalakaka or Dolkā: —

11. The building of a temple of Ādinātha (S. XI. 11). According to V. Char. III. 40, this temple was called Satrumjayavatara.


14. The restoration of the temple named Rāṇaka of Bhātaraka (Siva) (S. XI. 13).

15. The construction of a vāpi or a square covered water-reservoir (S. XI. 13).

16. The erection of a pump-room (prapā) (S. XI. 14).

IV. — At Satrumjaya near Pārītana: —

17. The erection of an indiramanḍapa before the temple of Ādinātha (S. XI. 15): compare V. Char. VI. 690.

18-19. The erection of a temple of the Jina of Ujjayanta, i. e., of Neminātha, and of a temple of the Jina of Stambhāna, i. e., of Pārīvānātha (S. XI. 16). Someśvara (Kṛtikauṃudī IX. 31-33) and Jinaharsha (V. Char. VI. 621-632) also mention both temples, and the former calls the two Jinas by the usual names.

20. The erection of a statue of the goddess Sarasvatī (S. XI. 17). Neither Someśvara nor Jinaharsha mention this. It is, however, probable, for Vastupāla says, in the Girmār inscriptions, 35 that he erected in Girmār a praśasti-śāhita-kaśmira-ratara-Sarasvatimūrti.

21. The erection of statues of his ancestors (S. XI. 18); compare also Kṛtikauṃudī, IX. 34, and V. Char. VI. 633. According to the latter passage, these statues, as well as those named further on, were set up in the temple of Pārīvānātha. This statement agrees with the actual state of things found in Tejaḥpāla’s temple on Ābu, where the statues stand in an annex (baidāna, Kṛtikauṃudī, App. A., v. 61) to the right of the adytaum.

22. The setting up of three statues on elephants: his own, that of Tejaḥpāla, and that of Viradhavala (S. XI. 19). With this, Jinaharsha (V. Char. VI. 633-634) agrees entirely; Someśvara (Kṛtikauṃudī, IX. 35) says the three personages were on horseback, which is certainly a mistake.

23-26. The erection of sculptures representing the four mountain summits consecrated to Avalokatā, to Ambā, to Śāmba and to Pradyumna (S. XI. 20). Jinaharsha says (V. Char. VI. 631) that these sculptures were found in the above-mentioned temple of Neminātha. 36 The four peaks might be those of Mount Girmār, now named after Ambā, Gorskhāth, Dattātreya, and Kākā Mātā; compare also the Girmār inscriptions, Arch. Sur. Rep. W. Ind. loc. cit. I. 6, and above p. 490.

34 Vedāntaḥārara dasyaya maṇḍapam maṇḍapottarām
Sreyasā cīyabhdhārata sene yon pranar nava

35 Arch. Report W. Ind., loc. cit. I. 6

36 Taiśvāmātvāvalokantāmātraprayāmayavaiśvāmarahī
Saka Ravisatātriṃḍor aṣu caityām astaśravāya
27. The preparation of a torana before the temple of the Jina-pati, i.e., probably of Ādinātha (S. XI. 21). Jinaharsha (V. Char. VI. 629) speaks of a torana over the western door of the āndramāṇḍapa, which last stood before the temple of Ādinātha.

28-29. The erection of temples of Suvarata of Brhagapura or Broach and of Vira of Setyapura or Sāchōr (S. XI. 23). Jinaharsha (V. Char. VI. 656-658) says the two temples stood right and left of the temple of Ādinātha, and that the first was built for the welfare of Vastupālā’s first wife Lalitādevī, and the other for the welfare of the second, Sankhyatālī or Sokhukā.

30. The erection of a priṇīthapatiya, i.e., of a tablet, behind the statue of Jina (Ādinātha?) of gold and precious stones, which seemed to give the statue a halo (bhāmnḍala) (S. XI. 23).

31. The raising of a golden torana (S. XI. 24).

V. — In the neighbourhood of Padaiptapura or Pālītānā:

32. The excavation of a large tank (sarāh, S. XI. 26), mentioned also by Somesvara (Kriticaumudī, IX. 36) and by Jinaharsha (V. Char. VI. 677). In the latter passage it is added, that the tank lay near Vāghbhatapura, the place built by Kumārupālī’s minister Vāghbhaṭa, and bore the name of Lalitāśarīrī in honour of Vastupālā’s first wife.

33. The erection of an asylum (upāsraya) for Jainas monks (S. XI. 27).

34. Of a pump-room (prasplī, S. XI. 28).

VI. — In the village of Akrapalītā or Ankąvaliya:

35. The digging of a tank (taḍḍīga, S. XI. 29). Jinaharsha (V. Char. VI. 690) adds, that Vastupālā had this tank dug for his own welfare. According to the same author, he erected in the same place a pump-room for the benefit of his mother, a sattrā or alms-house for the benefit of both his parents, and further, a temple of Śiva (purāhīdo davayā), and a rest-house for travellers. There are several villages in Kāshiavād with the name of Ankąvaliya. Probably the one meant here is that which lies eastward from Bhumāṭa, 71° 59′ E. long. and 22° 15′ N. lat. (Trigonometrical Survey Map, Kāṭh. Ser. No. 14) on the river Līlīkā. There is a large tank, and the village lies on the old road from Dholkā to Śatrūnjaya.

VII. — On Mount Īḍājanta or Girnār:

36-37. The erection of two temples of Pārvatānātha of Stambhāna and of Ādinātha of Śatrūnjaya (S. XI. 30). These two temples are mentioned in the Girnār inscriptions (Arch. Rep. W. I. Vol. II. p. 170, l. 6) as the first among the buildings erected there. Jinaharsha (V. Char. VI. 695) speaks only of the temple of Ādinātha.

VIII. — In Stambhānā:

38. The restoration of the temple of Pārvatānātha which was adorned with statues of Ādinātha and Neminātha (S. XI. 31). Jinaharsha says (V. Char. VI. 518) that Vastupālā deposited 1,000 dināra in the treasury of Pārvatānātha for the purpose of the restoration, not that he himself had it done.

39-40. The erection of two pump-rooms (prasplī) near the temple of Pārvatānātha (S. XI. 32).

IX. — In Darbhavati or Debhōt:

41-42. The placing of gold capitals on the temple of (Śiva)-Vaidyanātha, because the old ones were carried off by the king of Māla; and the erection of a statue of the sun-god (S. XI. 33). Jinaharsha mentions these (V. Char. III. 371), but ascribes them to Tejaḥpālā.

— Pratyagdṛṣṭaś ca Chandrakālātaśaśāhātaśāhātaśāhātaśāhātaśāhātaśāhātaśāhātaśāhātaśāhātaśāhātaśāhātaśāhātaśāhātaśāhātaśāhātaśāhātaśāhātaśāhātaśāhātaśāhātaśāhātaśāhātaśāhātaśāhātaśāhātaśāhātaśāhātaśāhātaśāhātaśāhātaśāhātaśāhātaśāhātaśāhātaśāhātaśāhātaśāhātaśāhātaśāhātaśāhātaśāhātaśāhātaspeech. — Parāhīda davayā, and in the eastern part of the present collectorate of Khejā, Peterson’s identification of it with Stambhatra or Cambay (Third Report, p. 36) is untenable, for the Sōjī is more than 30 miles distant from Cambay, and Stambhāna is named along with Stambhatra in the Girnār inscriptions. [Stambhāna is an old name for Thāmna or the Sōjī, 10 miles south-west from Thārā in Anand tīlān, lat. 22° 45′ N., long. 73° 8′ E. — J. B.]
X.—On Mount Arbuda or Abu:—

48. The building of a temple of Malladeva (by whom may be meant Mallideva or Mallinātha) for the benefit of his brother Malladeva (S. XI. 34). In the V. Char. VIII. 76, it is stated that the temple for the benefit of Māladeva was built on Satrunjaya. Since only one temple of Neminātha built by Tejahāla, is found on Abu, and its position makes it improbable that a second ever existed, the mistake may be on Arisīnha's side.

In this list of Vastupāla's buildings the restorations of Brāhmaṇ temples, as well as of the decoration of such buildings, have a special interest. They prove, as does also his worship of Śiva-Somanātha in Devarattana (p. 491 above), that he was no exclusive Jainā, but was rather lax in his religious views, and thereby confirm some hints in the later Prabandhas on this point (see Kṣitikāmukti, p. xxiii.). The reason for his lax view may have lain partly, as Professor A. V. Kathiwde says, in the passage quoted, in his familiar intercourse with the high priest Someśvara and other Brāhmaṇ savants, but may partly be due to his position at the Brāhmaṇ court of Dhokā. The latter is hinted at by Jinaśarha also. He adds apologetically, on mentioning the worship of Śiva-Somanātha in Devarattana, that Vastupāla performed this act to please his king.41 He also says farther on, that the minister, 'at the command of his master,' prepared a musamalā, or 'skull-chain' or 'tiara,' adorned with rubies, for Śiva. These well-authenticated pieces of information have their significance in the judgment of cases where something similar is stated of court Jainās, as, for instance, of Hemachandra,42 in works less worthy of credit.

The second interesting point in the catalogue is the mention of only two temples on Girtār. This shews plainly that the great threefold temple, which now forms the principal ornament of the mountain, was not yet finished, perhaps not yet begun. The date of the six inscriptions, identical in their first parts, in the Vastupālaviśā, is Vikrama-Sāvat 1288, Phāgaṇa śūdi 10, which, according to Jacobi's calculation, Indian Antiquary, Vol. XVII. p. 151 f., corresponds with 3rd March A. D. 1232. The Sukṛitasamākrtana must therefore have been written before that time, and we must not put its authorship earlier than Vikrama-Sāvat 1285. From a comparison of the list of Vastupāla's buildings in the Kṣitikāmukti it is further clear that the latter work was written a little earlier than the Sukritasamākrtana. For in the Kṣitikāmukti the buildings on Satrunjaya are mentioned, but not the two temples on Girtār.

Notes on Vastupāla's warlike deeds.

While Arisīnha, true to his plan, sings only of the sukṛitas — the pious deeds of Vastupāla, Amarapāṇḍita endeavours to acquaint posterity also with the heroic deeds of his patron. He evidently knows of only one, the victory of Vastupāla over Sāgrāmāsinī, the son of Sīndhurāja, who seems to have been a petty vassal-prince or village chief in Vatākupa near Cambay, and over his ally Sāṅkha. He says, I. 44: "They call him a Jainā; but the illustrious minister Vastupāla is devoted also to Śiva. He washed the master who wears the form of air (i. e., goes naked) with the water of shining fame which he took from Sāṅkha." Further, VIII. 46: "Thy sword, illustrious Vastupāla, beautiful in rising and brandishing, valiant in deed, defeated in the world that Sāgrāmāsinī." And X. 45: "Thy glory, O Vastupāla, which shines by thy victory over Sīndhurāja, is like the moon in the sky, since the spot in it is certainly the face of Sīndhurāja, which was blackened by his deep shame."

41 V. Char. VI. 335-336:

42 See Uber das Leben des Jainā-Mönches, Hemachandra, S. 27 f.
Reports made during the progress of excavations at Patna.

By Babu P. C. Mukharji.

(Continued from p. 441.)

Report No. II. — January, 1897.

The promising results of the work in December 1896 were sustained during January 1897. The excavations at Kumārāhar and Jamunā Dhīh brought to light valuable structural remainders and relics, chiefly terra-cottas at the latter place.

I.

At Jamunā Dhīh on the West of the Bankipore Railway Station, and on the south bank of the old and now dried-up bed of the Sōhan, a channel of which used to flow at the spot in ancient times, I commenced work in the beginning of January (see Plate II.). In a few days I exhumed several large vases (nānda) and some walls, made of large bricks, on the east side of the mound. On the north side, where I began excavating a week later, some rooms and more nānda were brought to light; and, continuing the work during the whole month, other rooms and several walls projecting in different directions were traced out, the nānda or jars appearing everywhere. In the last week of the month I commenced tapping the north-west corner; but beyond some uninteresting vessels and terra-cottas, no architectural remains were found. As to terra-cotta figures and vessels, several were discovered. The terra-cotta figures consisted of horses and other interesting playthings. The vessels were innumerable, exhibiting some graceful forms. Regarding stone-work, innumerable fragments of stools and pestles and mortars (ulīqākhā) were recovered, as also several round stones, between 3 and 4 inches in diameter. As to fragments of sculpture, a defaced base of statue, and a half circular slab, which showed some peculiar ornaments, and the back of which was rounded, was brought to light.

On a close examination of the mound I found that it was not a Rāja's fort, as marked in Dr. Waddell's map. It appeared to be the site of a village that at first had mud houses (which accounts for the raised level of the land), where, during the period of the Maurya Emperors, the villagers, chiefly Gawālās and potters, becoming a little richer, built brick and tiled houses. The large bricks, about 1' 6" × 1' 6" × 2" or 3", and the great numbers of the nānda and other vessels lead to that conclusion. On the north-east corner of the mound is an elevated spot dedicated to Gaurayā Dēvī, containing a statue of Gauri Shankar, rather defaced, which shows the goddess seated on the lap of the four-armed Mahādērā in the style commonly seen. Here I secured a small statue of a Dēvī, about 3 inches in height, seated on a lion, and holding in her right hand a lotus, and in her left a vessel (Fig. 1). These relics show that there was a temple here. The nānda were used for feeding the cattle, and the larger ones for storing the produce of the fields. I also obtained some metallic relics (chiefly copper), consisting of some coins (maṭṭhu sadi), and square pieces, a few diminative sticks called siddhi for applying surā to the eyes, and a knife in iron — all very much injured by age.

43 A copy of the work is in the Dakhan College Collection of 1875-77, No. 731.
II.

At Kallu Talão, Kumrāhar or Kumbharāj, originally known as Nēmapūr, I exposed more walls and rooms on the west side and the south-west corner, the fragments of the Abōka pillars appearing everywhere, — so much so that in one room the mud floor was fairly covered with smaller pieces of it. Assuming that the original position of the great pillar was somewhere between the exposed vihāra (monastery) and the Dargāh, I commenced excavating on the north side of the latter, towards which I was also working from the western portion of the vihāra which I had exposed. No inscribed fragments were found. In the new digging at the Dargāh I exposed two walls, running west to east.

III.

At the Chełman Talão I drove two tunnels under the highest mound in order to follow the double wall, six feet in thickness, which comes from the west. It appeared to be a large drain, once emptying its contents into the tank. Over and at right angles to it was built another double wall, at which place it had gone to ruin. Wherever the latter structure had fallen down, all the bricks had been taken out and removed for subsequent building purposes, only a few bricks being left at the edges to tell its tale. East of and parallel to it was found another wall. On the east side I also followed the drain by driving a tunnel; but on this side the drain terminated after a short distance. The two parallel tunnels, following the two sides of the drain, went west about 25 feet, where I joined them. I also commenced excavating on the south and north sides of the mound, in order to determine the nature of the original structure, of which the débris is now turned into a Muhammadan graveyard. See sketch-plan with rough measurements in Plate III. attached.

IV.

In the garden of the headman of the village, where I reported in December 1896 the finding of a portion of a large wall, 10 feet below the present level of the ground I exposed a brick terrace, about 200 feet east of it, at which place I found also two fragments of the Abōka pillar. About 20 years ago here was discovered a very interesting Buddhist statue, which is now worshipped as Durukhi Đēvi by the villagers of Nāwāṭolā.¹

V.

On the south of the village of Kumrāhar I discovered a log of sal-wood in a new well, 19 feet below the present level of the field. It was dug out in pieces, amidst sandy clay, bluish and whitish in colour, the silt found only in the bed of the Ganges. Most probably a portion of the wood-work to which it belonged is still in situ. The importance of this find will be understood, if it belonged to the ancient palisado of Pataliputra, described by Megasthenes. Since palisades have also been discovered on the north of Kumrāhar, as reported by Dr. Waddell, this village, with the extensive débris around it, represents the site of Pataliputra, as he assumes very rightly. There is a tradition, still remembered by the oldest of the villagers, that this was the town of Nandallal (evidently the Nanda king), about 3,000 years ago.

On the east of the village I dug a trial-trench in the compound of a Gāwālī's house, and found only a little fragmentary wall and terrace, about 8 feet below the surface. The excavated earth here, as elsewhere, consisted of brick and rubble. Terraces were also exposed at several places; but working at their edges I could not trace any walls. This fact shows that the bricks of the walls have been removed long ago, perhaps about a thousand years before the present land surface was formed.

VI.

On the south of the village and near the well, at which place I found the remains of an ancient block of sal-wood, I saw slight signs of a wall in another well, known as Khārī Kān; and here

¹ Drawn and described it in my second Bābur Report in 1894.
I dug deep into the soil, down to about 20 feet, and exposed what I at first supposed to be the portion of an ancient bastion. Clearing it all round I found that the circular wall did not, however, continue towards the north-east and south-east; but on its west face, two reservoirs or cisterns, about 6 feet square at about 10 feet down, and 5 feet square at 17' 6" below the present level of the ground, were traced out. The slope of the bastion wall, of which 12' 6½" remains now, from the bottom upwards, is 1' 4" on its western face. On its east and north-east face are other walls at right angles to it, of which I did not clear the northernmost. On the south of the cell is a terrace and a little bit of a wall at about 6 feet below the present ground level; and on the south-east corner is a large jar or nānd, about 10 feet below.

Fig. 3.

SKETCH PLAN AND SECTION OF EXCAVATION AT KHĀRĪ KÂNĀN.

East of it, at the place marked with a cross on the sketch-plan (Fig. 3), and with dots on the section, I exhumed a great number of very interesting bricks (Figs. 5 and 6). I at first thought that they must have belonged to a structure close by, for which I searched, but could not find. The bricks commenced to appear at about 8 feet, and terminated at about 16 feet below the present ground-level.

They were roughly placed in irregular layers; but though I carefully worked from the sides, I could find no architectural form, nor a kiln in which they might have been burnt. Two bricks of the semi-circular form were also discovered on the west of the well, and more might be exhumed. The most interesting relic found among the large number of bricks is a fragment of an Aśoka pillar (Fig. 4), at 10 feet below the present level of the ground, as also a flat piece of stone. The bricks are very large and of different forms (Fig. 5). One is curved, being limited by two concentric curves, of which the ends have been cut in the radii. One is about one foot square and 2½ inches in thickness. Some are rectangular, varying from 1 foot to 8 inches in width and from 6 inches to 3 inches in thickness, the length being generally 1' 6". The most interesting, however, are the semi-cylindrical bricks, the like of which I have not seen elsewhere in India. They are from 1' 5½" to 1' 9½" in length, and from 6½ to 7½" in depth, and from 8½ to 10½" in width. These semi-cylindrical bricks are of two sorts: One, the section of which is less than a semi-circle and the breadth about 10½ inches (Fig. 6).
The other class has a cross-section, which is more than a semi-circle; their breadth is about 2½ inches. Of the former class, one has a corner bevelled off, as shown in the sketch (Fig. 6); half of it is broken length-wise. While on the subject of bricks, I would mention another peculiar brick with an ogee section, found in the south-west room of the vihāra. I exhume the Kallo Talo (Fig. 7). Among the number of bricks in the deep excavations at Khārī Kūān I found some pieces of plaster which show cornice and other linings.

VII.
On the west of the village of Kumrāhar, and in the fields, I examined all the wells, new and old, and in many of them I detected remains of walls. In a ruined one, I commenced excavations and exposed some thick walls. On the east of Kumrāhar are also extensive ruins and a big tank, now dried up. About half a mile west of Kumrāhar, and on the east bank of an ancient tank, now known by the name of Wārisī 'All Khān's Tank, is a high mound, now covered with Muhammadan graves. Thinking it to be a Buddhist stūpa, I began excavating its western face, and exposed both Muhammadan and anterior Hindu walls. It was most interesting to see the different layers of débris, one above the other. The excavation showed a ghāt (flight of steps), which Wārisī 'All Khān repaired about a hundred years ago, with two octagonal bastions at the two ends. See sketch, Fig. 9.

VIII.
North of this tank is the high road, to the north of which is a small brick-field. On the roadside, where the brick-makers had made a deep pit in order to obtain clay, they exposed the old bed of the channel of the Sōhan, which used to flow here in ancient times, as evidenced by the deep layer of yellowish sand — whence the Sōhan was called by Sanskrit writers Hiranya-bāhu, the golden-armed. Towards and underneath the road ditch is visible a large portion of a wall, made of large bricks. A little north of the brick-field is the railway line, and about 200 yards still further north is the Buland Bāgh, where Dr. Waddell locates a vihāra. The importance of this bit of wall will therefore be understood.

(To be continued.)
Excavations at Patna, 1897.

Plate III.

Section on A.B.

Sketch plan & section, showing exhumed walls & drains.

Chaman Talão, Kumrāhar.
ARRANGEMENT OF THE CHAPTERS OF THE PRITHIRAJ-RASO.

BY SYAM SUNDAR DAS, B.A.

Since the publication of the Prithiraj-raso has been definitely undertaken by the Nāgariprachārīnī Sabha of Benares, it seems desirable that the arrangement of its chapters be finally decided upon before proceeding further with the work. When the Asiatic Society of Bengal commenced to bring out an edition of this book, Mr. Beames published in the Society's Journal an arrangement of its chapters. But since that time our knowledge about Chand's great work has increased to some appreciable extent, and I think we are now in a position to reconsider the question of that arrangement.

In the course of the search for Hindi Manuscripts, which I am deputed by the Nāgariprachārīnī Sabha to institute under the patronage of the Government of the United Provinces of Agra and Oudh, and of which the Reports for 1900 and 1901 have been submitted to the local Government for consideration and publication, I have come across several manuscripts of this epic, and I give below a tabular arrangement of the chapters as found in the different manuscripts. For the sake of comparison I have also added the arrangement of Mr. Beames and of the author of Prithviraj-charitra, a Hindi book said to give the biography of Prithiraj as based on the facts of the Raso. This arrangement will, I am sure, be useful to any scholar desirous of making a study of the great epic. I have put the chapters in numerical order as they seemed best to me. At the end I have also given the names of three chapters in regard to which I have certain doubts.

I need hardly state here that doubts are still entertained in some quarters as to the genuineness of Chand's epic, but it must be remembered that it has not yet been sufficiently studied to warrant any of the sweeping remarks against it that have been made in several instances. I have collected some material, which, I am sure, will facilitate the solution of this question. A portion of it has been embodied in my first Annual Report on the Search for Hindi Manuscripts, and the rest I propose to utilize later on, as soon as I am able to give more time and attention to it. Anyhow, I am confident the publication of my first Report, which, I am glad to state, is now in the hands of the printers, will bring again into prominence the question of the genuineness of the Raso, and I only pray that scholars may give their attention to the satisfactory solution of the problem. In any case, the publication of the Raso, researches in connection with it, and the subsequent discovery of new manuscripts, will, I hope, add still more to our knowledge of this, the oldest extant book in Hindi.

One fact remains to be mentioned in connection with the following tabular arrangement. I have not attempted to show the differences which occur in the nomenclature of the different chapters as contained in different manuscripts. Besides Mr. Beames' order and that given in the Prithviraj-charitra, I have taken four other manuscripts as my guides. The first two are in the possession of Pandit Mohanlal Vishnu Lal Pandya (Mathurā), the third is in the Library of the Asiatic Society of Bengal, and the fourth belongs to the Royal Asiatic Society.

### Arrangement of Chapters

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**Doubtful Chapters.**

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**Excerpts from the Bengal Consultations of the XVIIIth Century Relating to the Andaman Islands.**

By Sir Richard C. Temple.

(Continued from p. 470.)

1795. — No. VIII.

Fort William 20th February 1795.

Read a letter and its enclosure from the Superintendent at the Andamans.

To Collin Shakespeare Esqr., Sub Secretary.

Sir,—I have received your letter of the 19th of last Month with an order on the Treasury for Twenty Thousand Rupees to be dispatched to Port Cornwallis by the first opportunity.

I have now the pleasure of Complying with the Governor General in Council's desire by transmitting the Establishment that I fixed for the Brig Dispatch. I beg you will inform the Governor General in Council, that Vessel on her Passage from Port Cornwallis towards Chittagong to which place I before acquainted him I had sent her experienced long Calms and

1 This name is given in the index attached to the Manuscript, but the chapter itself, being at the very end of the third volume, is missing, and seems to have been torn off by some one.
Violent Currents, till her provisions and Water was nearly expended when the Commander found it necessary to bear up for Bengal; as there was a Great quantity of the Provisions indented for not yet conveyed to the Settlement I immediately requested the Garrison Store Keeper, to load the Dispatch, and have now the pleasure to acquaint you that she is ready to sail — on board of this Vessel I have Shipped Five Thousand Rupees for the immediate use of the Settlement, and shall send the remaining part of the Cash in my hands on the Sea Horse and Nautilus both of which Vessels will soon be ready to sail with Provisions and Stores.

I also beg leave to acquaint you for the Information of the Board that the Cornwallis Snow is arrived from Port Cornwallis, having left that place on the 16th of last Month, and I have the pleasure to say that the Officer in command there acquaints me that the Settlers are at this Season very healthy, and that four Convicts who had absconded, have returned of themselves in a Miserable Starving State and two of them Severely wounded by the Natives, which gives hope that this example will deter any of them from attempting so dangerous an experiment again.

I have the honor to be 

(Signed) A. Kyd, Superintendent Andamans.

Calcutta 8th February 1795.

Establishment of the Honble Company's Brig Dispatch.

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<th>Rank</th>
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<td>1 Commander</td>
<td>@ Current Rupees 875 pr Month</td>
</tr>
<tr>
<td>1 Officer</td>
<td>@ Ditto 100 pr Month</td>
</tr>
<tr>
<td>1 Gunner</td>
<td>@ Sicca Rupees 40 Ditto</td>
</tr>
<tr>
<td>4 Quarter Masters</td>
<td>@ Ditto 25 each</td>
</tr>
<tr>
<td>1 Serang</td>
<td>... 13</td>
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<tr>
<td>1 Tindal</td>
<td>... 12</td>
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<tr>
<td>1 Cassab</td>
<td>... 10</td>
</tr>
<tr>
<td>12 Lascars</td>
<td>... 7 each</td>
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<tr>
<td>1 Cook</td>
<td>... 8</td>
</tr>
<tr>
<td>2 Captain's Servants</td>
<td>... 8 each</td>
</tr>
<tr>
<td>1 Officer's Servant</td>
<td>... 8</td>
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</table>

(Signed) A. Kyd.

Agreed that the above Establishment fixed by the Superintendent at the Andamans, be approved, and ordered that a Copy of it be sent to the Acting Marine Pay Master for his Information.

1795. — No. IX.

20th February 1795.

Read the following Letter and its Enclosure from the Commissary of Stores.

To Edward Hay Esqr., Secretary to Government.

Sir,—I herewith have the honor to forward a List of two Bills of Lading for Stores shipped on the Sea Horse Lieutenant George Thomas Commander for the Andaman Islands.

I have the honor to be &ca

(Signed) William Golding Commissary of Stores.

Fort William 19th February 1795.
Enclosure.

List of Stores dispatched by order of Sir John Shore Bart, Governor General in Council, on the Honble Company's Brig Sea Horse Captain George Thomas Commander for the Andamans; and goes consigned to the Commanding Officer there.

Fort William 19th February 1795.

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<td>Screws Iron 2 Inch</td>
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<tr>
<td>Ditto 1 Inch</td>
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<tr>
<td>Locks Door Iron</td>
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</tr>
<tr>
<td>Belt Leather Punch</td>
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<tr>
<td>Vices hand</td>
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<td>Locks Door Iron</td>
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<td>Pad Ditto</td>
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<td>Chisels Firmer</td>
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<tr>
<td>Ditto Fitsaw</td>
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<td>Scissors</td>
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<td>Neaandal</td>
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<td>Needles Packing</td>
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<td>Sail</td>
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<td>Iron Wineplate</td>
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<td>Oil Mustard in 12 Casks with Iron hoops</td>
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<tr>
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<td>Oil Lintseed</td>
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<td>Tarpawlin Small in 4 Bales</td>
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<td>Twine Jute in 5-Ditto</td>
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Package.

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Charges Shipping Sonat Rupees 2.3.2.

(Signed) William Golding, Commissary of Stores.

Ordered that a copy of the enclosure in the above letter be sent to the Superintendent at the Andamans.
THE ANDAMANS IN THE XVIIIth CENTURY.

1795. — No. IX. (a)

Fort William 6th March 1795.

Read a Letter from the Superintendent at the Andamans.

To Edward Hay Esqr., Secretary to the Government.

Sir,—I have to request that you will acquaint the Governor General in Council that the Lee-board a Schooner, belonging to the Honble. Comr., has just arrived from Port Cornwallis. The accompanying Letter from the Officer Commanding there will acquaint you with the reasons that induced him to send as Prisoners the Frenchman suspected as a Spy and the Commander of the small Pegu Vessel which conveyed him there.

From the private accounts I have had from Lieutenant Ramsay and Stocke of this Circumstance it appears to me that, they had just grounds for acting as they have done. Altho' from an Examination of the Prisoners as well as from their papers that have been transmitted to me it is very doubtful whether the Frenchman made his appearance there with any evil intention. As however Antoine Charles Cimetere, the man in question has been distinguished during this war, by several daring enterprises doubtful if justifiable by the rules of War; I will beg leave to state what I have been able to collect from his Papers and from the Conversation I have had with him — Cimetere appears to have served in the French Navy during the whole of the last war, and obtained the rank of Lieutenant — on the 3rd of July 1792. He makes his appearance, as Captain of the Ship L'Auguste Victoire fitted out at Pondicherry, evidently for Commercial Purposes as appears by the Commission or Passport granted him by Monsieur Defresne Commandant of Pondicherry and Messrs. Mottel and Fontaine Commissaries, which Commissions or Passport appears to me equivalent to those granted by other Governments to Trading Vessels, but by no means analogous to what is termed a Letter of Marque nor indeed could be, as it was granted in the time of profound Peace.

It appears that he navigated the Indian Seas in Commercial pursuits till the 6th May 1793 when, being obliged to put into Joringa Bay in very bad weather with his Ship much damaged he heard of the war, between Great Britain and France, when he immediately boarded and Seized the Phoenix Ketch of Calcutta the property of Mr. Tyler, Sailed for Bimipatam, Here fitting the Dutch nation was also engaged in the War, and his own Ship being at the point of Sinking he shifted his Crew with every thing of Value from her to the Phoenix on which he sailed for Pegu, where he arrived on the 6th of July — It does not appear by any of his Papers, when he left Pegu, but by the accompanying letter from Mr. Tyler, I find he sailed for Tarray where his Ketch was seized by the Government of that place.

Cimetere appears again at Tarray on the 15th of March 1794 in command of a small Privateer named La Fortune ou la Mort, with a Crew of 12 men, from whence he sailed to Margui, and on the 8th of the same Month, entered the Port in their Boat in the Night, boarded and carried off the Penang Skooner, of Prince of Wales's Island, commanded by Richard Thompson which Vessel it would appear was carried to the Coast of Pedier and sold — Here I lose sight of Cimetere, till by a Journal of his own Keeping he embarks on board of a Grab Snow at Nancowry in the Nicobars, that was taken on her Voyage from Surat to Siam with a rich Cargo by the French Privateer Revenge; On board of this Prize he seems to have been employed as Second Officer, and on the death of the Captain as first, — After repeated attempts in opposition to the Monsoon to make their passage to Mauritius they were obliged to bear away to Pegu and arrived at Besson in the end of October.

From this time I have only to depend on his own Account, He says that, they endeavoured to Equip and Provision the Grab at this Port in order to proceed on their Voyage to Mauritius, that the Captain and him having been engaged in some Counterband Commerce were detected and Seized.
by the Governor of Bassein who loaded them with Irons and threw them into Prison, that the Captain by bribing high, was released, but that he was left in that deplorable Situation — that however he induced his Guard by a Bribe to take off his fetters — and hearing of the sailing of a small Vessel for the Andamans with an adventure of Provisions, he contrived to make his Escape in her, determined to give himself up as a Prisoner of War to the English Government and that on his arrival at Port Cornwallis he did not endeavour to conceal that he was a Frenchman, and tried as well as he could thro' the medium of a bad Portuguese Interpreter to tell his Story as above related — on the other hand the Gentlemen at Port Cornwallis declare that he concealed his Name, Saying that he was an Italian, offering his Service in any Capacity that the Portuguese endeavoured to purchase two Brass Guns; and Gun Powder from the Druid and offered money to the Europeans for any Plan of the Harbour, which they conceived could only be for Cimeteries; This gave them a Strong Suspicion of his Character, — they therefore watched him narrowly and took every means to find out who he was which they soon did, and also learning the Circumstance of the French Vessels being at Bassein, they naturally conceived that he was come as a spy, with an intention of returning immediately to give information whether it was likely they could succeed in surprising the place — they therefore very properly seized him and his Papers, and the Portuguese who appeared to be an Accomplice and thinking that the information of a Privateer being fitting out at Bassein, of consequence for Government to be made acquainted with the Leebard a very small and insecure Vessel was fitted out which Mr. Leek the Chief Mate of the Druid with a Quarter Master of the same ship and five Lascars belonging to the Settlement, navigated to Calcutta — In support of the justness of this opinion it is remarkable that the Leebard was seized by this Grab, near the Cocos, which has an appearance that she was Cruising there for the return of the small Pegu Vessel with Cimeteres after having made his observations, on the other hand he declares that this encounter was quite fortuitous, and that the Grab was then on her Voyage to the Mauritius, to Corroborate which; there is amongst some letters taken from the Portuguese, one (of which I subjoin a Copy) from a Captain Taylor Commanding an English Ship at Bassein to Captain Turner, where it appears that the Grab was to sail for Mauritius early in February, — which was about the time the Leebard and her fell in, — Cimeteres also declares that she was only manned with seven Europeans and ten Lascars, was not armed and in every respect unfit to be employed on an enterprize of this nature and it also is to be observed that this letter dated so late as the 20th January, takes no notice of her being fitted out as a Privateer, which one would think was an intelligence, Captain Taylor would have given. — Bassein is not a Port either where a Vessel could be manned and equipped for the purposes of War; — I think it is therefore most probable that the Vessel was really on her passage to the Mauritius.

The small Pegu Vessel appears to be the property of a Mr. Dawley an Englishman at Bassein whose instructions to the Master appears directing him to proceed to the Andamans and Nicobars, and from thence back to Pegu; a very common Voyage. The Master says she sails under English Colours, but as she can only have a Passport from the Pegu Government and is manned with Burmahs she must in fact be esteemed a Pegu Vessel.

As the Leebard was built by Mr. Blair of green wood and is now in a very bad state I do not think it would be safe at this Season to send her back to Port Cornwallis nor is her value near equivalent to the expence that it would occasion, I would therefore recommend that she should be delivered to the Master Attendant to be disposed of, if not wanted for any purposes of Government, Mr. Leek who undertook to conduct her to Calcutta, and the Quarter Master of the Druid will expect and deserve some compensation from Government which probably the Master attendant will be best able to fix.

Should the Governor General in Council think it proper to send back the Portuguese to his Vessel, and order her to be released, I beg leave to acquaint you that the Mauritius Brig will be ready to sail for the Andamans with Provisions and stores in a very few days; and on board of her he may be sent.
Cimere's Papers are in my Possession, and I request I may have the Board's Instructions respecting them; should he only be considered a Prisoner of War, it does not appear that it is of consequence to withhold them from him — but if he is to be considered as a spy, or his former conduct in cutting off the Phoenix Ketch and Perang Skooner is to be attended to, the Commission under which he acted and his Journals, stating the facts, are I imagine Papers of Consequence to return.

I have the honor to be &c.

(Signed) A. Kyd, Superintendent Andamans.

Calcutta 4th March 1795.

P. S. — I omitted to mention that on the Vessels arrival I immediately wrote to the Town Major requesting him to take charge of the Prisoners who are now confined in Fort William.

(Signed) A. Kyd.

Enclosure.

Major Alexander Kyd, Superintendent at the Andamans, Fort William.

Sir, — I have the honor to acquaint you for the information of the Governor General in Council that the Druid Captain Copeskakes arrived in this Port on the 24th of last Month, in rounding the North East point of Chatham Island she unfortunately struck upon the reef extending off that point; the succeeding tide of flood she was got off but it was found expedient to lay her on Shore to examine the extent of her damage, which I am happy to inform you was confined to her Stem and is now nearly repaired. Of the Convicts sent on the Druid two died on board and a Man of the name of Muddeen from Burdwan sentenced for theft was sent on board.

On the 28th of January a Schooner came in here from Bassean nominally Commanded by a Portuguese of the name of Bonivest or Bonivese, she had on board Mr. Antoine Charles de Cimere a Frenchman, who I suspected as a spy and thought it expedient to search his Papers amongst which I found sufficient proofs of his guilt to induce me to send him a Prisoner to Calcutta without delay I have been able to find and shall also send up as a Prisoner the Portuguese Commander and shall detain the Schooner and Crew till I receive orders from you or the Board how to dispose of them. As the Portuguese and Frenchman both declare that Mr. Darley or Dowley sent them here and intends following himself in a short time I wish to know whether he is to be detained and sent as a Prisoner to Calcutta should he make his appearance at this Port.

Captain Copeskakes has been so obliging as to lend me his first Officer Mr. Loot and two Europeans to assist in navigating the Leeboard to Bengal and I venture to hope his readiness to assist on this occasion will entitle him to the approbation of the Board.

I remain with much respect &c.

(Signed) Thomas Ramsey Lieutenant in temporary charge of the Settlement.

Port Cornwallis 3rd February 1796.

Enclosure No. 2.

Sir, — As it is the duty of every Englishman to give intelligence concerning interesting matters that may occur between one another, I do hereby inform you that your Grab arrived in the Port of Bassein wearing French National Colours on the first November 1794 whereof Capt. Langhiad is Commander and has on board for a Chief Officer a Man in the name of Monsieur Cimere who cut Lightins and Robinsons of Pulo Penang Skooner out of the Port of Merges and sold her on the Coast of Pedier.

I have further to inform you that Captain Langhiad and his 2nd Monr. Cimere have sold and disposed of upwards of (25000) Twenty five Thousand Rupees worth of the said Grab's Cargo.

The said Grab will sail for the Isle of France on the 1st or 10th February.
I wish it was in my power to give you any more intelligence in part of the said Grab it certainly should willingly be sent from

Sir your very Obedient Servant
(Signed) John Taylor of the Ship Commerce.

Bassaein 20th January 1794.

To the Honble. Captain Turner or the Nacoda of the Grab Ship that was taken off Pulo Vesella by the Revenge Privateer Pulo Penang.

Enclosure No. 3.

My Dear Sir,—The Person you mention is the same man who carried off the Ketch Phoenix belonging to me from the road of Coring. He proceeded with her to Bimlipatam a Dutch Settlement not knowing that Holland was engaged in the War, but on finding no Safety there, he immediately directed his course to Pegue, where he found protection and encouragement for a time but whether the representations I made to the Minister alarmed him or not, he sailed from thence taking with him Several of his own Nation upon another piratical Cruise of which the Minister of Pegue made some mention in one of his letters to the Governor General. I think in the words or to the effect following. "Mr Tylera Ketch is now at Tavay, she was cut off Coringa by a Frenchman named Cimetere, from Tavay he manned his Boat and proceeded in the night to Mergee where he cut off a small Schooner from Penang, belonging to Captain Thomas Wolff."

The Governor of Tavay stopped my Ketch and sent a party to Seize the Frenchman. but Cimetere and his associates got clear off with the Schooner, and as I understood had gone to the Nicobars, since then I have not heard of him, tho' I know to a certainty that some of his party carried a Vessel to and arrived at the Mauritius.

I have also lately understood that some of the same party have been seen here, but tho' I have failed in ascertaining the fact sufficiently to enable me to identify their persons, yet I do not doubt it, and I think it may be well worth your enquiry, as it would not be so difficult to a few such fellows to surprize some rich laden Vessel bound out of the River.

Yours very Obediently
(Signed) Geo. Tyler.

Monday 2nd March 1795.

Major Kyd.

Agreed under the circumstances stated in Major Kyd's Letter of the 4th Instant, that Monsieur Antoine Charles Cimetere, be detained in his present Confinement, till further orders, and that the Governor General be requested to give the necessary Directions to the Town Major accordingly instructing him further to apply to major Kyd, for Monsieur Cimetere's papers to keep them under his Charge to be referred to if Occasion should require.

Agreed further that the Portuguese be discharged from his present Confinement, and that the Superintendent at the Andamans be instructed to send him back to that place, by the Nautilus, considering him at large, and to give Orders for releasing his Vessel.

Ordered that Major Kyd be directed to deliver over the Leeboard to the Master Attendant, and to the Master Attendant to receive Charge of the Vessel till she be sold, and that the Vendue Master be directed to dispose of her and her Stores at public Auction, and that reference be made to the Master Attendant with respect to the compensation that ought to be made to Mr Leek & the Quarter Master of the Drud who conducted the Schooner from the Andamans to Calcutta.

(To be continued.)
A COMPLETE VERBAL CROSS-INDEX TO YULE'S HOBSON-JOBSON OR GLOSSARY OF ANGLO-INDIAN WORDS.

BY CHARLES PARTRIDGE, M.A.

(Continued from p. 475.)

Crape; s. v. 219, ii, 3 times.
Crassa; s. v. 1430: s. v. Quilon, 570, i.
Crease; s. v. 212, ii, twice, 786, i; ann. 1850-60:
   s. v. 213, ii.
Crease, To; s. v. Crease, 213, ii.
Creased; s. v. Crease, 213, ii.
Credere, Del; s. v. 213, ii; ann. 1813: s. v.
   213, ii.
Creek Hongs; ann. 1882: s. v. Chop, 161, i.
Creiglo; ann. 1498: s. v. Shereef, 626, i.
Creole; s. v. 213, ii, 786, i; s. v. Castees, 132,
   ii; ann. 1782: s. v. 786, i; ann. 1880: s. v.
   Home, 320, ii.
Creole; s. v. Creole, 213, ii.
Crepe; s. v. Crape, 212, ii.
Crese; s. v. 1586-88: s. v. Crease, 213, ii.
Crecean; s. v. Kerseymere, 365, i.
Crepe; s. v. Crape, 212, ii.
Cress; s. v. Dam, 228, i; ann. 1727: s. v.
   Crease, 213, i.
Cresset; ann. 1686: s. v. Crease, 213, i.
Crete; ann. 865: s. v. Gallevat (a), 276, i.
Creidas; s. v. Creole, 786, i.
Creidiillo s. v. Creole, 213, ii.
Criado; s. v. Crape, 213, ii.
Criados; s. v. Creole, 786, i, twice.
Crico; ann. 1690: s. v. Crease, 213, i.
Cricke; ann. 1580: s. v. Crease, 213, i.
Cricopus; s. v. Green Pigeon, 302, ii.
Crimen; s. v. Buxee, 103, i.
Cricillo; s. v. Creole, 213, ii, twice.
Cria; s. v. Crease, 212, ii, 213, ii, 786, i, twice;
   ann. 1515: s. v. Crease, 786, i, twice; ann.
   1552, 1602 and 1610: s. v. Crease, 213, i;
   ann. 1770: s. v. Crease, 213, ii.
Criada; s. v. Crease, 213, ii; s. v. Cucuys, 215, i.
Crise; ann. 1584: s. v. A Muck, 14, i; ann.
   1586: s. v. Suttee, 669, i.
Crises; ann. 1572: s. v. Crease, 213, i; s. v.
   Malacca, 416, i; ann. 1634: s. v. Crease,
   213, i.
Crisocola; ann. 1563: s. v. Tincall, 703, i.
Criatapa; ann. 1872: s. v. Naik (c), 470, ii.
Crisses; ann. 1591: s. v. Crease, 213, i.
Crocheteurs; ann. 1610: s. v. Boy (b), 84, i.
Crokedore; ann. 1705: s. v. Cockatoo, 175,
   i, 3 times.
Crocodile; s. v. 213, ii, s. v. Alligator, 8, ii,
   5 times, s. v. Burrampooter, 101, ii; s. v. Muggar,
   456, i; s. v. Flying-Fox, 799, i, twice, s. v.
   Gavial, 800, ii; ann. 943 and 1013: s. v.
   Sindábür, 625, i; ann. 1552 and 1568: s. v.
   Alligator, 9, i; ann. 1575: s. v. Bamboo, 41,
   i; ann. 1690: s. v. 213, ii; ann. 1591 and
   1596: s. v. Alligator, 9, i; ann. 1598: s. v.
   Cayman, 136, i; ann. 1611: s. v. Muggar
   456, i; ann. 1672: s. v. Cayman, 136, i;
   ann. 1673: s. v. Alligator, 9, i, s. v. Guana,
   304, i; ann. 1769: s. v. Seychelle, 618, i;
   ann. 1780: s. v. Guana, 394, ii; ann. 1809:
   s. v. Gavial, 800, ii; ann. 1879 and 1881:
   s. v. Muggur, 456, i.
Crocodile-fish; ann. 1611: s. v. Muggur, 456, i.
Crocodilos; ann. 1613: s. v. Alligator, 9, i.
Crocodile; s. v. Alligator, 8, ii; ann. 1631: s. v.
   Cayman, 136, i.
Crocodilus biporus; s. v. Muggur, 456, i, s. v.
   Gavial, 800, ii.
Crocodilus gangeticus; ann. 1809: s. v. Gavial,
   800, ii.
Croco Indiaco; s. v. Saffron, 589, i.
Crocos hortulanus; s. v. Safflower, 589, i.
Crocos sativus; s. v. Saffron, 589, i.
Croiser; s. v. Kerseymere, 365, i, twice.
Croongolor; ann. 1516: s. v. Granganore, 211, ii.
Crore; s. v. 213, ii, twice, s. v. Lack, 382, i, see
   843, ii, footnote; ann. 1315: s. v. 214, i,
   4 times; ann. 1590: s. v. Sircar (c), 688, i;
   ann. 1594: s. v. Lack, 382, i; ann. 1757:
   s. v. 214, i; ann. 1790: s. v. Cash, 128, ii,
   s. v. Canteroy, 772, i; ann. 1797: s. v. 214,
   i; ann. 1808: s. v. Dubber, 238, ii; ann.
   1879: s. v. 214, ii, twice, s. v. Lack, 383, i,
   twice, s. v. Nirvana, 481, i.
Crotsalaris juncoa; s. v. Sunn, 661, ii.
Crotchey; s. v. 214, ii.
Crou; ann. 1609: s. v. Crore, 214, i, twice.
Crow-pleasant; s. v. 214, ii; ann. 1878 and
   1883: s. v. 214, ii.
Cruly; ann. 1608: s. v. Deccan, 233, ii.
Cruachers; s. v. Chicane, 146, ii.
Crusades; s. v. Lemon, 391, ii.
Crusado; ann. 1498: s. v. Malacca, 415, ii, 3 times.
Cruse; ann. 1598: s. v. Goglet, 292, ii.
Crusa; ann. 1538: s. v. Godavery, 291, i; ann. 1553: s. v. Hidgeelee, 314, ii.
Crusado; s. v. Budgrook, 92, i; s. v. Pardao, 838, ii, twice, 839, i, footnote, 839, ii and footnote (3 times); ann. 1497: s. v. Malum, 418, ii; ann. 1498: s. v. Benjamin, 65, ii, twice, s. v. Fanâm, 266, i, s. v. Pego, 525, i, s. v. Tenasserim, 696, i; ann. 1502: s. v. Batta, 762, ii, 763, i; ann. 1507: s. v. Batta, 763, i; ann. 1510: s. v. Pardao, 840, i, 3 times; ann. 1511: s. v. Batta, 763, i; ann. 1539: s. v. Mace (b), 404, ii; ann. 1540: s. v. Tael, 675, ii, s. v. Xeraine, 867, ii; ann. 1554: s. v. Batta (b), 55, ii, twice; ann. 1563: s. v. Opium, 489, ii; s. v. Tola, 707, ii; ann. 1574: s. v. Pundit, 560, ii; ann. 1591: s. v. Boy (b), 83, i; ann. 1644: s. v. Doney, 250, i; ann. 1675: s. v. Xeraine, 743, ii.
Cruzado d'ouro; s. v. Pardao, 838, ii.
Crysed; ann. 1604: s. v. Crese, 213, ii.
Cryses; ann. 1598: s. v. Crese, 213, i.
Cryana; ann. 1525: s. v. Jacquete, 339, ii.
Crystana; ann. 1525: s. v. Jacquete, 339, i.
Gesiphon; s. v. Teak, 692, ii.
Cuama; ann. 1616: s. v. Pangara, 509, ii; ann. 1727: s. v. Sofala, 646, i.
Cuaquem; ann. 1525: s. v. Suakin, 858, i.
Cuba; s. v. Papaya, 511, ii.
Cubeb; s. v. 214, ii; ann. 943: s. v. 214, ii; ann. 1150: s. v. Mace (a), 404, i; ann. 1298, 1928, 1340, 1390, 1568, 1572, 1612 and 1874: s. v. 215, i.
Cubeba; s. v. 786, i, twice; ann. 1298: s. v. Java, 347, ii; ann. 1516: s. v. Java, 348, i.
Cubeb Burr; s. v. 215, i.
Cubba; ann. 1738: s. v. Alcovra, 755, ii.
Cucaracha; s. v. Cockroach, 175, i, twice.
Cuchin; ann. 1503: s. v. Pandarani, 509, i.
Cucin; ann. 1510: s. v. Cochon, 174, i.
Cuckoo; s. v. Jack, 338, i; s. v. Koel, 374, i; ann. 1711: s. v. Gecko, 280, i.
Cuculus melanoleucus; 157, i, footnote.
Cucumelis; ann. 1690: s. v. Conbalancinga, 189, i.
Cucurbita Citrullus; s. v. Patece, 519, ii.
Cucurbitae; ann. 1690: s. v. Conbalancinga, 189, i.
Cucunya; s. v. 215, i.
Cucuyada; s. v. 786, i, s. v. Cucunya, 215, i, twice; ann. 1525 and 1543: s. v. 786, ii.
Cudapah; ann. 1753: s. v. Souba, 649, ii.
Cuddalore; s. v. 215, i, s. v. Factory, 264, i, s. v. Scatterer, 606, ii, s. v. Gingi, 801, i; ann. 1685: s. v. Tahreef, 686, ii; ann. 1745: s. v. Peen, 528, ii; ann. 1747: s. v. Sepoy, 613, i, twice; ann. 1754: s. v. Stick-Insect, 652, i; ann. 1809: s. v. Factory, 264, i.
Cuddapah; s. v. 215, ii, 786, ii, s. v. Ceded Districts, 137, i.
Cuddoo; s. v. 215, ii.
Cuddattum; s. v. Parabylke, 512, i, twice.
Cuddy; s. v. 215, ii, 786, ii, s. v. Guida, 306, ii, twice; ann. 1769: s. v. 215, ii; ann. 1848: s. v. 786, ii.
Cudgeri; ann. 1811: s. v. Kedgeree-pot, 366, i.
Cudra; ann. 1585: s. v. Sooda, 647, ii.
Cujaren; ann. 1516: s. v. Pagoda, 500, i.
Culgah; ann. 1759: s. v. Culgee, 786, ii.
Culgara; ann. 1690: s. v. Alleja, 8, i.
Culgee; s. v. 215, ii, 786, ii; ann. 1715: s. v. 215, ii.
Cullum; s. v. Coolung, 193, ii; ann. 1813: s. v. Coolung, 194, i.
Culmree; s. v. 216, i.
Culpee; ann. 1762: s. v. Zemindar, 868, i.
Culles; ann. 1819: s. v. Jawaur, 355, ii.
Culsey; s. v. 216, i; ann. 1813: s. v. 216, i; ann. 1819: s. v. Jawaur, 355, i.
Culsy; s. v. Culsey, 216, i.
Culls; ann. 1330: s. v. Sofala, 645, ii.
Culy; ann. 1807: s. v. Cawney, 136, i, 3 times.
Culmusty; ann. 1524: s. v. Maistry, 821, ii.
Cumby; s. v. 216, i.
Cumda; ann. 1554: s. v. Sunda, 659, ii.
Cumdury; ann. 1564: s. v. Candareen, 119, i, twice, s. v. Mace (b), 405, i, twice.
Cummerim; ann. 1741: s. v. Trichinopoly, 715, ii.
Cumly; s. v. Cumby, 216, i; ann. 1800: s. v. Cumby, 216, ii.
Cummerbund; ann. 1727: s. v. Cummerbund, 216, ii.
Cummerbund; s. v. 216, ii.
Cummer-bund; ann. 1810: s. v. Cummerbund, 216, ii.
Cummeroon; ann. 1630: s. v. Gombroon, 294, ii.
Cummin; ann. 1563: s. v. Congee, 190, i.
INDEX TO YULE'S HOBSON-JOBSON.

December, 1902.

Cummin-seed; 465, ii, footnote.
Cummuti; s. v. Cumbyly, 216, i.
Cumquot; s. v. 216, ii.
Cumra; s. v. 216, ii.
Cumrunja; s. v. 216, ii; s. v. Bliimbee, 75, ii.
Cumshas; ann. 1888: s. v. Cumshaw, 217, i.
Cumshaw; s. v. 216, ii, 786, ii.
Cumraey; s. v. Hendry Kendry, 314, i.
Cuncueu; ann. 1563: s. v. Ghaut (c), 283, i, s. v.
Nizamalneko, 330, ii; ann. 1598: s. v. India of the Portuguese, 333, i; ann. 1698: s. v.
Vanjaras, 88, i.

Cuncheeoe; s. v. 217, i, s. v. Dancing-girl, 239, i, twice.
Cunda; ann. 1526: s. v. Sunda, 659, ii.
Cundapore; ann. 1814: s. v. Baccaore, 34, i.
Cundra; ann. 1727: s. v. Hendry Kendry, 314, i.
Cundry; s. v. Hendry Kendry, 314, i.
Cunha; ann. 1579: s. v. Chalal, 139, ii, twice.
Cunhalemarcar; ann. 1536: s. v. Pandarani, 509, i.
Cunhbet; ann. 1668: s. v. Saffron, 589, i.
Canjur; s. v. Hanger, 312, i.
Cunkam; ann. 1726: s. v. Deecan, 233, ii.
Cunkan; ann. 1726: s. v. Concanc, 189, ii.
Cunnaes; ann. 1727: s. v. Pomfret, 545, ii.
Can; ann. 1588: s. v. Sheesh, 632, i.
Copag; ann. 1727: s. v. Kobarang, 374, i.
Copao; ann. 1564: s. v. Mace (b), 405, i.
Copara; ann. 1588: s. v. Supara, 663, ii.
Cupk; ann. 1814: s. v. Chickore, 149, i.
Cuppo; ann. 1584: s. v. Mace (b), 405, i.
Capolla; s. v. Alcoe, 7, ii, s. v. Oojyne, 487, i, 8 times; ann. 1806: s. v. Dagoba, 226, i.
Copola of the Earth; ann. 390: s. v. Oojyne, 487, i.
Copong; ann. 1564: s. v. Candareen, 119, i, twice.
Cupressus torbulosa; s. v. Deodar, 236, ii.
Cera; ann. 1554: s. v. Arrack, 26, ii, twice; ann. 1563: s. v. Arrack, 26, ii, s. v. Fool's Back, 272, i, s. v. Jaggery, 341, i, s. v. Sura, 663, ii.
Curata; ann. 1516: s. v. Surat, 664, ii.
Curati Mangalor; ann. 1516: s. v. Sûrath, 665, ii.
Curcuma; s. v. Saffron, 589, i; ann. 640: s. v. Hing, 318, i; ann. 1092: s. v. Mâmiran, 419, ii; ann. 1568: s. v. Saffron, 589, ii; ann. 1582: s. v. Mâmiran, 419, ii; ann. 1756: s. v. Saffron, 589, ii.
Curcuma longa; s. v. Mâmiran, 419, i.
Curcuma Zedoaria; s. v. Zedoary, 747, i.
Curia; ann. 1510: s. v. Corge, 197, i, twice.
Curia Muria; s. v. 217, i; ann. 1527, 1535 and 1540: s. v. 217, i; ann. 1553: s. v. Rosalgey, 582, i.
Curmoor; ann. 1813: s. v. Florican, 270, ii.
Curnum; s. v. 217, ii, 786, ii; ann. 1800: s. v.
Shambogue, 586, i; ann. 1827: s. v. 786, ii.
Curounda; s. v. 217, ii.

Curra Curra; ann. 1613: s. v. Oraukay, 492, i.
Curral; s. v. Corsal, 200, ii.
Currate; ann. 1510: s. v. Surat, 664, ii; ann. 1513: s. v. Wister, 866, ii; ann. 1528: s. v. Surat, 664, ii.
Currees; ann. 1750-1760: s. v. Curry, 219, i.
Currie; s. v. Curry, 218, i, twice, s. v. "Urog-plum. 320, i; ann. 1794-1797, 1860 and 1874: s. v.
Curry, 219, i.
Curried; s. v. Chitchky, 156, ii.
Currumshaw Hills; s. v. 786, ii.
Currut; s. v. Parabyke, 512, i.
Curry; s. v. 217, ii, 3 times, 218, i, 7 times, 787, i, s. v. Chitchky, 156, ii, s. v. Country-Captain, 207, i, s. v. Curry-stuff, 219, i, s. v. Fogass, 271, ii, s. v. Hing, 318, i, s. v. Horse-radish tree, 335, i, s. v. Molely, 440, i, s. v. Pillau, 587, ii, s. v. Pepper-cake, 584, i, s. v.
Semball, 612, ii; ann. 1560 and 1598: s. v.
218, ii; ann. 1681, 1781 and 1794-1797: s. v.
219, i; ann. 1848: s. v. Chilly, 150, ii, s. v.
219, i; ann. 1849: s. v. Gramfed, 301, i; ann. 1866: s. v. Mugg, 456, i; ann.
1873: s. v. Mulligatayn, 466, ii.
Curry-paste; s. v. Curry-stuff, 219, i.
Curry-powder; s. v. Curry-stuff, 219, i.

Curry-staff; s. v. 219, i, s. v. Muggall, 459, ii; ann.
1809: s. v. 459, ii; ann. 1860: s. v.
219, ii.
Curryate; ann. 1525: s. v. Surat, 664, ii.
Cuba; ann. 1586: s. v. Salsette (a), 594, ii, twice; ann. 1588: s. v. Supa, 665, ii; ann.
1554: s. v. Parrel, 513, i; ann. 1590: s. v.
Sicar (c), 633, i; ann. 1594: s. v. Lack, 382, ii.
Cusbah; s. v. 219, ii, ann. 1844-45: s. v. 219, ii.
Cuscus; s. v. Tatty, 687, i, s. v. Vettyver, 866, i.
Cuscesso; s. v. 219, ii, 787, i.
Cuahoush; ann. 1813: s. v. Jawar, 355, i.

Cuataes; s. v. Piece-goods, 556.
Cusle-Bashes; ann. 1673: s. v. Kuzzilbash, 380, i.
Cuspadaira; s. v. Cuspadore, 220, i.
Cuspadore; s. v. 220, i, 787, i; ann. 1735 and 1775: s. v. 220, i.
Cuspidoor-bearer; ann. 1672: s. v. Cuspadore, 787, i.
Cuspidor; s. v. Cuspadore, 220, i.
Cuspidore-bearer; ann. 1672: s. v. Naik (c), 470, ii.
Cuspri; s. v. Cuspadore, 220, i.
Cuss; s. v. Cussenus, 219, i.
Cusseah; ann. 1780: s. v. Cossya, 204, ii.
Cusseilbash; ann. 1675: s. v. Kuzzilbash, 380, i.
Cussom; ann. 1813: s. v. Safflower, 589, i.
Custard-Apple; s. v. 220, i (4 times) and ii (5 times), 221, i, twice, 221, i, footnote; ann. 1690, 1888 and 1878: s. v. 221, ii.
Custard-apple; s. v. 787, i, s. v. A'nanas, 19, ii, s. v. Soursop (s), 650, i; ann. 1875: s. v. Wood-apple, 741, i, 3 times.
Custom; s. v. 221, ii, twice, 787, i; ann. 1683: s. v. 787, i.
Customor; s. v. 222, i; ann. 1682: s. v. 222, i.
Cutch; s. v. 222, i (n. p. and s.), s. v. Catechu, 133, i, twice, s. v. Dammer, 228, ii, s. v. Factory, 264, i, s. v. Gambier, 277, ii, s. v. Jacque, 339, ii, s. v. Rum, 585, 1; ann. 1726: s. v. Jacque, 339, ii; ann. 1842: s. v. Buggalow, 94, ii; ann. 1663: s. v. Borsa, 80, ii.
Cutch; s. v. 222, ii, s. v. Beegah, 59, i, s. v. Confirmed, 189, ii, s. v. Pice, 534, i, s. v. Puckas, 555, ii, 560, i, 3 times, s. v. Seer, 611, i; ann. 1343: s. v. Porcelain, 549, i; ann. 1863: s. v. 223, i; ann. 1865: s. v. Pucka, 556, i, s. v. Puckerow, 556, ii.
Cutch Account; s. v. 222, i.
Cutch Appointment; s. v. 222, i.
Cutch Brick; s. v. 222, i.
Cutch Colour; s. v. 222, i.
Cutch Cos; s. v. 222, i.
Cutch Estimate; s. v. 222, i.
Cutch Fever; s. v. 222, i.
Cutch House; s. v. 222, i.
Cutch Major; s. v. 222, i.
Cutch Maund; s. v. 222, i.
Cutch Pice; s. v. 222, i.
Cutch pice; s. v. Pice, 534, i.
Cutch-puckas; s. v. 223, i.
Cutch Road; s. v. 222, i.
Cutch Roof; s. v. 223, i.
Cutch Scoundrel; s. v. 223, i.
Cutch Seam; s. v. 223, i.
Cutch Seer; s. v. 222, i.
Cutch Settlement; s. v. 222, i.
Cutcheree; ann. 1783: s. v. Cutcherry, 223, ii.
Cutcherry; s. v. Cutcherry, 223, i, s. v. Dutar, 253, ii, s. v. Jyathe, 362, ii, s. v. Omlah, 486, i; ann. 1673: s. v. Kedgeree, 364, i; ann. 1762: s. v. Black, 766, i; ann. 1763: s. v. Cutcherry, 223, i, and ii; ann. 1782: s. v. Leaguer, 819, i; ann. 1801: s. v. Shambogue, 621, i; ann. 1827: s. v. Curnum, 786, ii; ann. 1860: s. v. Cutcherry, 224, i; ann. 1866: s. v. Mooktear, 443, i; ann. 1883: s. v. Cutcherry, 224, i; ann. 1885: s. v. Talook, 861, i.
Cutchery; s. v. 223, i.
Cutchery; ann. 1765: s. v. Cutchery, 223, ii, ann. 1848: s. v. Pale Ala, 504, ii.
Cucht'chery; s. v. Cutcherry, 223, i.
Cutch Gundava; s. v. 222, ii.
Cutch-naggen; ann. 1727: s. v. Cutch, 222, ii.
Cutchharn; s. v. 224, i.
Cutia; ann. 1580: s. v. Cotia, 205, ii.
Cutmurial; s. v. Catanmaria, 132, ii.
Cuts-nagore; ann. 1611: s. v. Cutch, 222, i, s. v. Sind, 634, ii.
Cuttab Minar; ann. 1825: s. v. Coottub, The, 195, i.
Cuttaeck; s. v. 224, i, s. v. Chowdry, 164, ii, s. v. Pyke, 566, ii, see 718, i, footnote; ann. 1568: s. v. Delhei, 284, ii; ann. 1803: s. v. Cowry, 210, i; ann. 1860: s. v. Malabar (B), 413, ii.
Cuttanee; s. v. 224, i, twice, 787, ii; ann. 1673: s. v. Atlas, 29, i; ann. 1690: s. v. Alleja, 8, i.
Cuttaneees; s. v. Cottanees, 224, i, s. v. Piece-goods, 536, i.
Cuttarri; ann. 1754: s. v. Kuttuair, 816, i.
Cutter; s. v. Cuthor, 134, ii, 3 times, s. v. Gallevat, 275, ii; ann. 1742: s. v. Cator, 135, ii, twice.
Cuttery; ann. 1630: s. v. Cuttry, 224, i.
Cuttry; s. v. 224, i.
Cutwahl; ann. 1803: s. v. Bangle, 45, ii.
Cutwal; ann. 1812: s. v. Cotwall, 206, i.
Cutwall; ann. 1758: s. v. Lamballe, 383, ii.
Cutwall; ann. 1616: s. v. Cotwal, 206, i.
Cutwater; ann. 1658: s. v. Catanmaria, 132, ii.
Cutwaui; s. v. Cotwal, 205, ii.
INDEX TO YULE'S ROBSON-JOBSON.

Dabba; s. v. Dub, 252, ii.
Dabbah; s. v. Dubber, 253, i.
Dahhol; s. v. Dabul, 224, ii.
Dahir; s. v. Dabbar, 253, i.
Dahiba elegans; s. v. Polonga, 545, i.
Dahiba Russelia; s. v. Roma Manilla, 173, i.
Dahou; ann. 1790: s. v. Dub, 793, i.
Dabul; ann. 1785: s. v. Dub, 793, i.
Danb; ann. 1562: s. v. Dub, 793, i.
ann. 1568: s. v. Bombay, 766, ii; s. v. 1516: s. v. Dub, 793, i.
ann. 1525: s. v. Room, 581, ii, s. v. Dub,
Sind, 634, ii.
Cynter; ann. 1610: s. v. Scynter, 608, ii.
Cynaras; ann. 1631: s. v. A'nanas, 19, i.
Cyngilin; ann. 1621: s. v. Pandalani, 508, ii; s. v. 1330: s. v. Shinkali, 627, i.
Cyngkali; ann. 1349: s. v. Maclean, 406, i.
Cynkali; ann. 1349: s. v. Shinkali, 627, ii.
Cynocephala; ann. 1809: s. v. Tiger, 702, ii.
Cynodon dactylon; s. v. Doob, 250, i.
Cynosurus Cornicatus; s. v. Basqy, 571, i.
Cyph; ann. 1890: s. v. Musk, 435, ii.
Cypræa meneta; s. v. Cowry, 239, i.
Cypræidae; s. v. Porcelain, 543, i and ii.
Cyprus; s. v. Mand, 438, ii.
Cyprus; s. v. Apricot, 24, i, s. v. Doob, 236, ii, s. v. Deva-ūdāl, 237, ii, s. v. Meyn, 438, ii, twice, s. v. Elephant, 796, ii; ann. 1843: s. v. Cyprus,
Onycry, 494, ii, s. v. Sugar, 655, ii, twice; ann. 1673: s. v. Typhoon, 864, ii.
Cyromandel; s. v. Combondel, 199, ii.
Cythus; s. v. 224, ii, 787, ii, s. v. Chicane, 146, ii, s. v. Syr, 673, ii, twice; ann. 1807: s. v. 224, ii; ann. 1809: s. v. Cooing, 783, ii; ann. 1813: s. v. Bendaamper, 63, i; ann. 1840: s. v. 787, ii.
Cytisus Cajan; s. v. Cajan, 109, ii.
Cytor; ann. 1615: s. v. Chittrue, 157, ii.
Czar; ann. 1684: s. v. Serai (a), 855, ii.

D

Daastréom; ann. 1726: s. v. Gunny, 308, ii.
Dab; ann. 1722: s. v. Badkaer, 34, ii.
Dabaas; ann. 1554: s. v. Dubber, 253, ii.
Dabag; ann. 1653: s. v. Java, 344, i, twice.
Dabara; s. v. Dubber, 253, i.
Dabar; s. v. Dubber, 253, i.
NOTES AND QUERIES.

HOBSON-JOBSON IN LITERATURE.

Although Yule called his celebrated Anglo-Indian Glossary "Hobson-Jobson," it is well known that he had no literary quotation to produce in support of what was really a soldier's and sailor's expression.

Here is one at last, however, from about the last place in which one would look for it, and used unconsciously too, in this year of Grace 1902.

*The Nineteenth Century*, No. 302, April 1902, p. 831; title of article "VI. 'The Hobson-Jobson,'" by Miss A. Goodrich-Freer. The whole article is written evidently without any suspicion on the part of the author or editor that there is anything particularly interesting in the title of the article or the expression used: without a hint of either of them having ever heard of a very celebrated book on Oriental subjects under the same title: in entire unconsciousness that their naive ignorance forms the sole claim that a whole article in a first-class English Review has to the serious regard of students of Oriental subjects, in that it provides a bond fide literary quotation for a well-known colloquialism.

Passing on to the article itself we find that it commences thus:

"THE HOBSON-JOBSON."

'To-morrow is the day you ought to have been at the docks,' said the Captain to our host. 'You would have seen the Hobson-Jobson.'

'And what is the Hobson-Jobson?'

'Well, it's some sort of a holiday that the Hindis [1 En.] sailors keep every year. This year it will be extra good, they say, because the Jelaga and the Manora and the Mombasa [2 all being in docks at the same time, there'll be eight or nine hundred of them for the processions and...

[1 All steamers belonging to the British India Steam Navigation Company.—En.]

[2 All steamers belonging to the British India Steam Navigation Company.—En.]
dances, and so they are extra keen about it. They've done no work for nearly a week, and they've been at their performances ever since Sunday morning.

"But what is it? What do they do?"

'I don't know what it is, but I can tell you what they do. For weeks they have been collecting every bit of coloured paper, and rags, and tinsel, and wood, and cardboard, they could lay hands on, and they've been rigging up fancy dresses for themselves and making models—sort of pagoda things—and they've been carrying them about, and dancing and acting, these three days. But to-morrow is the great day, and everything will have to give way to it. We shall get nothing done on board ship, and the docks will have to be just given up to them. It is worth seeing, if you don't mind the noise and the dust.'

The next day, the 30th of April last, was one of those bright hot days which the early spring sometimes borrows from summer, and which of late years she has paid back with such liberal interest. On the chance of seeing a new play, act borrowed from a familiar novel, nor plagiarised from the French, we were prepared to mind nothing, and to the docks we went.

"Oh, yes, I shall just have to look in at the docks," said one in authority to our host, "and I'll order your lunch; but couldn't you take the ladies to see the boats some other day? It is not fit for anyone this morning. It is the Hobson-Jobson, you know."

Then follow 13 pages of Magazine writing of the superior sort, in the most approved style, on a subject of which the writer evidently knows nothing personally, though she seems to think that she has made some discoveries concerning it worth placing before the public. Witness the following from p. 385 f.:

"The accident of a north-country upbringing suggested to the present writer some possible analogy between the obvious, if not very intelligible, order of what we had seen and the mumming plays of certain districts in Yorkshire and elsewhere, the mysterious drama of 'Alexander and the King of Egypt' performed on Christmas Eve, the morris dancing of New Year's Day, the merry-makings of Handel Monday, and the processions of Plough Monday, Shrove Tuesday, and May Day. The analogy, though accidental, is, in its degree, correct; for just as such occasions as these are the half-forgotten memories of miracle and morality plays dating from times when the stage was the book of the unlearned and religion was taught by activities of body as well as of mind, so are the mysteries of the "Hobson-Jobson" full of deepest meaning, didactic and commemorative.

Indeed, we may go further. While Count Gobineau, formerly Minister of France in Teheran and Athens, and therefore well qualified to speak with authority in regard to Greece and Persia alike, ranks this occasion with the Greek drama in its hold upon the life of the people, Matthew Arnold finds what he considers a more fitting parallel in the Passion play of Ober-Ammergau."

After this the article gives a rough description of the ordinary performances at the Indian Muharram as gone through by the vulgar, interlarded with quotations from old books as to their meaning and origin, but she has not studied her subject much and has not apparently ever heard of Sir Lewis Pelly or one Dr. Herklots. But she can nevertheless write in a good literary style, and so her half knowledge is permitted to grace many pages of such a periodical as the Nineteenth Century. A typical instance of the almost contemptuous ignorance of things Indian on the part of English literary personages.

R. C. Temple.

UNLUCKY AND LUCKY CHILDREN, AND SOME BIRTH SUPERSTITIONS.

One or two notes on the magical powers of the first-born child in India were given, ante, p. 162, and a few more are now added.

The First-born.

In the Panjab the first-born son of a wife is peculiarly uncanny, especially subject to magical influences and endowed with supernatural powers. On the one hand his hair is useful in witchcraft, and on the other its possession would give a wizard power over him. He himself possesses considerable magic powers, for he can stop hail by throwing a stone backwards, or by cutting a nail-stone with a knife, and he can stay a dust-storm by standing naked in front of it. He is also peculiarly subject to lightning, and is not allowed to go out on a rainy day. Snakes also become torpid in his presence: (fuller notes on this or similar ideas would be welcome).
A first-born child, whether a boy or a girl, should not be married in Jēhā (or, one account adds, in Māgh), nor should the mother eat first-fruits in that month (because as she devours them, so too will the fates devour her first-born). The position of the first-born is probably due to the fact that, if a son, his father is born again in him, so that the father is supposed to die at his birth, and in certain Khatri sections, e.g., the Kochar, his funeral rites are actually performed—in the fifth month of the mother’s pregnancy. Probably herein lies an explanation of the dev-kāj, or divine nuptials, a ceremony which consists in a formal remarriage of the parents after the birth of their first son. The wife leaves her husband’s house, and goes, not to her parents’ house, but to the house of a relative, whence she is brought back like a bride. This custom prevails among the Khanna, Kapur, Malhotra, Kakar and Chopra, the highest sections of the Hindu Khatris.

These ideas are an almost logical outcome of the doctrine of the metempsychosis, and it inevitably results that if the first-born be a girl, she is peculiarly illomened.

Twins.

There appears to be no superstitions in the Panjab connected with twins (dālā or jokri), but in one part of the Kangra District the child born after twins is called laukha or ‘little’.

The Sequence of Births.

There is little to be added to the notes already given, but the following details may be of interest:—In Kangra a child of one sex born after two of the other sex is called trelay, and, with that primitive confusion of thought which makes no distinction between that which is holy and that which is accursed, we have the proverb—‘Trelay rele ya sanglo,’ i.e., ‘a trelay either brings evil or good fortune.’

In the same district a child of one sex born after three of the other is called cholay, and is, especially if a boy, propitious. As such he is presumably an object of jealousy to the fates.

1 But, according to the Math-Khatri Granth, sloka 15, of Bhardwaj Bakhi, it is only necessary to avoid marriage in Jēhā, if both parties be jēhan, i.e., born in Jēhā; or, if it is not possible to avoid Jēhā, the ceremony should not be held in the Kirti Nakshatra during that month.

2 According to one account a Kochar wife in the sixth month of her pregnancy pretends to be displeased and goes away from her home. Her husband shaves his head, beard, etc., and goes after her with a few men of his brotherhood. On finding her, he entreats her to and his nose is drilled, like a girl, or he is given away to a low-caste man (a Bana or a Chuhra), from whom the child is redeemed by the parents by paying money or grain.

The Pokha.—(i) Of three male children born one after the other, the middle one is said to be lucky. Of three successive female children the middle one is considered unlucky.

(ii) A boy following and preceding a girl is regarded as inauspicious. A girl following and preceding a boy is believed to be lucky.

An inauspicious child is termed bhrā-pokhi-wāld, while an auspicious one is called haika-pokhi-wāld. When a woman commences to grind wheat, to spin, or to churn milk, she will not allow one or the former to stand by her, because she believes that the presence of such a child will render the work difficult or impossible. She will either send him away or ignore his presence. On the other hand, the presence of one of the latter children is considered a good omen, and women believe that their work will be easily finished if such a child be sitting by them.

Birth Superstitions.

There are some curious customs connected with births at particular times or after certain periods. For instance, a child (unlike a calf) born in the month of Bhadon is lucky, while one born in Katik is inauspicious. In the latter case it is considered sinful to keep the mother in the house, and she should be expelled from it, but instead she may be made over, temporarily, to a Brahmān and afterwards redeemed from him.

According to the Shasiras, a wife who has no child for some years is called swānd; one who does not bear a child for 10 years, kaj budhia; and after 21 or 24 years, sut budhia. If then she bears a child, a fire of dried cow-dung is burnt in front of the house, and the woman is sent away out of the village to live for 40 days (a period called the pursat) in a thatched hut, after which Brahmans are fed and she is allowed to return.

H. A. ROSE.

return and promises her a present of jewelry, whereupon she consents to come back home.

She should a wife bear 20 children (!), she must also be remarried to her husband. This ceremony of re-marriage is precisely the same as that of a first marriage, but it is performed on the roof of the house.

The Mahān (Sadhidik Shekhs of Jēhān also retain it: It costs about half as much as a rich marriage.

3 Trei = ‘a third ploughing.’—Jukes, Western Punjabi Dictionary : s. v.

4 Pokha in Mahāi = an omen or augury.—Jukes, Western Punjabi Dictionary : s. v.
INDEX.

Abhayagbha, son of Abhayakumara (Jaina). 71
abhigam, 'a place where one's ancestors have
dwelt,' in contrast with nityam, q. v. ... 331
Abhayakumara, son of Kunika (Jaina) ... 71
'aBrogpa = Dard, 398, =Shinâ ... 388
'aBrongbyang-rpgpo, the yak ... 32
'aBroguma, discussion on the name as a word,
147 f. =is the daughter of brTarnama, 35;
the donkey's mother ... ... 32
'aBum-khri-gyalmo is the wife of dBangpo-
rgya-bozin ... ... 35
'aBun-khri-gyalpo ... ... 35
Adam's Bridge, 134; modern geography of ... 340
adhidharma, used in the technical sense of
vedanta, q. v. ... ... 331
Adinâtha, Vastupâla's visit to the temple of ... 429
'aDre-lha-bstan-bog = bDud ... ... 35
Affonso, Martim, in Canton (1521) ... 14
Affonso de Mello, Martim, 63; arrives in
Canton in 1522 ... ... 33
Agastya-ththa, a sacred place in Gujarât ... 256
Agglutinative Languages, the term defined ... 179
Agu d'Palle ... ... 32
Agu Khromo, the hero ... ... 32
Agu Pasang-lidan-ru-Skyes, a Tibetan hero ... 400
Agu Za, the hero ... ... 35
Agus, the ... ... 35
Ahalây Bâl, her temple and image at Gayâ ... 72
Ahunâ Vajrayâna Prayâra, the ... ... 302
Ahuramazda, the mighty God, 399 = Mazda
Ahura ... ... 375 f.
Aimol, an old Kuki dialect ... ... 4
Aoi, the country of the, discussed, 344:
= ? Haisammen of the Chinese, 349; = South
Travancore ... ... 344
Aitae ... ... 64
Ajayadeva = Ajayapa ... ... 483
Ajayapa Chaukhyâ ... ... 483
Akkana, an ancient agrahâra, still existing,
in Vizagapâta ... ... 233
Alophi, Monastery, the song of the, in
Ladakh ... ... 93 f.
Alikara on the Malabar Coast ... ... 310
allegli = allegia ... ... 436
Allen, Captain, owner of the Phoenix,
Snow ... ... 141, 145, 245 f.
Alleppy, the mud bank at, modern formation
of ... ... 339
allowances at the Andamans, 1794 ... 414 f.
Almeida, Antonio d', his death, 1522 ... 13
almsgiving ceremony among the Singhalese ... 382

Alompra Dynasty of Burma, regalia of,
described, 442 ff.; date of acquisition ... 444
alphabet, learning the, among the Singhalese. 379
Alvarez, Jorge, 60; his ship in Canton in 1521 ... 14
Alvarez, Vicente (or Vasco) in Canton in
1521 ... ... 13
Ámps, house-priest of Karnâ Chaulukya ... 487
Amarachandra, pupil of Jinadatta-sri ... 479
Amarapandita, his share in the Suśrutasaka-
kirtana ... ... 477
Ambé, Ambé, in Niâk; ancient Ambaka ... 218
Ambaka = Ambé, Ambé, in Niâk ... ... 218
Ambatry scale of Madagascar ... ... 113
AmoJe ... ... 12
Amua, the goddess, = Kâli ... ... 392
Amûs (Motêsh), the Seven of the Singhalese
... ... 379
Amûch ... ... 14
Anâkipatâka founded Vanârâja Châpa ... 481
Anâl, an old Kuki dialect ... ... 4
Anamese, Theory of Universal Grammar
applied to ... ... 167 f.
Anandapura, an ancient town ... ... 333 n.
andu = rângâra, a Chinese official ... ... 60
archi = archvey ... ... 16, 24, 64
archi = archvey ... ... 14
archi = archvey ... ... 13
Andaman, Great ... ... 50
Andaman, Little ... ... 50
Andamanese, Blair's description of, 239: -
instructions as to treating the, in 1793,
78: - slave trade amongst the (1793) ... 239
Andamans, the, in the 18th Century, 40 ff.
of, by Blair (1793), 233; East Coast of,
Blair's description of, 239 ff.; List of Blair's
maps and plans of, in 1793, 83; chart of
North(1890) steel plate, 271 f.: - object of
the original Settlement in 1793, 78; in the
18th Century, convicts at the, 139; object of
sending convicts to, in 1793, 71: -
establishments at the, in 1793, 47 ff., 79 ff.,
241 ff., 267 ff.; Superintendent's office
establishment, 1793, 48: - the accounts
of the Settlement (1793), 147; (1794) 328 ff.; agent for the, in Calcutta, in 1794, 319;
alarming sickness at (1793), 275 f.; great
sickness in the, in 1794, 318: - fear of
attack by French privateers (1793), 249 ff.
preparation for war, in 1793, 243 ff., 248 ff.
defence arrangements in 1793, 268:— slave trade in, in the 13th Century, 78:— timber in, in 1793, 237:— a light-house advocated in 1793 ... 240
Andhe Bandhe, the eighteen ... 33

*audor = sedan chair ... 27
Andrade, Simão de, in Canton in 1591 ... 13
Ane-bKur-duan-mo is the wife of dBangpo-rya-bahin, 35; is the heavenly queen ... 305

*angra, a tattooing design ... 293
Ankavaliya near Satrunjaya; ancient Arkapálita ... 403
Annapurná, origin of her shrine at Gayá ... 74
Antaravalli, an ancient village in the Nizam’s Dominions ... 221
Antróli-Chátrólí plates of A.D. 757; the places mentioned in them, identified ... 329
Anu, a Southern Chin dialect ... 45
Apsley, Mr. A. (1795) ... 112
Apasandara, = Asundar in Baroda ... 254
Arakanese is a Burmese dialect ... 5
Arasi-Thakura is (?) Arisinh ... 400
Arbuda, = Mount Ábd ... 494
Archipelago (Ritchie’s) in the Andamans in 1793 ... 235

*argelita = cocoanut (Cosmas Indico-pléiotes) ... 347

*uriary = ur-ri-al = Spanish dollar in Madagascar ... 109 ff.
Ariel Island in Port Cornwallis ... 237
Arisinh, the Sukhásanákhaírana of, translated from the German of the late Dr. Bühler, 477 ff.:— pupil of the Jainas Vatsyapála, 477; the times of ... 478
Arkapálita, = Ankavaliya near Satrunjaya, ... 303

Arms in China, in 18th Century ... 21 ff.
Arnold, Thos., of the Dodington ... 183

Armóra of Sákambhari defeated by Kumárapálá Chaulukya ... 403
Artifex in the Andamans (1793), 144; establishment of, at Port Cornwallis in 1793 ... 40 ff.
Ashanti, Theory of Universal Grammar applied to ... 168
Asundar in Baroda; ancient Apasandara ... 254
Atalanta Bay in Port Cornwallis ... 237
*atras, a tattooing design ... 296
Aubrey, Thomas, Commissary ... 280

*Auguste Victoire, a French ship (1795) ... 500
Auréa Mazda = Ahura Mazda ... 376

Ancest, a discussion on the, 301, 305:— as a source of the history of Zoroastrian religion, 371 ff.;— age of the, conflicting evidence, 372 ff.; its language, a test of its age, 374 ff.; has a high antiquity, 377 ff.; earliest portions date 930 B.C., 378;—
evidence of politics in, 376 ff.;— discovery of the ... 377 ff.
Arva, the Tamil poet ... ... 366
Awabakal, Theory of Universal Grammar applied to ... 172
Aynaméha = Anunghoy ... 25
Aynácha = Haiman ... 29
Aynácha = Anunghoy ... 58
Aynso = Haiman ... 27, 61
aytso ... 24

Babbiyána, = Baben in Baroda ... ... 397
Baben in Baroda; ancient Varviiyána, Babbiyána; ... 397
Bádámi mentioned in early records as Bādávi, Bādávi, Vātāpi, and Vātāpí, 364 and n., 365
Bádávi, Bādávi, intermediate form of the name of Bádámi ... 364, 365
Bagunrā in Baroda; ancient Umbar, Umvar, 397;—remark on the prefix bag, 397 ff.;— the two sets of plates of A.D. 915; the places mentioned in them, identified ... 395
Bāgyidaw, King, of Burma, adds to the regalia ... 444
Bahad, a shrine of Gautama at ... 70
baharre, a weight of 420 lbs. ... 51
Bāhulodha, Jayasinh remits the toll at ... 483
Bahnadásran, = Bonad in Baroda ... 256
Bakun Yast, the, is nearly complete ... 365
Bakun Yast Naš, the, remarks on the ... 303
Bako Yast, the remarks on the ... 392
Báládáyapamánnam of Varáha Mihira ... 345
Báléšar, Baléshwar, in Baroda; ancient Bilaśvara, Vilipára ... 256
Balisa, Valláš, = Wánesc in Baroda ... 397
Bamroli in Baroda; probably the ancient Bráhmánapallikā ... 344
Báramoth, a sacred pool near Bājágiri (Jaina) ... ... 71
Banda ... 63
Banjogi, a Central Chin dialect ... 8
Bankipore, excavation near ... 457
banka = bankaíl ... 191
Bankaíl, the (1793) ... 279
Bándárapallikā, = Bándálli in Surat ... 396
Bárapa of Kanyakubja defeated by Málárája Chaulukya ... 382
Barbaraka, the air-walker ... 483
Bar-btsan = the Earth, 35; is red in colour, 35; Bar-btsan, the white frog ... 32
Bárjōli in Surat; ancient Bárjánapallikā, Várājánapallikā; also styled Bhadrápall ... 396
"bark," a medicine in 1793 ... 278
Barkare near Quilón ... 339
INDEX.

brTanpa is the husband ... 35
b'Tsan-rta-dinar-chung is the ... 35
Buddha described by a Jaina,73 — known ... 73
Buddhist names in Tibet ... 149
Buddhist record, a, of A. D. 867 ... 254
Buland Bagh, excavations at, near ... 437 f., 495 f.
Buadchôis, the, remarks on the ... 308
Buttons, North and Middle, in the Andamans ... 234

Cadjan-pea = dali seed ... 111
Caffro, 15, 19: black boy ... 31
Calpepott (Ceylon) ... 138
Callobothras = Kêrâja ruler ... 342
Colomba and Calombo = Colombo ... 138
Calvo, Diogo, his ship, 17 — receives letters ... 393
Camcheu = Changchau = Chinchew ... 57
camel, the, in tattooing designs ... 297
Camp = kâpong ... 52
Campbell, A. M. (1793), 142, 246, 279:
Secretary, Hospital Board (1794) ... 413
campire julep, a medicine in 1793 ... 278
cancor (cancerous growth) in 1793 ... 278
Cangia = Shanshi ... 13
Canchenfu = Kwangchaufu = Canton ... 13, 24
Cang = Shanshi ... 19
Candies, King, = King of Candy (Ceylon) ... 134
Cantão = Canton, 10: the five-storied tower ... 30
Canton, province of, described in 16th Century ... 20 f., 60 f.; map of, 61: boats of, 20; cotton cloths in, 25; cordage in, 35; fleet of, 25; horses in, 27; iron in, 25; rhubarb, 25; silk in, 36; thread in, 35: ... letters from, in 1844-6 ... 58 ff.
capas = ? capados = cumchu ... 14
copis = curpis = kâpong ... 51
capital, Vêmanu's writings against ... 405
car-festival in Travancore ... 392
Carnarvon, the (1755) ... 191
Carnicobar ... 149
cartiso, a strong-house ... 29
Castañeda, Hernan Lopez de, his MS. account of Malabar ... 339
caste, restitution to, among the Singhalesse, ... 381 — Vêmanu's writings against ... 408
Casuarina Bay in the Andamanas, described in, 1793 ... 239
Cauchi = Cochín-China ... 19
Caucho = Cochín-China ... 19, 61
cal = ... 24
Cela = Ceylon ... 12
Cellamem, Chinese nickname for Vasco Calvo ... 16
penhîntüi ... 16
Central Provinces, superstitions in the ... 291 f.
Ceuli, a mandarin of Canton, 1520 ... 13
pey ... 64
Châmuñàu Châluàkuya ... 482
Chaman Taño, excavations at, near Patna ... 437, 440
Chandpâ of the Nâgêndra Gachchha ... 488
Chandi = Kâl ... 68
Chandler, Capt., Edward, of the Rose, Gallay, 190 f.
Chandrapraba Tirthankara ... 66
Châpótkâta kings; notes on their history ... 481 ff.
Chaqueam = Chehkkiang ... 33
charsn, tattooing designs as protective ... 297
Chatham Island in Port Cornwallis, 43, 138, ... 237; arrangements for the defence of, 1793 ... 249 ff.
Chatrâ Sinha of Râjâgiri (Jaina) ... 72
Chatrudins, communities of, at various places ... 217, 329, 333, 334, 336, 361
Chârujs kings; notes on their history ... 481 ff.
chaukhand, a form of legitimacy, note on ... 359
Chaulukya kings of Gujarât; notes on their history ... 452
Chauvet, I. L., Mr. (1793) ... 132
Chaw, an old Kuki dialect ... 4
Cheemoy, a division of China (Shenhs) ... 18
chee-chee, the term used for patois in the West Indies ... 476
Chennâduva, Piaduna, a chief source of the Lingait movement ... 404
chens = chên, a market town ... 21
cheo = chau = district ... 61
Chequeam, a division of China (Chehkiang) ... 18
Chehra = Kêra ... 343
Chequymfu = Shanking-fun ... 27
Chhârâli in Surat; ancient Bhâvarapallâ; see also Antrôli-Ohârâli ... 369, 330
Chicacole plates of Nanaprabhañjanavarman; the places mentioned in them, identified ... 263
child, the eighth, unlucky in the Panjab ... 164
children, witchcraft relating to ... 354
childhood, early, customs during, among the Singhalesse ... 279
<table>
<thead>
<tr>
<th>Index</th>
</tr>
</thead>
<tbody>
<tr>
<td>chimehass...             24</td>
</tr>
<tr>
<td>Chimola = Kumári = Cape Comorin                                      349</td>
</tr>
<tr>
<td>Chin Languages are polytonic, 2: Central Dialects, 3: Northern dialects, 3: Southern Dialects 4 f. 23</td>
</tr>
<tr>
<td>Chin = China             23</td>
</tr>
<tr>
<td>China in the 16th Century, 53 ff.: Portuguese in 1584-6, 10 ff.; divisions of, according to the Portuguese in the 16th Century, 18: the book of the 15 provinces of, 61: China, cities of, in 16th Century, 23 f.; towns of, 23 f.; villages of, 23 f.; commerce of, 23 f.; land-tenure in, 23 f.; courts of justice, 24: administration of justice in, in 16th Century, 21: capital punishment, 22; porcelain in, 25; roadside rest-houses, 23; Chinhôn, a Southern Chin dialect 4</td>
</tr>
<tr>
<td>Chinbôk, a Southern Chin dialect 6</td>
</tr>
<tr>
<td>Chínchaviharaja, = More Chinehosa in Ahmadnagar 220</td>
</tr>
<tr>
<td>Chinchorah Moreea in Ahmadnagar: ancient Chínchaviharaja 220</td>
</tr>
<tr>
<td>Chínse Christian, a, in 1524 17</td>
</tr>
<tr>
<td>Chinme, a Southern Chin dialect 6</td>
</tr>
<tr>
<td>Chiquiño = Chekkiang 19</td>
</tr>
<tr>
<td>Ciru, an old Kuki dialect 4</td>
</tr>
<tr>
<td>Chisholme, Nathaniel, Qr. Mr. of the Dodington 191, 225 ff. 303</td>
</tr>
<tr>
<td>Chithradal, the, remarks on the 303</td>
</tr>
<tr>
<td>Chokhad in Baroda; ancient Chokkhakuti 234</td>
</tr>
<tr>
<td>Chokkāraja the Cháliukya 231</td>
</tr>
<tr>
<td>Chokkhakuti, = Chokhad, in Baroda; the places mentioned in the grant of A.D. 867, identified 254</td>
</tr>
<tr>
<td>chólás defined 516</td>
</tr>
<tr>
<td>Chónavars = Jónaka Máptillas 330</td>
</tr>
<tr>
<td>Chóranda in Baroda; ancient Chórundaka 263</td>
</tr>
<tr>
<td>Chórundaka, = Chóranda in Baroda 263</td>
</tr>
<tr>
<td>chowpi 16</td>
</tr>
<tr>
<td>chowpyi 24</td>
</tr>
<tr>
<td>Christian, a Chinese, in 1524 17</td>
</tr>
<tr>
<td>chuckler, a shoemaker 81</td>
</tr>
<tr>
<td>chyrotta (chiretta), a medicine in 1793 273</td>
</tr>
<tr>
<td>Cígata, village of, in Ladakh 92</td>
</tr>
<tr>
<td>Cimeter, M. Antoine Charles de, 507: confined by order of Governor-General, 308</td>
</tr>
<tr>
<td>a French spy (1795), his doings 505 ff.</td>
</tr>
<tr>
<td>Clack, Heman, Beach Master at Port Cornwallis, his death 419</td>
</tr>
<tr>
<td>Cornwallis, passage in the Andamans 238</td>
</tr>
<tr>
<td>Cliff Island in the Andamans (1799) 238</td>
</tr>
<tr>
<td>Cobra-lilies as a fabulous flower 452</td>
</tr>
<tr>
<td>cocoanut = cocoanut 136</td>
</tr>
<tr>
<td>Cōchī = Cochimchin 25</td>
</tr>
<tr>
<td>Coochín = Kochí, modern origin of 340</td>
</tr>
<tr>
<td>cocoaun oil manufacture in the Cocos in 1793 209</td>
</tr>
<tr>
<td>cocoaun on Poel Island in the Andamans, in 1793 293</td>
</tr>
<tr>
<td>coconuts = cocoanuts 143</td>
</tr>
<tr>
<td>Cocoes, the Settlement on the, in 1793 50, 209, 239</td>
</tr>
<tr>
<td>Colombo = Chinehauft, 57: of Sri Prakāśāditya 253</td>
</tr>
<tr>
<td>coins unpublished, Mā'abār, 231 f.: Cojač 17</td>
</tr>
<tr>
<td>coker nut = cocoaanut 123</td>
</tr>
<tr>
<td>Cojāj 58</td>
</tr>
<tr>
<td>Collett, Mr., of the Dodington, 114, 119, 121, 185, 189, 223 ff.: his death 191</td>
</tr>
<tr>
<td>colours of the earth in Tibet 35 f.</td>
</tr>
<tr>
<td>Columbus = Colombo 134</td>
</tr>
<tr>
<td>Commerce, the, Ship, Commander John Tayler, 508</td>
</tr>
<tr>
<td>compion 27</td>
</tr>
<tr>
<td>compem 16</td>
</tr>
<tr>
<td>compus 27</td>
</tr>
<tr>
<td>conch, blowing a, sign of a magician 434</td>
</tr>
<tr>
<td>Conchofāa = Kwangchaufu = Canton 54</td>
</tr>
<tr>
<td>conchepespi 13</td>
</tr>
<tr>
<td>Congo-pea = ool seed 111</td>
</tr>
<tr>
<td>congem 24</td>
</tr>
<tr>
<td>conjunctor, referent, term demned 165</td>
</tr>
<tr>
<td>connector, term defined 165</td>
</tr>
<tr>
<td>convicts in the Andamans in 18th Century, 139: origin of sending them, 77: at the Andamans (1794), 415, 457, 468 ff. from Bombay (1794), 468 f. : from European at, from Bombay (1795), 465 ff.: attempted escape of, in 1795, 503: changes of, for May, 1794, 426: sent to Port Cornwallis, 421: at Port Cornwallis in 1793, 280: at Port Cornwallis (1794) 317, 319, 320</td>
</tr>
<tr>
<td>Coprestak, Mr. (Capt.), 312 f.: owner of the Pigo, 283: Captain of the Druid, Snow 464</td>
</tr>
<tr>
<td>Coral Bank in the Andamans (1795) = Western Bank 239</td>
</tr>
<tr>
<td>Corfield, F., Military Auditor General (1794), 334</td>
</tr>
<tr>
<td>Cormandell = Coromandell 134</td>
</tr>
<tr>
<td>Cornwallis, the, Schooner 45, 81</td>
</tr>
<tr>
<td>Cornwallis, Earl (Marquess), Governor-General... 50</td>
</tr>
<tr>
<td>Cornwallis, Commodore (brother of the Governor-General), 41: Admiral (1793) 248</td>
</tr>
<tr>
<td>Cornwallis, Fort, 238: described (1793), 236 f.: sailing directions for ships bound for (1798), 240: chart of, steel plate, 80 copies of, 372: the length of the rains (1792), 315: Settlement in, in 1792, 43: Native Infantry Detachment at, 45: establishment at, in 1795, 197 ff.: alarming sickness 258</td>
</tr>
</tbody>
</table>
INDEX.

at (1793), 275 f.; (1794), 318, 415, 419; health in 1794 improves ... ... 423, 460
Cornwallis, the, Snow, 44, 143, 244, 385, 413;
417 f., 425, 457, 464; the, Snow, invoice of
stores, 1793, 282 f. — a pilot vessel, 41; —
Mr. H. Pelham Davies, Commander ... ... 461
Corombo Island (Maldive) ... ... ... 133
Couchin = Cochinchina ... ... ... ... 12
Cowper, William, Member of Council,
1793 ... ... ... ... ... ... 50, 284
cowry, the, in Madagascar ... ... ... ... 113
coven, witchcraft relating to ... ... ... ... 434
cradle, rocking a, unlucky ... ... ... 291
Craggy Island in the Andamans (1793) ... ... 236
Cranangore = Murtria ... ... ... ... 339, 342
Crawley, Captain, of the Cornwallis ... ... 41, 43 f.
cremation among the Sinhalese ... ... ... 382
cross, the, Laddkhâ stupa in the form of a ... 399
cryptogram, a date in a ... ... ... ... 346
cupine = kâpông ... ... ... ... ... ... ... 81
cure of disease, an hereditary power, in the
Pânxâb ... ... ... ... ... ... 475 f.
currency; see money ... ... ... ... ... 109 f.
Cumulugu = B'Dud ... ... ... ... ... ... 36
custom, force of, in India ... ... ... ... ... 403
Cunyâ, a division of China (Kweichau) ... ... 16
cyclone in Port Cornwallis in 1792 ... ... ... 42

Dabbbihûlâka, = Dabhôli in Baroda ... ... ... 254
Dabhôli in Baroda; ancient Dabbbihûlâka ... ... 254
Dabhôli in Baroda; ancient Darbârvatt ... ... ... 493
Daignet, a Southern Chin dialect ... ... ... 5
Dakota, Theory of Universal Grammar applied
to ... ... ... ... ... ... ... ... 142 f.
Damdat, the, remarks on the ... ... ... ... 303
Damurîke = Limmurîke ... ... ... ... ... ... 342
Dânu-rîpa father of Vimalâditya ... ... ... 230
Daphhê, the, Snow, 313 f., 315 f., 319, 385;
the, struck by lightning off Kedegree (1794),
418; the, snow, wrecked near Ganjam ... 423 ff.
Darbârvât = Dabhôli in Baroda ... ... ... 493
Dar = 'a-Broga ... ... ... ... ... ... 398
Darley, Mr., of Bassin = Dawley ... ... 507
Dâsâpurâ, = Desôr, Mandasôr, in Mâlwa ... ... 332
Dasôr, Mandasôr, in Mâlwa; ancient Dâsâpurâ ... ... ... 332
Davies, H. Pelham, Commander of the Cornwallis ... ... ... 461
Dawley, Mr., an Englishman living at Bassin
in 1795 ... ... ... ... ... ... 506
Dayak = Olo Ngadju ... ... ... ... ... 169
dBângpo-rgya-bahin is the king of the
stTang-hâ Heaven, 35; Indra ... ... ... 38
dead ceremonies among the Singalese ... ... 381

Defrêne, M., Commandant of Pondicherry,
1795 ... ... ... ... ... ... ... 505
Delagoa Bay (1755) ... ... ... ... ... ... 190
Dendulûrâ, in the Gôdvart district; ancient
Lendulûrâ ... ... ... ... ... ... ... 218
Denham Robert, seaman ... ... ... ... 43
destemal, derivation of, 436; = oestemael
dastemal = handkerchief ... ... ... ... 436
Devada in Vishagapatam, ancient Dâyavâ ... ... 253
Devapatana = Samehatha ... ... ... ... 490
Dëvêndra (= Indra), his dispute with Gau-
tama (Jaina Legend) ... ... ... ... 70
Dëvêndra, verses, the, a practical joke ... ... 452
Dëvêndralôka, the, 447; a writing from the ... 450
"devil" ceremonies among the Sinhalese ... ... 382
Dâyavâ, = Devada in Vishagapatam ... ... 253
âdhi strâ = trîkâh ... ... ... ... ... ... 104
Dhâhâttha, = Dhwâ in Baroda, 361 and n.,
362, 363
Dhakâ should be read Takâ, q.v. ... ... ... 333 n.
Dhârâvarsha, son of Yasodhâvâla Paramârâ ... 483
Dhâvalakkâsaka, = Dhôlê in Ahmedabad ... ... 492
Dhwâ in Baroda; ancient Dhâhâttha ... ... 362
Dhôlê in Ahmedabad; ancient Dhâvalakkâsaka ... ... ... 492
Diamond Island, 42, 145; as a source of
turtle in the 18th Century ... ... ... ... 386
Dîamer = Udayampûrâ on the Malabar
Coast ... ... ... ... ... ... ... ... 339
Digambara, term explained ... ... ... ... 66
Diligent Strait (1793) in the Andamans ... ... 234
Dînkârt, the, remarks on the ... ... ... ... 301 f.
diseases, terminology of, in 1793 ... ... ... 278
disguise in folklore, hero as a tortoise ... ... ... 448
Dispatch, the, Brig, 386, 425, 427 f., 465, 468, 603 f.
divorce among the Palliyâra ... ... ... 291 f.
dîKarmô, the bitch ... ... ... ... ... ... ... 29
Doddington, wreck of the ... ... ... 114 ff., 180 ff., 222 ff.
dog, folklore relating to the ... ... ... 221 f.
Dollar Scale of Madagascar ... ... ... ... 119
Dolphin, wreck of, in 1748 ... ... ... ... ... 117
Dongrub, the giant, 33 — = Ksar, 35: —
son of the king of the stTang-hâ Heaven ... ... 35
Donldan, son of the king of the stTang-hâ
Heaven ... ... ... ... ... ... ... ... ... ... ... ... 35
Donoyod, son of the king of the stTang-hâ ... ... ... 35
dob grass, a note on ... ... ... ... ... ... ... 216
döb = dûb, grass ... ... ... ... ... ... ... ... ... 216
Dowley, Mr., of Bassin = Dawley ... ... 507
Downie, B. (1793) ... ... ... ... ... ... ... 274
Drake, the, Snow, 47, 459, 467; called a
"cruiser" ... ... ... ... ... ... ... ... ... ... 457
Dromo, the ewe ... ... ... ... ... ... ... ... ... ... 32
Druid, the, Snow, 464, 506; — Commander,
Captain Copesakes ... ... ... ... ... ... ... 507
## INDEX

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Drumbu-brang-dkar, the puppy</td>
<td>32</td>
</tr>
<tr>
<td>Dulien = Lushée</td>
<td>3</td>
</tr>
<tr>
<td>Dundas Point in Port Cornwall</td>
<td>237</td>
</tr>
<tr>
<td>Durlabharaja Chaulukya</td>
<td>452</td>
</tr>
<tr>
<td>Dutch and English, war between, in 1793</td>
<td>243</td>
</tr>
<tr>
<td>Eagle, the</td>
<td>42</td>
</tr>
<tr>
<td>East Island in the North Andaman (1793)</td>
<td>238</td>
</tr>
<tr>
<td>Egg Island</td>
<td>121</td>
</tr>
<tr>
<td>Elphinstone Harbour in the Andamans</td>
<td>236</td>
</tr>
<tr>
<td>described in 1793</td>
<td></td>
</tr>
<tr>
<td>Eluvan caste, the, the Palliyāra claim to be sprung from</td>
<td>391</td>
</tr>
<tr>
<td>English, corruptions of</td>
<td>476</td>
</tr>
<tr>
<td>eranamabary = pea seed, in the Malagasy</td>
<td></td>
</tr>
<tr>
<td>currency</td>
<td>111</td>
</tr>
<tr>
<td>Erathāya = Erthān in Baroda</td>
<td>256</td>
</tr>
<tr>
<td>Erthān in Baroda; ancient Erathāya</td>
<td>256</td>
</tr>
<tr>
<td>Euclid, the Skr. version of</td>
<td>215</td>
</tr>
<tr>
<td>Evil Eye, mole a protection from the, 293-</td>
<td>475 f</td>
</tr>
<tr>
<td>in the Panjab</td>
<td></td>
</tr>
<tr>
<td>explication, term defined</td>
<td>165</td>
</tr>
<tr>
<td>Farelie Reed &amp; Co. of Calcutta (1793)</td>
<td>274</td>
</tr>
<tr>
<td>face-jin does not represent firengi = fraugi</td>
<td>359</td>
</tr>
<tr>
<td>fumanta = french = five-franc piece in</td>
<td></td>
</tr>
<tr>
<td>Madagascar</td>
<td>109 f</td>
</tr>
<tr>
<td>fever, &quot;remitting,&quot; in 1793, 278; quotidian in</td>
<td></td>
</tr>
<tr>
<td>1793, 278; tertian in 1793, 278; medicines for, in 1793</td>
<td>273</td>
</tr>
<tr>
<td>Fimbres, Capt. of the Brig Nautilus</td>
<td>469</td>
</tr>
<tr>
<td>fire, folklore of</td>
<td>291</td>
</tr>
<tr>
<td>fire-walking festival in Travancore</td>
<td>392</td>
</tr>
<tr>
<td>Firengi folk</td>
<td>11</td>
</tr>
<tr>
<td>Firengi, 64; the king of the</td>
<td>10</td>
</tr>
<tr>
<td>first-born, the, unlucky in the Panjab</td>
<td>162 f, 615 f</td>
</tr>
<tr>
<td>fish design in tattooing, origin of</td>
<td>296 f</td>
</tr>
<tr>
<td>flags, on Ladakh stūpas</td>
<td>399</td>
</tr>
<tr>
<td>flux (= dye-stentery) in 1793</td>
<td>278</td>
</tr>
<tr>
<td>folklore in the Central Provinces, 291 f.</td>
<td>447 ff</td>
</tr>
<tr>
<td>fon = fung = seal of appointment (chop)</td>
<td>16</td>
</tr>
<tr>
<td>Fontaine, M., Commissary of Pondicherry</td>
<td>505</td>
</tr>
<tr>
<td>Foqui = Fokien</td>
<td>19</td>
</tr>
<tr>
<td>Foquem = Fokien</td>
<td>19, 59, 61</td>
</tr>
<tr>
<td>Foquema, a division of China (Fokien)</td>
<td>18</td>
</tr>
<tr>
<td>Formative Languages, the term defined</td>
<td>179</td>
</tr>
<tr>
<td>foa = fanasa = fanamse</td>
<td>55</td>
</tr>
<tr>
<td>Foyam = Fuhium</td>
<td>17, 25</td>
</tr>
<tr>
<td>France and England, war between (1793)</td>
<td>248</td>
</tr>
<tr>
<td>fraud, folklore methods of detecting</td>
<td>291 f</td>
</tr>
<tr>
<td>Frayer, Lieut., commands the Pilot, Snow</td>
<td>465</td>
</tr>
<tr>
<td>fruit (mango) given to produce sons</td>
<td>447</td>
</tr>
<tr>
<td>functions of words defined</td>
<td>173</td>
</tr>
<tr>
<td>funeral ceremonies among the Singhalese,</td>
<td></td>
</tr>
<tr>
<td>392; among the Palliyāra</td>
<td>391</td>
</tr>
<tr>
<td>Gadhadhara, a temple to, at Gayā</td>
<td>73</td>
</tr>
<tr>
<td>Gana, Dom Estevo da</td>
<td>69</td>
</tr>
<tr>
<td>Ganges water, places for procuring</td>
<td>68</td>
</tr>
<tr>
<td>Gardiner, Mr. E., of the Diepaich</td>
<td>465</td>
</tr>
<tr>
<td>Gāthā, the, of the Avesta, remarks on the</td>
<td></td>
</tr>
<tr>
<td>303 f.; — a collection of songs containing the Zoroastrian doctrine of redemption, 367 ff.</td>
<td></td>
</tr>
<tr>
<td>Gautama, his shrine at Bahad, 70; — his connection with Vaihirāhī hill (Jaina), 71; remains at Gohun (Jaina), 71; described as a Saiva Brāhmaṇa (Jaina Legend)</td>
<td>70</td>
</tr>
<tr>
<td>Gayā, description of, by a Jaina, 72 ff.</td>
<td></td>
</tr>
<tr>
<td>Jaina remains about</td>
<td>65 f</td>
</tr>
<tr>
<td>Gayāvala Brāhmaṇa, a description of</td>
<td>73 f</td>
</tr>
<tr>
<td>Gejuravāḷi = Givaroī, Givrai, Gvraī, in the</td>
<td></td>
</tr>
<tr>
<td>Nizam's Dominions</td>
<td>221</td>
</tr>
<tr>
<td>geṣa = gela = shallop</td>
<td>17</td>
</tr>
<tr>
<td>Gvraī, in the Nizam's Dominions; ancient Gejuravāḷi</td>
<td>221</td>
</tr>
<tr>
<td>Ghōdrāgṛāma = Ghōdrāgaon in Ahmadnagar</td>
<td>220</td>
</tr>
<tr>
<td>Ghōdrāgaon in Ahmadnagar; ancient Ghōdrāga</td>
<td>220</td>
</tr>
<tr>
<td>Gillett, Mr., Surveyor</td>
<td>314</td>
</tr>
<tr>
<td>Girinagara, = Junagadh in KAḥśāvar</td>
<td>362</td>
</tr>
<tr>
<td>Giripur = Rājāgiri</td>
<td>71</td>
</tr>
<tr>
<td>Givaroī, Givrai, in the Nizam's Dominions; ancient Gejuravāḷi</td>
<td>221</td>
</tr>
<tr>
<td>Glass, John, of the Dodderington</td>
<td>236</td>
</tr>
<tr>
<td>gLing, the name discussed, 132 ff. = the Earth (continent)</td>
<td>35</td>
</tr>
<tr>
<td>gLing-choa = the pre-Buddhist religion of Ladakh, 399; mythology of gLing, 34; the general position, 40; cosmology of the 34 f.; animism in the, 39; the holy-tree of the</td>
<td>399</td>
</tr>
<tr>
<td>gNya-ki-bṛtamp, first king of Ladakh</td>
<td>89</td>
</tr>
<tr>
<td>Goes, Lopo de, in Canton in 1821</td>
<td>12</td>
</tr>
<tr>
<td>Gogralhamo gives birth to Kesār</td>
<td>32</td>
</tr>
<tr>
<td>Gohun = Gautamapura</td>
<td>70</td>
</tr>
<tr>
<td>Gōkarṇam</td>
<td>338</td>
</tr>
<tr>
<td>Golding, Lt. William, Commissary of Stores, Calcutta, in 1793-4</td>
<td>269, 385, 469</td>
</tr>
<tr>
<td>Gölikā, an ancient village in Baroda...</td>
<td>361, 369</td>
</tr>
<tr>
<td>Gorehgaon, in Ahmadnagar; ancient Ghōdrāga</td>
<td>220</td>
</tr>
<tr>
<td>Grah Snow, a kind of ship</td>
<td>565</td>
</tr>
<tr>
<td>grāḥa, a tattooing design</td>
<td>223</td>
</tr>
</tbody>
</table>
### INDEX

**Graham, Thomas, Member of Council, 1793...** 50

**Grammar, Theory of Universal, definition of terms used in, 165; notes on, 165 ff.** — applied to English ... 166

**Green, A., of the Military Board (1794) ...** 385

**Greene, A., Garrison Storekeeper, Calcutta (1794) ...** 559

**grindstone, use of, to detect theft ...** 391

**grummet ...** 15

**Gujiyêta near Nandiâna in the Kistna District ...** 231

**Gunarak Tank near Bankipore, excavations at ...** 437

**Gupta, Chandra I., date of death of ...** 257, 260

**Gupta, Chandra II., date of death of ...** 260

**Gupta, Kumâra, date of accession of, 260; death of, date of ...** 262

**Gupta, Mahârâja, date of ...** 253

**Gupta, Purâ ...** 251

**Gupta, Samudra, date of accession of ...** 257, 263 f.

**Gupta, Skanda ...** 261

**Gupta, Sri Prakâśâkitya, coins of ...** 263

**Gupta Dynasty, the Early or Imperial; its chronology, revise d ...** 257 ff.

**Gupta era, commencement of ...** 257

**Gur-dkar, king of Hor ...** 36

**Hadha-Manthra books, a note on the ...** 303

**Hadokhtâ Nask, the remarks on the, 303; greater part preserved ...** 365

**hair (human) propitiates serpent, demons in the Khasia Hills ...** 323

**Hallâm, an old Kuki dialect ...** 3

**handmill, use of, to detect theft ...** 291

**kangling = angle iron ...** 476

**Happy Deliverance, story of the, 180 ff.; launch of the ...** 131

**Harvesârâ mentions the Kôrâja ...** 342

**Harrington, J. H., Sub-Secretary ...** 413

**harvest festival in Ladakh ...** 101 ff., 399

**Havelock Island in the Andamans, described in 1793 ...** 235

**Haynào = Hainan ...** 19

**haytso ...** 16

**Hechenâ, a division of China (Szechuan) ...** 18

**Hermippos, his account of the Maçayásan religion ...** 300

**Herodotus on the religion of the Persians ...** 299 f.

**Hinduism, two antagonistic tendencies in, 401 f.: Venman's writings against the conventions of ...** 405

**Hiroi-Langdâng, an old Kuki dialect ...** 4

**history, want of feeling for, in India, 403; documents, Indian, the mythology ...** 488

**Hobson-Jobson, the term in Literature ...** 514 f.

**Hobson-Jobson, cross index to, 106 ff., 157 ff., 218 ff., 234 ff., 322 ff., 333 ff., 387 f., 429 ff., 471 ff., 509 ff.**

**Homem, Pedro, 28, 64; his ship in Canton in 1521 ...** 15

**Honôo, a division of China (Honan) ...** 18

**Hood Point in Fort Cornwallis ...** 237

**Hor, King of the ...** 307

**Hottentots (10th Century) ...** 117, 187

**Humphreys, Isaac, See, Military Board (1794).421

**Hungarian, Theory of Universal Grammar applied to ...** 166

**Hutchinson, Capt., of the Carnarvon (1755) ...** 191

**ibex in Tibetan rock-carvings ...** 400

**illustrator, term defined ...** 165

**impossible task as a preliminary to marriage ...** 449 ff.

**indicator, term defined ...** 165

**Indôthâna, apparently = Raula or Wakh-tâna in Baroda ...** 256

**infanticide among Hindus, cause of ...** 486

**Ingramrudoo Island (Maldive) ...** 133

**inscriptions:**

- **Achasmenide ...** 299
- **Bhitari pillar ...** 261
- **the Bihar (Gupta) ...** 261
- **Girâr of Vaastupâla ...** 490
- **Indâr (Gupta) ...** 262
- **Janâgarh (Gupta) ...** 262
- **Kahân (Gupta) ...** 262
- **Kanâgiri of Pûtârâja in Saka 1122 ...** 231
- **Ladakh ...** 399
- **Mahânâman at Bodhgaya ...** 192 ff.
- **integer, term defined ...** 165
- **Interview Passage in the Andamans, described in 1793 ...** 239
- **Intrepid, the, Ship ...** 463
- **introducer, term defined ...** 165
- **intromutation, the term defined ...** 173
- **Island of Trade, the ...** 11

**Jackall, the, Mr. Reid goes to the ...** 461

**Jackson Lodge off the Andamans (1798) ...** 238

**Jagajjâmpana, a title of Vallabharâja ...** 462

**Jagat Seth, a Jain merchant of Makhût-dâbô ...** 66

**Jagatkampana, title of Vallabharâja ...** 482

**Jagipura, a mound near Fatâ, excavations at ...** 438

**Jaina remains about Gayâ ...** 65 ff.

**Jambâsâstrâna, = Jambuesar in Brosch ...** 330
INDEX.

Jumuná Dihí near Bankipore, excavations at ... ... ... 437, 495 f.
Jancangem, a town ... ... ... 29
Jangalea = Aróndja of Sákambhari ... ... 463
jándo, the, as worn by jógé, 216; in the Panják ... ... 216
Jangšíhá = probably Thádo ... ... ... 3
Jaraíadora, the name used in a spurious record for Jolwa, Jorwa, in Baroda ... 328
Javalaképara, = Jolwa, Jorwa, in Baroda ... 328
Jarayá, a village near Madhuvanam ... ... 67
Jayasímka Chaulukya ... ... ... 483
Jharkand, a jungle near Madhuvanam ... ... 67
Jínadattagári, master of Amaráchandra ... ... 479
Jindaíyas, Jainá temple near Madhuvanam ... ... 66
jímínar = jímídar ... ... ... ... ... 142
Jóhanna in Madagascar ... ... ... ... ... ... 191
Jolwa, Jorwa, in Baroda; ancient Javalaképara, and also mentioned as Jaraíadora ... 328
Jónagá = Yávána ... ... ... ... ... ... ... 350
Jónaka = Jónagá ... ... ... ... ... ... ... 350
Jónaka Mápiálas, the ... ... ... ... ... ... 350
Jónes, Mr. of the Doddington ... ... ... ... ... ... 225
Johnson, Capt. F., of the Persia Merchant ... 132
Jorwa; see Jolwa ... ... ... ... ... ... ... 398
Junagádh in Káthíkávar; ancient Giríngarás, ... ... ... ... 362; its alleged former names according to the Girnár Makhámya ... ... ... 362 n.
Junio, the, 42; — Snow, wreck of the ... ... ... ... ... ... 43, 140
junández = interpreter ... ... ... ... ... ... ... ... ... 16

Kácha, probably another name of Samudragupta ... ... ... ... 259
Kádakará on the Malabar Coast ... ... ... ... ... ... 339
Káfir, Theory of Universal Grammar applied to ... ... ... ... ... ... ... ... ... ... ... 168 f.
Káira in Gujárát; ancient Khétáká ... ... 333 n., 383, 383
Káira district held by Lavanaprad ... ... ... ... ... 483
Kaláshá = Kálas-Budránk in Ahmadnagar ... ... ... ... ... 335
Kalánga, Nanaprabhanavarman, king of ... ... ... ... ... ... 233
Kalípálláki, = Karolí in Baroda ... ... ... ... ... ... ... 254
Kalínga Gang of Sajjanagará, 230: — his connection with Bánmakávi ... ... ... ... ... ... 230
Kallada was near Quílon ... ... ... ... ... 342
Kallu Pokhrá, excavations at, near Patná ... ... ... 437, 441
Kánánlaya, = Kárúr in Baroda ... ... ... ... 306
Kánanjaníjá, = Kárúr in Baroda ... ... ... 396, 397
Kámpiyáttíthrá, = Kápletha, Kápletha, in Baroda ... ... ... 355, 393 n.
Kárúr in Baroda; ancient Kánanjaníjá, ... ... ... ... ... 396, 397; and Kárúr, Kámpiyátsya, and perhaps Kárúntapúra ... ... ... 396
Kánaya-várawáya, the custom of (sale of girls in marriage) ... ... ... ... ... ... 435 f.
Kápletha, see Kápletha ... ... ... ... ... 255, 336 n.
Kápirá, = Kápir in Broach ... ... ... ... ... ... ... 394
káping, Malay coin and weight ... ... ... ... ... ... ... 51 f.
Kápletha, Kápletha, in Baroda; ancient Kámpiyáttíthrá ... ... ... 255, 393 n.
Kará, Pliny's = South Tínerelly ... ... ... ... ... 344
Karár in Baroda; ancient Kúru ... ... ... ... ... ... ... 366
Karánjavasahíká, an ancient place in Baroda ... ... 364
Kárda, Kárdílah; see Kárdha ... ... ... ... ... ... 220
Karmahúmi, old name for Malabar ... ... ... ... ... 338; — the term discussed ... ... ... ... ... 341
Kárúr, Kárúr, in Baroda; ancient Kámpiyáttíthrá ... ... ... ... ... ... ... 396
Kárúntapúra, perhaps = Kárúr in Baroda ... ... ... ... ... 396
Kárú, son of Bhúma Chaulukya ... ... ... ... ... ... 482
Kárúkúbja, an alleged former name of ... ... ... ... ... ... ... 362 n.
Junagádh ... ... ... ... ... ... ... ... ... ... ... ... ... 348
Kárúhána, = Kárúhán, Kárúhán, in Baroda ... ... ... ... ... 361
Karolí in Baroda; ancient Kámpiyátsya ... ... ... ... ... 354
Káraúra, capital of Lámúrúkí, 342; = Karúr ... ... ... ... ... ... ... ... ... ... ... ... ... 343
Kárúhán, Kárúhán, in Baroda; ancient Kámpiyánsyá and Kárúhána ... ... ... ... ... ... ... ... ... 361
Kárúr, capital of the Kárúra kingdom ... ... ... ... ... ... 343
Kárákála, Kárákála, district; a territory between the Tapú and the Kúm ... ... ... ... ... ... ... 330
Kásháthmanjápa, = Kásth Manjá in Baroda ... ... ... ... ... ... 364
Kásháthapúrú, = Káþhrú in Surat ... ... ... ... ... ... ... 329, 330
Kásth Manjá in Baroda; ancient Kásthánsyá ... ... ... ... ... ... 364
Káþhrú in Surat; ancient Kásthapúrú ... ... ... ... ... 330
Káráth, = Káraíhán ... ... ... ... ... ... ... ... ... ... ... ... ... 3
Kávé, the, mahántímya of the Túla festival of the River ... ... ... ... ... ... ... ... ... ... ... ... 445 ff.
Káví in Broach; ancient Kápirá, Kápirá ... ... ... ... 394
Kávírá, = Káví in Broach ... ... ... ... ... ... ... ... ... ... ... ... ... 394
Káviráka, = Bhánmakávi ... ... ... ... ... ... ... ... ... ... ... ... 230
Kávíráká, = Bhánmakávi ... ... ... ... ... ... ... ... ... ... ... ... 335
Kárávítára, = Kárúhán, Kárúhán, in Baroda ... ... ... ... ... ... ... ... ... ... ... ... ... 361
kébé = kéébé ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... 52
Keeenugounsel, in the Nizám's Dominions; ancient Kinihibáráma ... ... ... ... ... ... ... ... ... ... ... 221, 383 n.
Kénaj, Kínaj, Kínój, in Broach; ancient Kámpáju, Káváśjá ... ... ... ... ... ... ... ... ... ... ... ... ... 394
Kénajju, = Kénaj, Kínaj, Kínój, in Broach ... ... ... ... ... ... 394
képing, Malay coin and weight ... ... ... ... ... ... ... ... ... ... ... ... 51 f.
Koprobóthras of the Períplós ... ... ... ... ... ... ... ... ... ... ... ... ... 342
Kérá = Chéra ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... 343
Kérobóthras = Káralapútra ... ... ... ... ... ... ... ... ... ... ... ... ... 342
Kárala kingdom, extent of, 345; — the term discussed, 341 f.; origin of the name ... ... ... ... ... ... ... ... ... ... ... ... ... 346 f.
Káralam, old name for Malabar ... ... ... ... ... ... ... ... ... ... ... ... 338
Káralapútra mentioned in the Aélka cédta ... ... ... ... ... ... ... ... ... ... ... ... ... 342
Káralújáptí = Káráth ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... 344
Káralújáptí, the ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... 346
Kérsa = King Kérsa of gling, 35; — birth stories of, 35; a story of his child, 33
INDEX.

Kuki Language, there is no 5. — Old Dialects. 8 f.
Kuki-Ohin Languages, 1 ff. — spread of, 1; the group re-arranged, 2 ff.; affinity to the Naga group, 1; express only concrete ideas, 1; nature of the adjectives, 2; no relative and no interrogative pronouns, 2; have no gender, 1; have no verbs proper, 1 ff.; expression of negatives, 2; their treatment of parts of the human body, 1; suffixes ... 2
Kula kusas, ceremony of restitution to caste among the Singhalese ... 381
Kumarapala Chanulukya ... 483
Kumari, note on ... 340
Kumi, an incorrect form Khami ... 4
Kumarāhare, excavations at, near Patna, 437, 493 ff.
Kun, a Southern Chin dialect ... 5
Kunika, son of Śrenika Mahārāja (Jaina) ... 71
Kupax, as a termination of place-names, becomes kua, kua ... 398
Kupa Kingdom, extent of ... 346
Kupong, Malay coin and weight ... 51 f.
Kuruṣa, Karan in Baroda ... 250
Kurundaka, = Kurundwād in the Southern Marāṭhā Country ... 383
Kurupaswamī, the chief deity of the Palliyāras ... 391
Kuvala country of Ārya Perumāl, extent of ... 346
Kwangtung Strait in the Andamans described in 1793 ... 235
Kya = Chaw ... 4
Kyd, his appointment to the Andamans, 1793, 44 f.; his Commission dated 18th February 1793, 50 f.; his instructions dated 18th February 1793, 76: was Surveyor General, 83: his claim for an addition to his salary (1794), 386: visits Penang ... 457

I and r, interchanges of: in Kālāppalikā, Karoli, 354; and Jolwa, Jorwa ... 393
Ladakh, kingdom of, ancient, 398; — songs of, 374 ff.; — prominent characteristics of the dialect of Lower, 148; — rock-carvings in Lower ... 398 ff.
Ladakhi songs, 87 ff.; — their metre, 87, f.; — orthography of, discussed, 89; — age of, discussed ... 88 f.
Ladoux, Daniel, of the Dodgington ... 223
Laertius Diogenes, his account of the Māshayasa religion ... 300
La Fortune ou la Mort, a French privateer (1795) ... 505
Lāhau, an Aryan tribe in ... 398
Lai, a Central Chin dialect ... 3
INDEX.

Lakher, a Central Chin sub-dialect .... 3
Lakha, king of Kachh, defeated by Mularkia 482
Chaulukya ..... 482
Lālibēği, a note on the seat of the lamp, continuously burning in Travancore, royal funeral ceremonies ..... 232
land-tenure in China in 18th Century ..... 223
Landfall Islands in the Andamans (1743) ..... 238
Langās = Shans ..... 28
Langrom, an old Kuki dialect ..... 3
Langūs = Langās ..... 28
Lauqerūs = Langās ..... 28
Laskari Bible, excavations at the mouth of near Patna, 437; result of the excavations at 437
Lāta country; it included Kāmrēj in A.D. 915, 395, 397; and the Khēta province in A.D. 930, 393; also Kārān, Kārraṇ, q. v., 361; - Trilochanapālā of Lāta ..... 355
Latin, Theory of Universal Grammar applied to ..... 166f.
Lavanaprāṣāda, the Vāghelā, 486 f.; his relation Bhīmadēva Chaulukya II. ..... 483
Lawrence, Luit., of the Cornwallis ..... 419
Lawrence, Henry, Island in the Andamans described in 1793 ..... 295f.
Lawrence, John, Island in the Andamans described in 1793 ..... 295f.
Lōcoipo is king of Yogklu ..... 35
Lee-board, the, Schooner, 42, 505; a "very small land insecure vessel," 506; - built by Blair, 506; sold by the Government ..... 506
Lencoha = Lienchau in Haiman ..... 38
Lenduljara = Deudallur in the Gōdavari district ..... 218
Lēqueos = Linu,us ..... 59, 63
Lester, John, of the Doddington ibanco ..... 225 ff.
Light of Penang, Mr., death of, 1794 ..... 459
Limūkīne of the Periplus, 342; Drāviḍa = Tamil Malayālam countries ..... 342
Lingad, in Baroda; ancient Lingavaṭa-Siva ..... 256
Lingat movement, chief sources of the ..... 484
Lingavāṭa-Siva, = Lingad in Baroda ..... 255
Iōneas, the white, of Tibet = the glacier personified ..... 399
Lōha-grāma, = Lobogazon in Ahmadnagar ..... 220
Lobogazon in Ahmadnagar; ancient Lōha-grāma ..... 220
Lokapālas, list of, in Tibet ..... 38
longī = long-cloth ..... 438
Lotus, the, in tattooing designs ..... 259f.
Loychau = Liuchau in Haiman ..... 58
Lubbay = Māpīla ..... 350
Luchim = Cuchim = Cochinchina ..... 27
luck, folklore of, in Indian female tattooing designs ..... 297
lucky children in the Panjāb ..... 515f.
Lushai = Lushēi ..... 3
Lushēi, a Central Chin dialect ..... 3
Ma'abar, the term discussed ..... 349
Mackenzie, Col. Colin, his Pandit's journal in 1820 ..... 65ff.
Madagascar, currency of ..... 109 ff.
Madāvi, = the Mindhāla, Midāgri, Mindhōla, or Mindhōla river in Gujarāt ..... 254
Madhuvanam, the Jaina shrine at ..... 65
Maghyādēs country, included a bhallas village named Takkārikā ..... 335
Magha, letters from, in 1650 ..... 122 ff.
Maghi = Arakanese ..... 5
Magians, early teaching of the ..... 300
Magic squares in Tibetan rock-carvings ..... 400
Magic, sympathetic, shown in tattooing designs ..... 236
Mahābhārata, the, Question, 5 ff.; - recensions of the, 5 ff.; - discussion on the date of, 9 ff.; - discussion on the uniformity of the, 7 ff.; - mentions Kārāṇa and Gōkārnam. 341
Mahādevā, as a name for Buddha, 73; for Bāuddha images ..... 69
Mahānāman, the inscriptions of, at Bōdhgaya; the two records are nearly contemporaneous, but are records of two separate persons ..... 193
Mahānāman of the Bodhgaya inscription, his identity discussed, 192 f.; - he is not the author of the Mahāvarhṇa ..... 193
Mahā-vipāka does not translate pinātavya ..... 360
Mahl river; the country between the Mahl and the Narmadā ..... 363, 364
Mahichhaka, an ancient place ..... 338
Mahoya River ..... 190
Makhudābād = Murahidābād ..... 66
Mākni in Baroda; ancient Mānakṣitī ..... 342
Mākōtai = Kōdongullār ..... 342
Malabar, a kind of boat ..... 135
Malabar = sailor ..... 36
Malabar, the term discussed, 347; = Malavanam = Piedmont, the foot of the hills ..... 350
Malabar, MS. Account of, by Castanheda, 399; old names for, 338; European names for, 348; Muhammadan names for, 348; - place-names of, notes on, 338 ff.; - country due to volcanic action ..... 338
Malagasy, Theory of Universal Grammar applied to ..... 169
<table>
<thead>
<tr>
<th>Indexation</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Malai-nādu = “hill country”</td>
<td>349</td>
</tr>
<tr>
<td>Malanādu, old names for Malabar</td>
<td>347</td>
</tr>
<tr>
<td>Malakanara, old name for Malabar</td>
<td>347</td>
</tr>
<tr>
<td>Malayālam, the Western Ghats in Malayālam</td>
<td>348</td>
</tr>
<tr>
<td>Malayālam, the term discussed, 347, 330; Malabar</td>
<td>338</td>
</tr>
<tr>
<td>Maldives, king of the</td>
<td>133</td>
</tr>
<tr>
<td>Male, the, of Cosmas Indikopleustes</td>
<td>347</td>
</tr>
<tr>
<td>Mālkheš in the Nizam’s Dominions; ancient Mānypaheš, 219, 221, 395; its exact position</td>
<td>395</td>
</tr>
<tr>
<td>Malikārjuna Kādamba defeated by Kumārapala Chautukya</td>
<td>483</td>
</tr>
<tr>
<td>Manchada, an Aryan tribe in Lāhaul</td>
<td>336</td>
</tr>
<tr>
<td>Mandākini, = the Mindhāla, Midāgri, Mindhāla, or Minhdhāla river in Gujarāt</td>
<td>254</td>
</tr>
<tr>
<td>Mandāl, Arājmani’s home</td>
<td>482</td>
</tr>
<tr>
<td>mandarin clerks</td>
<td>13</td>
</tr>
<tr>
<td>mandarins in China 16th Century</td>
<td>21</td>
</tr>
<tr>
<td>Mandsāor, Dāsōr, in Mālāwa; ancient Dāśapura</td>
<td>332</td>
</tr>
<tr>
<td>mangalarasram, the</td>
<td>449</td>
</tr>
<tr>
<td>Manibār, al., = Malabar</td>
<td></td>
</tr>
<tr>
<td>Mānikesa Chand, a Jain merchant</td>
<td>65</td>
</tr>
<tr>
<td>Mānikesigiri near Rājagiri</td>
<td>71</td>
</tr>
<tr>
<td>Manipur is a language of the Chin stock, 2: = Meithei</td>
<td>2</td>
</tr>
<tr>
<td>Māraṇkaṭā, = Mākin in Baroda</td>
<td>364</td>
</tr>
<tr>
<td>Mannār, Island of</td>
<td>340</td>
</tr>
<tr>
<td>Mannington, Mr., of Persang</td>
<td>459</td>
</tr>
<tr>
<td>Mānypaheš, = Mālkheš in the Nizam’s Dominions, 219, 221, 395; its exact position</td>
<td>395</td>
</tr>
<tr>
<td>Mapīla, the term discussed, 349 f. = Muffilh = cultivator</td>
<td>343</td>
</tr>
<tr>
<td>Marchipatapuram = Muxeris</td>
<td>345</td>
</tr>
<tr>
<td>Mōrkaṇḍyapuraṭa mentions Kāraḷa and Gōkārṇam</td>
<td>343</td>
</tr>
<tr>
<td>Mōrkinda hill-fort in Nāsik; ancient Mayṣhikānḍi</td>
<td>217</td>
</tr>
<tr>
<td>Marlbro’ Fort</td>
<td>311, 420</td>
</tr>
<tr>
<td>marriage ceremonies, place of the mother’s brother in, in the Panjāb, 392; among the Palliyārs</td>
<td>391</td>
</tr>
<tr>
<td>marriage song, a Tibetan</td>
<td>510</td>
</tr>
<tr>
<td>marriages, Hindu child, a native view of 453 f.; — among the Singhalese,380; of first cousins among the Singhalese are the most favoured</td>
<td>380</td>
</tr>
<tr>
<td>Mōrkaṇḍyapuraṭa mentions Kāraḷa and Gōkārṇam</td>
<td>343</td>
</tr>
<tr>
<td>Manuṣyas, palace of the, at Fatna</td>
<td>439</td>
</tr>
<tr>
<td>Mayṣhikānḍi = Mārkinda, a hill-fort in Nāsik</td>
<td>217</td>
</tr>
<tr>
<td>Māzda Ahura = Ahura Māzda</td>
<td>375 f.</td>
</tr>
<tr>
<td>Mazdayasian religion described</td>
<td>168 ff.</td>
</tr>
<tr>
<td>McDoull of the Duddington</td>
<td>226 ff.</td>
</tr>
<tr>
<td>McDowell = McDoull</td>
<td>277</td>
</tr>
<tr>
<td>Meadows, Port in the Andamans (1793), 234; in 1794; 418, 461</td>
<td></td>
</tr>
<tr>
<td>medical necessities in 1763, 379, 278; Meghabarvāna of Ceylon, date of</td>
<td>257</td>
</tr>
<tr>
<td>Meithei = Manipuri, 2; a Kuki-Chin language</td>
<td>2</td>
</tr>
<tr>
<td>Melkynya of Ptolemy</td>
<td>342</td>
</tr>
<tr>
<td>Melo, Diogo de; see Affonso de</td>
<td>23, 64</td>
</tr>
<tr>
<td>Melo, Martim Affonso de; see Affonso de</td>
<td>14</td>
</tr>
<tr>
<td>Merguhasil, Father in Canton, in 1621</td>
<td>13</td>
</tr>
<tr>
<td>mestre = master workman</td>
<td>51</td>
</tr>
<tr>
<td>Mhār, an old Kuki dialect</td>
<td>4</td>
</tr>
<tr>
<td>Midāgri or Mindhāla river in Gujarāt; ancient names Mandākini and Madāvi</td>
<td>254</td>
</tr>
<tr>
<td>Middle Strait in the Andamans (1793)</td>
<td>294</td>
</tr>
<tr>
<td>Middleton, Roger</td>
<td>132</td>
</tr>
<tr>
<td>milkmaid design of tattooing, origin of Mindhāla or Midāgri river in Gujarāt; ancient names Mandākini and Madāvi</td>
<td>254</td>
</tr>
<tr>
<td>Middlehills, Madhāla, or Mindhāla river in Gujarāt; ancient names Mandākini and Madāvi</td>
<td>254</td>
</tr>
<tr>
<td>Minerva, H. M. S.</td>
<td>42, 83, 137, 145</td>
</tr>
<tr>
<td>Minerva Bank in the Andamans (1783)</td>
<td>235</td>
</tr>
<tr>
<td>Minerva Bay in Port Cornwallia</td>
<td>237</td>
</tr>
<tr>
<td>Miylem = Melling = Plum Pass = Yungling Range</td>
<td>19</td>
</tr>
<tr>
<td>Mi-yul = Bar-bstan, 35; represents Chāndani = Venus</td>
<td>293</td>
</tr>
<tr>
<td>Mogalikā, an ancient place in Baroda</td>
<td>398</td>
</tr>
<tr>
<td>Môn, a protection from the Ewil-eye, 293; Molokiuchā = Malayakētā = Malabar</td>
<td>348</td>
</tr>
<tr>
<td>Monar = Mannār</td>
<td>134</td>
</tr>
<tr>
<td>money, chip, in Madagascara, 109; — by weight in Madagascara</td>
<td>109</td>
</tr>
<tr>
<td>Monggach, Liét, Storekeeper, 1793</td>
<td>46</td>
</tr>
<tr>
<td>Mongir, the sacred pools (Jaina) near</td>
<td>69</td>
</tr>
<tr>
<td>montross = matross = gunner</td>
<td>225</td>
</tr>
<tr>
<td>Moore, Capt. Hugh, commands the Pheonix</td>
<td>142, 145, 244</td>
</tr>
<tr>
<td>Mopia = Mōrkaṇḍyapuraṭa = Muffilh = Fellah = cultivator</td>
<td>350</td>
</tr>
<tr>
<td>Mōrandaṅgā Road in Madagascara</td>
<td>191</td>
</tr>
<tr>
<td>More Chīśchērā in Ahmadnagar; ancient Chīśchāvaharāja</td>
<td>220</td>
</tr>
<tr>
<td>Morgotty, Capt., of the Drake</td>
<td>457</td>
</tr>
<tr>
<td>Morris, J., Secretary at Bombay (1794)</td>
<td>463</td>
</tr>
<tr>
<td>Mortlock Islands, language of, Theory of Universal Grammar applied to</td>
<td>171</td>
</tr>
</tbody>
</table>
INDEX.

Mota, Theory of Universal Grammar applied to ... 171
Motte, Theory of Universal Grammar applied to ... 170
Mottel, M., Commissary of Pondicherry (1795) ... 605
Moule = Minyem ... 19
Mozenbeys (Mozambique) ... 227
Mr. is a Burmese, not a Kuki-Chin dialect ... 5
mThalsming, the lamb ... 32
Muhammad Shahabuddin Ghorl defeated by ... 403
Mulara Chaulukya II ... 431, 483
Muhammadans described as Baudhíyas ... 69
mukat, Kanhaya's, a tattooing design ... 297
mála = dháśi sihù ... 164
Mulara Chaulukya II ... 483
Murray, John, Military Auditor General (1794) ... 454
Mushaka = part of the Malabar Coast ... 345
Murshibadhá, the Jain merchants of ... 66
Mushika kingdom, extent of ... 346
Muziris mentioned by Pliny, 342: = Cranganore, 339, 342 f.: = Marichipattanam of Varaha Mihira ... 345
Myers, Thos., Dy. Accot. General (1795) ... 212
Mythology in Indian historical documents, the ... 488

Nádiá, Nádiá, in Baroda; ancient Nándita-táša ... 397
Nágambé, Nágamvá, ancient village in Baroda ... 256
Naga Group of languages, affinity to the Kuki-Chin Languages ... 1
Nágas and Nágins in Tibet, 35; are protectors of the Buddhist faith ... 35
Nágándrá Gachchha, the succession of the ... 458
ñaulis (human), propitiatory serpent-demons in the Khiasa Hills ... 328
Namquy, a division of China (Nanking) ... 18
Nandaprabhája-svarmán, the Chichaoele plates of; the places mentioned in them, identified ... 253
Nándita-táša = Nádiá, Nádiá, in Baroda ... 397
Namnaya Bháṣa, a predecessor of Bihimlakarí ... 231
Nasquim = Nanking ... 10, 18
Nanto = ? Nanking ... 14, 25, 58
Náquim = Nanking ... 18
Náquim = Nanking ... 13
Náquy = Nanking ... 31
Narásíma-gupta, remarks on the coins of ... 263
Naràsàndram = Naroundam ... 50
Narmáda river; the country between the Mahi and the Narmáda ... 363, 364
Náskha country included the Vañangarger district ... 217

Narású Mápíllas, the ... 350
Native Infantry Detachment at Port Cornwallis ... 45
Nauádt plates of A. D. 706; the places mentioned in them, identified, 361;—and the places mentioned in the plates of A. D. 817 ... 363
Nautilus, the, Bríg ... 374 ff., 459, 463, 508
Navaghar, a village near Madhuvanam ... 67
Nayhav = Nanhái ... 54
Neacyndon of Pliny was near Quilon ... 342
Negrais, Cape ... 41
Neill Island in the Andamans described in 1793 ... 235
Neminátha, Vastupála's worship of, at Girnár ... 490
New Harbour = Port Cornwallis ... 140
Ngondé, a Lushai sub-dialect ... 3
Nicobars, List of Blair's maps and plans of, in 1793, 83;—as a source of fruit in the XVIIIth Century ... 386
Nikama of Ptolemy = Negapataam ... 344
Nilakanthá = Siva ... 482
Nilkunda of Pliny was near Quilon ... 342
Nimmo, Capt., at the Andamans (1793) ... 239
nírgré, used in the technical sense of viásírgata, q. v. ... 331
niveda, a 'place where a man is dwelling now at the present time;' in contrast with abhiyána, q. v. ... 331
nivedá, used in the technical sense of viśetáya, q. v. ... 331, 332 n.
visetáaya, used in metre for viśetáya, q. v. ... 331
Nizamut Adawlut, the ... 911
no-eye = dal seed ... 111
North East Harbour, chart of; steel plate = Port Cornwallis ... 273
Northwest Island in the Andamans (1793) ... 238
North Reef Islandin (1793) in the Andamans ... 239
Nouro of the Periglis ... 342
Nufor, Theory of Universal Grammar applied to ... 169
Nyemo, important rock-carvings near ... 398
Nyórás, the ... 311

Old Harbour = Port Blair ... 42, 84
Olo Ngadju, Theory of Universal Grammar applied to ... 169 f.
omens, evil ... 451
orthography of Western Tibetan ... 148
Oyster Bay in Shoal Bay (1793) ... 334

Pačé = ? Bassein ... 59, 63
pachany ... 64
INDEX.

Pequim = Peking ..... 10, 18
Pequy, a division of China (Peking) ..... 18
Pequyn = Peking ..... 19
Perez, Fernão, arrives in China, 10; in China (1529) ..... 10 ff.
Perseverance Point in Port Cornwallis ..... 237
Persa Merchant, wreck of the (17th Century) ..... 152, 153
Phoenix, the Ketch, 598; — of Calcutta seized by Cimètère ..... 505
Phoenix, the, Snow, 142, 244 ff.; proceeds to the Andamans (1733) ..... 144
phblastukikka = pinthagugyi ..... 366
pânch, the, a tattooing design ..... 293
Pancha Tirtha near Gayā ..... 73
pandu, a proprietor of a sacred spring ..... 69
Pāṇḍava, Saga, the ..... 8 ff.
Panri, = Pangry in the Nizam's Dominions ..... 221
Panhu, a Central Chin dialect, 3 = Purała = Travancore ..... 344
Pasalia, the, of Pliny, discussed, 344:— parallelism in Lādākhi songs ..... 87
pavas = prows ..... 59
Parāsūrama, the part he played in S. India. 340 ff.
Parasurāmakhātrētram, old name for Malabar ..... 333
Pārvānāthā, M.t., a visit to, described ..... 75
Pārvānāthā, an image of ..... 66
Pārvānāthā Kālētrēth, the, near Mādhūvanam. 67
Pārvānāthā Tirthankara ..... 68
Pārvāsanā, son of Visākha Rājā ..... 69 ff.
Passage Island in Stewart Sound (1793) ..... 236
Pāṭāliputra, Pattān in Behar, mentioned in a record of A. D. 915 ..... 385
Pāṭāliputra, the palisade of, remains of ..... 440
Pātna = Patani ..... 18, 17, 63
Pātna, excavations at ..... 437, 495 ff.
Pāṇḍarvadhana, an ancient town in Bengal. 220
Panastiau, his allusion to the religion of the Māgians ..... 301
Pāṭavāmuri near Bahad ..... 70
Paxton, Cockerell, Trail & Co., of Calcutta (1793) ..... 272
Peek, Mr. Robert, ship-owner (1793) ..... 85 ff.
Pecock Island = Pecock Island ..... 258
Pedic ..... 63
Pedro, a Christian Chinese in 1824 ..... 17
Peel Island in the Andamans described in 1793 ..... 235
peer padri ..... 389 ff.
Penang, the, Schooner ..... 505
INDEX.

possession, demon (girls), among the Sinhalese 380
Pēāra of Gujīmeśa, 231.—Powell, Samuel, 6th mate of the Dodgington... 135, 191, 225 ff.
Prabhāsa Devapattana = Somanāth 491
Prabhūrugalā, the, a chief source of the Lingait movement 404
Prakāśdāyi, remarks on the coins of predicator, term defined 165
pregnancy customs among the Sinhalese 378
Preparia Islands, the 73
Prēta SiIa Hill near Gayā 302
Prince of Wales Island (Penang), visit to (1794) 416
Pritthivirāj-charitra, the 499
Pritthivirāj-rādo, notes on the 499 ff.
privatizing in Bay of Bengal (1794) 317
pro = pio 14
puberty customs (girls) among the Sinhalese 390
Pudda Vaiyva, native name for the Island of Vypee 330
Pulindar river, = the Unand nallah in Nāsik 218
Pulo Penang, the, Schooner = Penang, the 507
Pundaravardhana, an ancient town in Bengal 220
Paragupta was probably a brother and successor of Skandagupta 264
Pūravī, = the Pūravī river in Gujarāt 255
Pūravī river in Gujarāt; ancient Pūravī 255
Pūrva, an old Kuki dialect 4
pulta, Malay coin and weight, 51 f. = patah 52
Quancheu = Kiungchau in Hainan 58
Quancheufn = Quancheu 58
Quanqy, a division of China (Kwanghāi) 18
Queanqy, a division of China (Kianghōi) 13
Quanqy = Shanahi 20
Quency = Queany 27
Quantoo, a division of China (Canton) 18
Quency = Shenahi 20
quinte = kgatī = ploughed land 22
ra and l, interchanges of; in Kālāpallikā, Kārolī, 254 = and Jolwa, Jorwa 398
Rādhanpur plates of A. D. 806; note on the place Tigāvi mentioned in this record 335
Rāhaṇa Cōhanda 451
Rāhur, in Ahmadnagar; ancient Rāmapuri 220
rain, bringing 391
rainfall at Fort Cornwallis in 1794 (129 inches in 5 months) 460
Raivastaka, a peak of the Gīnār mountain in Kāṭhiāwār 362
Raivastaka, Mt. = Gīnār 490
Rājāgiri = Rājagriha, 71: a modern description of, 70 ff. — Brahman at 72
Rājanārēndra, the Chālukya 230 ff.
Rājī Chaulukya 491
Rālātī, a Northern Chin dialect 3
Rāma Sita Hill near Gayā 73
Rāmakund, a cold spring near Mongīr 69
Rāman, Point, modern geography of 340
Rāmapūr, the modern Rāhur in Ahmadnagar, 220: it was the chief town of a seven-hundred district 219, 220
Rāmpīr, a list of recensions of the, 355 ff.: a modern native “criticism” of the, 351: mentions Kērāla and Gōkarnām 341
Ramsay, Lieut., in command at the Andaman Islands 386
Rāpaka-Viradhshala of Dholkā 477
Rangat Bay in the Andaman Islands described in 1793 376
Ranger, the, Schooner 82
Ranger, the, Snow 41 f., 137 f., 147
Ranger Ledge off the Andaman Islands (1799) 338
Rāṅghkhol, an old Kuki dialect 3
Rādo, the, = Pritthivirāj-rādo 499
Rāṭājan, Rātanjan, in Ahmadnagar; ancient Rattajugnā 335
Rattajugnā, Rāṭājan, Rātanjan, in Ahmadnagar 335
Raua or Wakhtān in Baroda; apparently = the ancient Indētānā 253
Reddick, Robert, Assist. Surgeon at the Andaman Islands (1794) 418, 427, 460
reduplication, the term defined 173
Refuges, the Three, of Buddhism as used among the Sinhalese 381
Reid, Mr., goes to the Jackall (see Reid) 461
religion, the force of, in India 461 f.
rest-houses in China in 18th Century 23
Revenge, the, a French Privateer 505
“review rolls” in 1793 467
rGya-byin = dBangpo-rgya-bahi 35
rhyme, by sentences, in Lādākhi Songs 87
Ried, an Acting-Lieutenant of the Bombay Marine (1794) 455: 2nd officer of the Cornwallis (1794) (see Reid) 455
rīḥīn, spirit possessed in Khasia Hills 328
rKyang-byung-dbyerpa the foal 32
rKyang-byung-khakdrkar the horse 32
Roberts, John, commands the Dispatch 455
Robinson, C. A., Garrison Storekeeper (1798-9) 14, 321, 469
rock-carvings in Lower Lādākhi, 388 ff. — sites of, 401; the age of, discussed, 388 ff.; — an Aryan Art in the Himalayas 393
rock-carvings in Tibet, two styles of, 400:—
the object of, in Tibet ........ 400
rod, the life-giving ............ 451
Rodriguez, Francisco, his ship in Canton
in 1821 ........ .................. 14
Röhlfl, the wife of the Moon ....... 293
Röthalls, = Roitalla in the Nizam's Dominions ........ 291
Roitalla, in the Nizam's Dominions; ancient
Röthalla ......................... 221
Roper, Lieut., of the Eagle, 42; in command
of the Nautilus, Brigs, 278; commands the
Union, Snow, 248, 315; commands the
Viper ......................... 114, 143
Rose, the, Galley (1753) ........ 190, 276
Rosenberry of the Duddington .... 115 f., 223
Ross, Lt.-Col. (1799) ............. 84, 137
Ross Island in Port Cornwallis
rupees, the scales on the Company's origin of,
294:—Sonant (1793) ............. 269
sacrifice, human, in modern India .... 328
Saddle Peak in the Andamans (1793) .... 236
Sadhil in Baroda; ancient Sadhîika agrhado
........ ......................... 362
Sagar Tank near Bankipore, excavation at .... 437
Sahinimâra, contemporary of Bhima Kavi .... 231
Sajjanagara = Sajjapura near Peddapur
in the Godâvari District ........ 290
Sajjâdâka, an ancient village in Baroda .... 364
Sak = That ..................... 5
Salabhadra, son of Sinthikâ Malhârâja's treasurer (Jaina) ......... 71
Saline mixture, a medicine in 1793 .......... 278
Sambandâ, = Sambara in Baroda .......... 364
Samâdhi in Baroda; ancient Samandhi ..... 364
Sangamakhâtaka, = Saṅkhâdâ in Baroda ........ 332
Sanghamikâ, = Sangwi in Ahmadnagar .......... 335
Sanghamâsa Mânika, son of Sindurâja, defeated
by Vastupâla .................... 494 f.
Samipâdra, = Sondarna in Baroda .......... 362, 363
Samooan, Theory of Universal Grammar
applied to ........ ........ 171 f.
Samudragupta; his accession to be placed in
A.D. 326 or 328, 259:—he probably had
also the name of Kâcha ........ 259
sancâlayanam, aash-sitting ceremony in royal
funerals in Travancore ........... 251
Saney, a division of Cina (Shànshâ) .......... 16
Sandalpur, near Patna, excavations at .......... 437
Sandys, Lieut., Fort Adjutant of Fort William,
Agent for the Andamans at Calcutta, 1794,
316:—in charge of the convicts at the
Andamans ....................... 415
San-gammâr in Ahmadnagar; ancient Sang-
manâra, not Sangamimikâ ........ 335 n.
Sângîl plates of A. D. 331; the places mentioned
in them, identified ........ 219
Sangwi in Ahmadnagar; ancient Sang-
âmiâka ......................... 335 n.
Sangukarâbhâra, a monastery of his followers
at Gayâ ......................... 72
Sântaka defeated by Vastupâla .......... 494 f.
Sânkhâdâ in Baroda; ancient Sangamakha-
taka, = Saṅkhâdâ in Baroda ........ 332
Sânti, an ancient village, still existing, in
Baroda ......................... 398
Sâpâdakâha in Eastern Râjputâna .......... 388
Sârâpalli, an ancient town in Vizagapatam .... 253
sârobyoura = sarang-bhur = edible birds'
neats ......................... 52
Sarâthârââtâliya forty-two, an ancient territo-
rial division in Baroda .......... 255
sât-sîvâ = dhatu siva .......... 164
Satya Dharmâ, a Vaishnavâ priest at Gayâ .. 72
science, Indian attitude towards .......... 327 f.
scurry at the Andamans in 1793 .......... 244
aDiga = bDud .................. 36
sea of milk, the .................. 452
Seahorse, the (1793-5), 314, 317, 438, 450,
503:—Brig = the Seahorse Schooner and
Snow, 269, 271:—Schooner (1793), 269;
Snow, 208:—the, sent to Port Blair in 1793
to remove the Settlement ........ 84
Seal Island ..................... 129
seas, the seven .................. 492
seeds, magic ................... 452
Semnâ on the Malabar Coast = Chembu .... 339
Sengge-dkar-mo-yin-rul-can, the glacier, 33:—
the "white lioness" of Tibet ........ 399
sentence, the, as the unit of language ...... 165
Sera Metropolis = Tiru VaRî capital of
Keralâ ......................... 343
Serâlta, Sorulla, in the Nizam's Dominions;
an ancient Sâlahâre ................ 221
Sêram = Chêram = Kesara .......... 343
serpent-worship in modern India .......... 328
serpents, the lord of the
sâgarberâla, a cloth, derivation unknown .... 436
Shagg Rock ..................... 122
Shakespeare, Colin, 246, 274:—Sub-Secretary
in 1793 ......................... 211, 322
shaving of children, customs among the
Singalese, 379:—of young men, customs
among the Singalese .............. 380
Sheh, the Castle of, in Ladhâk ........... 101
Shëdû is not properly a name for a
language ......................... 5
Shikeshinshun = Jangâhên ............. 3
INDEX.

Sutkhā, Shāhā, origin of the ........................................ 436
Saktar, the, remarks on the ......................................... 302
Suvarnagiri near Rājagiri ........................................... 71
svastika in Tibetan rock-carvings, 400; an emblem of the Bon Religion of Tibet .................................................. 400
śvetāmbara, term explained ........................................... 68
Śvetāmbara merchant of Murshidabād, a swan, the celestial ................................................................. 452
Śyā = Siam ................................................................. 60
Śyam = Siam ............................................................ 14
Śyāv = Siam ............................................................ 26
Śyaveira, Eytor da ....................................................... 53 & n.
symbolism, Oriental, as shown in tattooing designs ................................................................. 297
Syntactical Languages, the term defined ......................... 179
Synthetic Languages, the term defined ......................... 179
Syon = Siam ............................................................ 13

Table Islands, the, in the Andamans (1793) .................... 237 f.
Tácoś = Tungkwan .................................................... 29
Tākā, a bhatta-village ................................................ 335
Takkāra, apparently an ancient place ......................... 335
Takkārikā, a bhatta-village in the Madhya-dēśa country ................................................................. 335
Talapardaka, = Talodra in Baroda ................................ 256
Talkhair, in the Nizam's Dominions; perhaps formerly known as Vavulatella ............................................. 222
tālacak ................................................................. 55
Talodra in Baroda; ancient Talapadraka ......................... 256
Tāngō = Tungkiang .................................................. 20
Tantikā, = Tāti Jagra in Baroda ................................ 256
Tapovanā, a jungle near Bānātri (Jaina) ......................... 71
Tārārikā, an ancient place ......................................... 335
Tāray = Tavay = Tavoy ............................................. 505
Tashān, a Central Chin dialect ..................................... 3
Tāti Jagra in Baroda; ancient Tantikā ......................... 256
tattooing, female designs in India, 293 ff.; caste designs, 297; Taungha, a Southern Chin dialect ............. 4
Taylor of the Dodgington .......................................... 115
Taynor, John, Commander of the Commerce .................. 508
Tāza = Tartar ........................................................ 19
tēipās ................................................................. 24
tēlar = trikhal ....................................................... 164
Tēlu Rām, the name explained .................................. 164
Telugu Literature, milestones in ................................. 229 ff., 401 ff.
Tēmbaruks, Tēmvarāksa, = Timbarwa in Surat, 256 temple found in the Andamans, described in 1793 ................................................................. 229
Tēn in Baroda; ancient Tēyānā, Tēyyānā, Tēnnā, Tēnnā ................................................................. 396

Tēnna, = Ten in Baroda ............................................. 396
Thāda, a Chin dialect ................................................ 3
Thāmm in Kaira; ancient Sambhava ............................. 483
That, a Southern Chin dialect .................................... 5
theft, folklore methods of detecting ........................... 291 f.
Thelkheir of Ptolemy discussed = Nagdr ........................................... 344
Theoponopous, his account of the Mazdayasnic religion .......................... 300
Thérathānpiv, a Digambara sect .................................. 66
Thiles, a serpent-demon in the Khasia Hills ................... 228
Thomas, Lieut. George, Commander of the Ranger, 45, 82; commands the Seashore .................. 269
Thornhill, Capt., Andamans (1793) ......................... 238
Thornhill, Cudbert, Master Attendant, Calcutta (1793) ................................................................................. 86, 314
Thsaldang, the mare .................................................. 32
Thseringkyid, the song of, Ladakh ................................. 95 f.
thunder, Tibetan folklore of ......................................... 305
Tigavi, an ancient place ............................................. 335 n.
Tikkana, a successor to Bhumakavi ................................ 231
Timbarwa in Surat; ancient Tēmvarāksa, Tēmvarāksa ................................................................. 256
Timings, Mr., of the Nautilus ........................................ 280
tēpos ................................................................. 24
Thirthankaras, residences, ascribed to the .................. 65
Tirukkārūr in North Travancore ................................ 348 f.
Tīlantā, a Central Chin sub-dialect ............................... 3
tēpi ................................................................. 24
toddy ............................................................... 133
tog, the ancient name of the village of Stock in Ladakh ................................................................. 91
Toloja, an ancient place in Baroda ......................... 398
Tomblé, John (1793) .................................................. 279
Tomesi ............................................................... 15
Tomqā = Tungkiang ................................................ 27
Topping, Richard, Carpenter of the Dodgington ......... 225 f.
Toringoi, the country of the, = Paralia ................. 344 — = Sōyā = Chiśa ........................................... 344
tortoise, born to a woman ........................................... 447
totems, obsolete, preserved in Indian female tattooing designs ................................................................. 297
town-major, the ...................................................... 141
Trade, the Island of ................................................ 11
Travancore, royal funeral ceremonies in ...................... 351 f.; mixture of Christian and Hindu custom ............. 251
tree, holy, of the gLing-chos ........................................ 399
Tree of the World, in Tibetan folklore ......................... 38
Tregentar = Tranquer ................................................ 136
tṛèlar defined, 316; = trikhal ..................................... 164
Tṛennā, = Ten in Baroda .......................................... 396
Treviss, Jonathan ..................................................... 184
Treyānā, Treyānā, = Ten in Baroda .............................. 396
INDEX.

333

trident, the, on Ladakhī stūpas .......................... 399
trikāṭa, the .................................................. 153 ff.
trikāṭakānti, a ceremony .................................. 163 ff.
Trilochanapāla of Lāṭa ...................................... 255
Tretā-ngoangdmar, the kid .................................. 32
Tretā-ngoangdmar, the ahe-goat ............................ 32
Tākārī, = Tākāris ............................................. 335
Tuāo Alemanget = Tuan ‘Ali Muhammad .............. 16
Tuāo Healic = Tuan ‘Ali ...................................... 16
Tuāo Mafame = Tuan Muhammad .......................... 16
tubandan = turban ............................................. 436
Tula-Kāteri-Mahātmya, the .............................. 444 f.
Tuju kingdom, extent of .................................... 346
Tulukkar = Turk ................................................ 350
tuṣo .............................................................. 16, 24, 27
tuṣao .............................................................. 17
twins in the Panjab, unlucky, 162:—a child
born after, is unlucky and called laukhā (Panjab) .... 515
Tyndis of the Periplus, 342:—Kadalundi
near Beyapore .................................................. 342

Udayāchala hill near Vaibhāra hill (Jaina) .......... 71
Uddāṇakāvi = Bhāmavāki .................................... 230
Udubaraṅghara = Udumbararaghipa, and per-
haps = Udumbarāghavara ..................................... 397
Udumbaragavara, an ancient place, 333 n.;
perhaps mentioned as Udumbaragha ........................ 397
Umbār, Umvar, = Bagumrā in Baroda .................... 397
Unandā mullah, in Nāsik; ancient Pulindā ............. 218
Union, the, Snow, 45, 85, 138, 143, 315; Brig
= Snow, 277; belongs to Blair, 138; sold
by Blair to the Government .................................. 243
Union Ledge off the Andamans in 1793 ............... 238
unlucky children in the Panjab, 162, 515 f.;—
as founders of sects ............................................. 436
Uppalikā three-hundred, an ancient territorial
division in the Nizam’s Dominions or in
Ahmadnagar .................................................... 221, 222
Urjāyāt, a peak of the Girnar mountain in
Kāthiāwar ........................................................ 362
uteran, a tattooing design .................................... 396

Vadāpadrakas, an ancient village in Baroda; 
perhaps Baroda itself ......................................... 333
Vadavura, a village in the Vatangarā
district .......................................................... 217, 218
Vāgāratalipitta = Vāgārālī .................................. 436
Vahumadavan = Bonad in Baroda ....................... 256
Vaibhāra hill, its connection with Gautama
(Jaina) .......................................................... 71
Vaidyanāth near Madhuvanam ............................. 67 ff.
Vaidyanāth Śvāmi ............................................... 68
Valabhi = Vallī, Vaḷāḷ, or Wallī, in Kāthiā-
wār ................................................................. 333
Vallī, = Wanas in Baroda ..................................... 397
Vallabhārja, victory over the king of
Mālvā ............................................................. 483
Vāmamasthali (Yavthil) visited by Vastupāla ....... 490
Vamnārāja Chānokā founds Anahalapānta ............ 481
Vāṇīj near Oranganore, 443; the capital
of the Kēraṇa kingdom ....................................... 343
Vāṇijjī, = Vānijjījī in Ahmadnagar ...................... 220
Vāṇijjījījī, = Bāṇijjījī in Surat ............................ 398
Vardhamāna Śvāmi (Jains), 70:—son of
Śuddhartha Rāja ............................................... 69
Vārikēda, = Warkēḍa, Warkēḍī, in
Nāsik ............................................................ 218
variraicent = rice seed, in the Malagaśa
currency .......................................................... 111
Varṣamauras, the, remarks on the ....................... 302
vāṣaka, ‘a holt, a camp’ .................................... 253 n.
Vasantapāla = Vastupāla ..................................... 495
Vashtap-Naksh remarks on the ......................... 303
vāstavya, ‘dwelling at’; ‘the technical use
and bearing of the word, 331 ff.;—appar-
ently used in one place as a noun meaning
‘a place of residence,’ 331:—a curious case in
which it is used, 333; a particular instance
of the use of it .................................................. 393
Vastupāla, Jaina, patron of Araisinha, 477:—
minister to Viradhavala, 483; appointed
minister, 486;—his buildings and founda-
tions, 491 ff.; his exploits, 494 ff.; his pil-
grimage to Śatrūnjaya and Girnar, 498 ff.;
his death .......................................................... 480
Vasupājya Tirthankara ...................................... 63
Vasura, Basura, Basuri, saṅgha ......................... 365
Vatangarā, the modern Wāṇīr in Nāsik ............. 217:—it was the chief town of an ancient
district .......................................................... 217
Vatapādakas, = Wardaḷ in Baroda ....................... 256
Vāṭāpi, Viṭāpi, early form of the name of
Bāḷāmī .......................................................... 364 n., 365
Vatśāra, an ancient village in Surat ..................... 330
Vāvīyaṇa, Bāvīyaṇa, = Bebin in Baroda ............... 397
Vāvīyatalla twelve, a group of villages .......... 221, 222
Vēnu = Wēhanu .......................... The Bejola country, 735
veinas, varicoses, folklore of .............................. 291
Velluvalla, Velvalla, = the Bejola country .......... 365
Vēmāna was a Brahmavēṭṭa, 403; was a
kūpī or farmer, 403; born in the Cuddapah
district, 403:—as a recognised gurū, 404:—
especially a radical, 403:—tomb at Katārā-
pall, 404:—the age of, 401 ff.; affected by
the Lingais movement, 404; identifies Śiva
with God, 404:—verses attributed to,
401 ff.; extant writings doubtful, 405;
writing against caste distinctions, 405;
Brown’s Ed. of ................................................. 405
INDEX.

Vérlavāda near Drākshārāma in the Goda-
very District, birth-place of Bhumākavi ... 230
Venúda, the, remarks on the, 393 — the, is
a law-book, 366; the, is complete, 365; the,
contents of the ... ... ... 369 f.
"Vendue Master," the, ordered to sell the
Leebrood ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... 506
Vengi, the capital of the Eastern Chalukya
kings; its position ... ... ... ... 218
Veṣa, the, Brig (1796) ... ... ... ... ... ... ... 248
Veṣha, a tattooing design ... ... ... ... 293
Veṣha (vise), a weight ... ... ... ... ... ... 51
Veşra, Christovão, confined Tristão de Pina,
18 — travels in Thorne Firez's ship, 18; his
letters from Canton, 10 ff.; a letter from,
China ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... 53 ff.
Vijayasañya, Vastupūla's spiritual adviser ... 469
Vilāvara, = Balíssar, Baláshwar, in Baroda;
it was the chief town of a forty-two district. 226
Vinço, a division of China (Hunan) ... ... ... 18
viniraga,' gone out from, come forth from,'
the technical use and bearing of the word,
331 ff.; apparently used in one place as
a noun meaning 'a place of departure,
331; a curious case in which it is used ... 338
Viper, the, Snow, 138, 143; sent to Port
Blair in 1793 to remove the Settlement ... 84
Virulagiri near Vaikhíra hill ... ... ... ... 71
Viradhavala, son of Lavanaprásasā ... 483, 486
virginitly, the tokens of, among the Singhales
 ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... 331
Vīśākhā Rājā, an UgraVARnhā (Jaína) king
of Vaśākhapur ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... 69
Vīśadeva, son of Rā[ja-Viradhavala of
Dhōka ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... 471, 480
Vishnupuda temple at Gayā ... ... ... ... 72
Vīṣhampavar-Shastra, the, remarks on the ... ... ... 393
Vīṣṭhithāl, a Digambara sect ... ... ... ... ... 86
Vīṣṭer, the, an invocation book ... ... ... ... ... 396
Vīṣṭep Yashṭi, the, remarks on the ... ... ... 393
Voamina scale of Madagascar, 115: the
unit of currency in Madagascar ... 109 ff.
Volunteer "sepoys" at the Andamans in
1793 ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... 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ERRATA.

P. 66, l. 11, for mya Zamindâr, read by a Zamindâr.
P. 66, l. 6 from bottom, for Viśpânthâ, read Viśpânthi.
P. 69, l. 8, for Uattaribâhini, read Uttarabâhini.
P. 69, note 4, l. 3, for number, read number.
P. 75, l. 17, for Dec. 1872, read Dec. 1827.
P. 221, last line, for 'Gevrâ', read 'Gevrâ'.
P. 255, line 28, read the 'Kapletha' of the Atlas and Trigonometrical Sheets, and the 'Kapletha' of the Postal Directory of the Bombay Circle (1879), and see p. 303 below, note 1.
P. 256, line 6 from the bottom, for Indôtthana, read Indôtthâna.
P. 333, line 5, read Walâ, Walâ, or Walâ.
P. 477, 3rd line, for E. H. BURGESS, read E. K. BURGESS.
P. 492, line 12, for Dholkâ, read Dholkâ.
<table>
<thead>
<tr>
<th>Index</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yásuṣṭa, the, are sacrificial hymns, 366; comprise the poetical fact in the Avesta</td>
<td>370</td>
</tr>
<tr>
<td>Yásuṣṭa, the, a ritual exclusively</td>
<td>366</td>
</tr>
<tr>
<td>Yaśodhārā Laluka, Paramārā</td>
<td>433</td>
</tr>
<tr>
<td>Yaśodhārā Laluka, Paramārā</td>
<td>433</td>
</tr>
<tr>
<td>Yaśodhārā Laluka, Paramārā</td>
<td>433</td>
</tr>
<tr>
<td>Yaśodhārā Laluka, Paramārā</td>
<td>433</td>
</tr>
<tr>
<td>Yaśodhārā Laluka, Paramārā</td>
<td>433</td>
</tr>
<tr>
<td>Yatavakṣa, midshipman of the Doddington</td>
<td>236 f.</td>
</tr>
<tr>
<td>Yavandu, a Southern Chin dialect</td>
<td>4</td>
</tr>
<tr>
<td>Yogli is the underworld, 35; is blue in colour, 35: the blue frog</td>
<td>32</td>
</tr>
<tr>
<td>Yôndi, a tattooing design</td>
<td>296 f.</td>
</tr>
</tbody>
</table>