THE INDIAN ANTIQUARY
A JOURNAL OF ORIENTAL RESEARCH
IN
ARCHAEOLOGY, EPIGRAPHY, ETHNOLOGY, GEOGRAPHY, HISTORY, FOLKLORE, LANGUAGES,
LITERATURE, NUMISMATICS, PHILOSOPHY, RELIGION, &c., &c.

EDITED BY
SIR RICHARD CARNAC TEMPLE, BART., C.I.E.,
HON. FELLOW, TRIN. HALL, CAMBRIDGE.
FORMERLY LIEUT.-COLONEL, INDIAN ARMY,

AND
DEVADATTA RAMKRISHNA BHANDARKAR, M.A.

76234

VOL. XLIV.—1915.

Swati Publications
Delhi
1985
## CONTENTS

<table>
<thead>
<tr>
<th>Author</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Miss Lavinia Mary Anstey</td>
<td>Some Anglo Indian Worthies of the Seventeenth Century</td>
<td>12, 25</td>
</tr>
<tr>
<td>G. J. Agashe</td>
<td>Who Wrote the Dashanurakcharita?</td>
<td>67</td>
</tr>
<tr>
<td>K. A. C. Creswell</td>
<td>The History and Evolution of the Dome in Persia</td>
<td>133</td>
</tr>
<tr>
<td>N. B. Divatia</td>
<td>A Note on Some Special Features of Pronunciation, Etc., in the Gujarati Language</td>
<td>16, 106</td>
</tr>
<tr>
<td>R. E. Entenov, C.L.E.</td>
<td>Folklore of the Konkan, Supplement</td>
<td>25, 53</td>
</tr>
<tr>
<td></td>
<td>Folklore of Gujarati, Supplement</td>
<td>53, 73</td>
</tr>
<tr>
<td></td>
<td></td>
<td>73, 81, 93, 101</td>
</tr>
<tr>
<td>Govinda Das</td>
<td>The Date of the Yoga Bhasha of Vyasa</td>
<td>24</td>
</tr>
<tr>
<td>Gopinatha Rao, M.A.</td>
<td>Baavda Vestiges in Kanchipuram</td>
<td>127</td>
</tr>
<tr>
<td>Sir George A. Grierson, K.C.I.E.</td>
<td>The North-Western Group of the Indo-Aryan Vernaculars</td>
<td>226</td>
</tr>
<tr>
<td></td>
<td>The Linguistic Classification of Kashmir</td>
<td>257</td>
</tr>
<tr>
<td>S. Krishna Swami Aiyengar</td>
<td>Aonishandara and the Fourth Rock Edict of Asoka</td>
<td>203</td>
</tr>
<tr>
<td>S. Kumar, M.R.A.S.</td>
<td>The Inscriptions of Asokachalla</td>
<td>215</td>
</tr>
<tr>
<td></td>
<td>Earliest Seat of the Senas</td>
<td>270</td>
</tr>
<tr>
<td>C. R. Krishna Machalu</td>
<td>The Religion of the Vijayanagara House</td>
<td>219</td>
</tr>
<tr>
<td>Major C. Eckford Luard, M.A., L.A.</td>
<td>Gazetteer Gleanings in Central India</td>
<td>181</td>
</tr>
<tr>
<td>R. Narasimhachar</td>
<td>Kayatha</td>
<td>111</td>
</tr>
<tr>
<td></td>
<td>Shandy</td>
<td>132</td>
</tr>
<tr>
<td>Prof. K. B. Pathak</td>
<td>The Nyasakara and the Jaina Sakatayana</td>
<td>275</td>
</tr>
<tr>
<td>Prof. V. Rangachari, M.A., L.T.</td>
<td>The History of the Nahi Kingdom of Madura</td>
<td>37, 58, 69, 113</td>
</tr>
<tr>
<td>Lewis Rice, C.I.E.</td>
<td></td>
<td>213</td>
</tr>
<tr>
<td>H. L. Shuttleworth</td>
<td>Note on the Rock-Hewn Vaishnav Temple at Marsur Dera Tahal Kangara</td>
<td>19</td>
</tr>
<tr>
<td></td>
<td>District, Punjab</td>
<td></td>
</tr>
<tr>
<td>Vincent A. Smith</td>
<td>Chamaras as Guardians of Treasure</td>
<td>88</td>
</tr>
<tr>
<td></td>
<td>Architecture and Sculpture in Mysore</td>
<td>89</td>
</tr>
<tr>
<td></td>
<td>The Hoyala Style</td>
<td></td>
</tr>
<tr>
<td>Robert Sewell</td>
<td>The Chronology of the Pandy Monarchy (Mr. Swarupanu Pillai's Theory)</td>
<td>165, 189, 245</td>
</tr>
<tr>
<td>Dr. L. P. Tessitori</td>
<td>A Correction in the Indian Calendar</td>
<td>230</td>
</tr>
<tr>
<td>Sir. R. C. Temple, Bart.</td>
<td>Shahjahan and Jahanares</td>
<td>24, 111</td>
</tr>
<tr>
<td></td>
<td>Some Recent Researches into Indian and Oriental Coinage</td>
<td>39</td>
</tr>
<tr>
<td></td>
<td>An Early Method of Extradition in India</td>
<td>132</td>
</tr>
<tr>
<td></td>
<td>A Collection of Malay Proverbs by J. L. Humphreys</td>
<td>250</td>
</tr>
<tr>
<td>V. Venkateswarai Aiyar</td>
<td>The Ancient History of Magadha</td>
<td>41</td>
</tr>
<tr>
<td></td>
<td>The Date of Sanka Acharya</td>
<td>164</td>
</tr>
<tr>
<td>Mahamahopadhyay A Satis Chandra</td>
<td>Vidyabhusana, M.A., Ph.D.</td>
<td>92</td>
</tr>
<tr>
<td>V. Venkatachalam Iyer</td>
<td>Vatsyayana, Author of the Nyaya Bhaya</td>
<td></td>
</tr>
<tr>
<td></td>
<td>The Adventures of the God of Madura</td>
<td>206, 229</td>
</tr>
<tr>
<td>Robert Zimmermann</td>
<td>Some Remarks on the Chronology of the Upanishads</td>
<td>130, 177</td>
</tr>
</tbody>
</table>
CONTENTS

MISCELLANEA.

The Date of the Yoga Bhasya of Vyasa by Govinda Das.............. 24
Who wrote the Dasakumardarachita? by G. J. Agashe.............. 67
Chamara as Guardians of Treasure by Vincent A. Smith........... 88
Kayatha, by R. Narasimhachar...................................... 111
Shandy, by R. Narasimhachar........................................ 132
The Date of Sankaracharya by S. V. Venkateswara.................. 164

NOTES AND QUERIES.

Shahjahan and Jahanara by R. C. Temple......................... 24, 111
An Early Method of Extradition in India by R. C. Temple...... 132
A correction in the Indian Calendar by R. Sewell.............. 280

BOOK NOTICES.

Some Recent Researches into Indian and Oriental Coinage by R. C. Temple................................. 39
A collection of Malay Proverbs (by J. L. Humphreys) by R. C. Temple................................. 280

SUPPLEMENTS.

Folklore of the Konkan by R. E. Enthoven, C.I.E., I.C.S........ 25, 33, 49, 63, 65, 73, 85
Folklore of Gujarat, by R. E. Enthoven, C.I.E., I.C.S............. 73, 81, 93, 101

PLATES.

Masur Rock Temple, Kangra........................................ facing p. 23
Architecture and Sculpture........................................ p. 93, 95
The Dome in Persia................................................ p. 158
THE INDIAN ANTIQUARY,
A JOURNAL OF ORIENTAL RESEARCH

VOLUME XLIV—1915.

GAZETTEER GLEANINGS IN CENTRAL INDIA.

BY MAJOR C. ECKFORD LUARD, M.A., L.A.

WOMEN'S SONGS.

These songs were collected in the country round Gwalior where the Braj dialect is common.

1. A girl's lament.

Ja chaṭh mōrā bāśthié.
Utar, re morā, mai chaṭhútā;
Ja chaṭh herōh apno māeko.
Aggam dekho, pacham dekho;
Kāhūn na dikhe māeko.
Purā dekho, uttar dekho;
Nēk na dikhe māeko.
Nauā dāt pardes;
Nauā bicharo, kyā kare?
Bāṁhnā dāt pardes;
Bāṁhnā bicharo, kyā kare?
Bāblā dāt pardes;
Bāblā bicharo, kyā kare?
Tahūn na dīhoṁ torī je re bijaniā.
Ghūḍa chaḍhē, bhaujāt, kākul āwē,
Tahūn ne dīhoṁ torī je re bijaniā.
Pālki chaḍhē, torī māiā jo āwē,
Tahūn na dīhoṁ, bhaujāt, torī je re bijaniā.
Pāēn pīḍē torī lahorī bendul āwē,
Torī dīhoṁ, bhaujāt, bijāt:
Hāns deṇuṅgo, bhaujāt, torī bijaniā.

The peacock perched on the tree.
Come down, Oh peacock, I would climb
And see my mother's house from your seat.
I looked south, and I looked west.
But nowhere could my home be seen.
I looked east and I looked north.
But not one glance fell on my home.
The barber gave me away to a foreign land,
But the barber is not to blame.
The priest consigned me to a foreign land,
But the priest is nowise to blame.
My dear father gave me to a foreign land,
But my dear father is not to blame.
Yet will I not give thee thy fan
If thy uncle come on his horse, sister-in-law,
Yet will I not give thee thy fan.
If thy mother come in a pālī
Yet, sister-in-law, will I not give thee thy fan.
But if thy young sister come, even on foot,
I will give up thy fan:
Laughingly will I then give thee thy fan,
sister-in-law!

1 The barber acts as go-between in arranging marriages, the priest, father, and uncle also being concerned.
4. A girl asks her brother for a gift.

_Bahir._—Kā ki, kā ki, re bīrā, lāl kāmān;
Kanō bhāiči kheleā go genjīri.
Rāmchandrā kī lāl kāmān;
Lachhmān bhāiči, kheleā genjīri,
Khelāt, khelāt, re bīrā, ho gāi sājīh;
Bāṁnēā thāit haṅāi dwār par.
_Bhāi._—Bendul māṅgāṅi hoe, scī māṅg lec,
Jo man ichchā hoe,
_Bahir._—Bhāiā jīman ko thār jo līnoā.
Bhaujāi pīwāi ko gāwā

Sister.—Brother who has a red bow,
And plays at ball.
(My brother has a red bow like Rāmchandra's;
My brother Lachman plays at ball.
In playing brother, evening has come
And thy sisters stand (begging) at the door.
_Brother._ (sister) ask of me your request,
Whatever wish is in your mind.
_Sister._—I would have the dish in which my brother eats,
And the water-jar from which my brother's wife drinks.

5. A girl's song.

_Lākī._—Deolā de re mere ne, bhāia baṅhāi.
_Bhāiā._—Kāhe ko ālān gāro? Kāhe ko pālan gāro?
Kāhe ki moṅon kil?
_Lākī._—Sone ko ālān gāro; sone ko pālan gāro;
Rupe ki moṅon kil.
_Lākī opne bhāiā ko:_ Ya par, mere bhāiā,
pōlhi,
De sir sone ko top.
Bālar se bhītar gāe ki mat len;
"Kāhe jō deāi bhāiāi ko? Kāhe kuṅwarī ko?"
_Māṭā._—Kuṅwarī dije churnri.

Kakulā dāi pardes;
Kakulā bichāro, kyā kare?
Bīrān dāi pardes;
Bīrān bichāro, kyā kare?
Mere karam dāi pardes;

Karam bichāro, kyā kare?
Mere bhāṅg likho pardes.
Kaghaj hoe, tāhe bāchche;
Karam na bāchche jāiān.
Pītar hoī, tāhe badalīye;
Karam na badle, jāīn.
Kuṅwāta hoe, tāhe pāṭī;
Karam na pāte jāeān.

__Girl._—Friend carpenter, give me a cradle.
__Carpenter._—Of what should I make the posts? Of what the body?
Of what should I fashion the nails?
__Girl._—Of gold you must make the posts,
and of gold the body;
The nails fashion from silver.
__Girl to brother._—Dear brother, lie in this;
And wear your cap of gold,
(My brother) went inside to ask his mother's advice:
"What (says he) shall I give the married women and what to the girls?"
__Mother._—To the girls give _churnris._

My uncle gave me to a foreign land,
But my uncle is not to blame.
My brother gave me to a foreign land,
But my brother is not to blame.
My past (merit) consigned me to a foreign land,
But my past is not to blame.
My fate had the foreign land written in it.
A written paper one may read,
But one's destiny cannot be read.
Even brass you can mould,
But fate you cannot alter.
Even a well can be filled up,
But you cannot fill in your own fate.
2. A girl bride’s homesickness.

Kanka ruinih kaar,  
Wahāa base rangāj; “Amar rang chunrī.”

Raigā, aisī re raajīgī chunrī,  
Dhing dhaing raajīgī saheli;
Khelat hi din jāe,  
Murhaa likhio sās nanādīa,

Indīi dharat raig jāe.

Lāman likhio sotāi,  
Chalat phirat rang jāe.
Ghūhīhīu likhio mere bīran,

Tin dekhat nāi sirāše.”

3. Quarrel between a girl bride and her brother-in-law.

Loṛī.—Harī kalī kī, pīrī kalī kī, sakhī,  
meri re bijāniā;
Arośiū harī nā prosiū harī lahore;
Deorā ne harī, sakhī, meri re bijānīā.
Loṛī.—Hāthī chādhe, bhaujāi, tere bābul āweī,
Bīāhī Dakhah ko chīr,

Loṛī.—Bīāhī paturiān uḍ gāth :  
Kuīwārīn rakān din chār :  
Rah gāe jhanjhan rūkh.

Top utār lālā bhaun gīro :
Rah gāe jhanjhan rūkh, birinjan rūkh.

Near the stone-built well.

There dwells the Dyer; “Dye my chunri with everlasting dye

O dye, so dye it, my chunri,

That on its back are my companion’s figures;

So that I may pass the day with them.

On the part above my head put figures of my mother and sister-in-law,

That the ring on which I rest the water jar may wear them away.

On the skirt print a figure of my co-wife,

That as I walk she may fade away.

But on the veil print the figure of my brother,

That I may look on him and rejoice,”

NOTES ON THE GRAMMAR OF THE OLD WESTERN RAJASTHANI  
WITH SPECIAL REFERENCE TO APABHRAMÇA AND 
TO GUJARATI AND MARWARI.

BY DR. L. P. TESSITORI, UDINE, ITALY.

(Continued from Vol. XLIII p. 236.)

§75. Besides the postpositions which have been enumerated above and which are generally used to give the simple meaning of the several declensional cases, Old Western Rajasthani (and so all cognate vernaculars) possesses a number of other postpositions, which, as they have a more complicated meaning and perform the function of prepositions rather than of case terminations, must be classed separately. In some grammars of Neo-Indian

1 Churī. Cloth dyed in various colours by tying knots in it and then dipping it into the dye the tied up part being unaffected.

2 Ring on which a jar is carried on the head.
vernaculars, the latter are called **propositions**. They are mostly nouns in the locative and in many cases they are identical with the locative adverbs (See § 101). As regards their employment, they always come after the noun they govern, thereby coinciding with the postpositions proper, but differ from the latter in that the noun governed by them is very frequently put in the periphrastic genitive with nāi (regularly inflected to nai, nai before postpositions in the locative), instead than in the simple genitive. In the list below I have marked by (‡) postpositions which are always construed with the periphrastic genitive and by (†) postpositions which are always construed with the simple genitive or with the simple base, whilst I have left unmarked postpositions, which are capable of either construction:

*antañ (Ap. antañ < Skt. *antasan) “In, inside, within” F 589;
*arañañ, arthañ, arthi (Skt. arthe) “For” P., Dañ.
*agañ (Ap. aggan < Skt. *agrasan) “Before” Dd. 7;
*agañ (Ap. aggil < Skt. agrale) “Before” P. 418;
*tarañañ (Ap. antarañ < Skt. *antarasan) “In, within” F 537, ii, 4;
*upari (Ap. uproari < Skt. *upari) “Over, above” (Adi C.);
*kaññ, kaññi (Ap. kañji < Skt. kārye) “For” Indr., Dañ., P.;
*kaññi (Cf. Mod. G. j. ke) “Behind, after” F 700, i, 2;
*cheñi (Ap. cheñ, cheñi < Skt. cheñe) “At the end of” Mu.;
† fāñi (Conjunctive participle from ālanañ) “Except” Yog., iv, 99, Up. 67;
*nimitañ (Skt. *nimittakena) “For” Dd.
*p*iñi, pari, parañ, pari, pariñ (Ap. piañ < Skt. prakārana) “Like, after the manner of” Yog., Indr., Adi., Bh., P.;
bāñi (Ap. bānore = Skt. bāore) “Without” P. 175;
bhāñi (Skt. bhānyantare) “Within” Vi. 3, Ja. 29;
viçi (Ap. viccalle) “Between” P. 602;
*viga (Skt. vicaye) “In, within” Kal., Adi., Bh., e.g.
saṅghāñi (Skt. saṅghātaka) “In company with” Dd. 6;
samantkāñi (Skt. samantkaka) “In front of” Dd. 7;
samip (Skt. samipe) “Near” Indr. 42;
śahita (tatsama) “Together with” P. 326;
sāñhi, sāñhi (Ap. sakhe < Skt. sikhe) “In the presence of” Črā, P., F 647
sima (Ap. sīna < Skt. sima) “Up to, till” Sañj. 140, “From” Kānh. 105;
ketti, ketteñ (From Skt. ketti) “By reason of, for” Sañj. 101, F 532, iv. 3.

CHAPTER IV.

ADJECTIVES.

§ 76. Adjectives require but very little consideration. Their employment in Old Western Rājasthānī is chiefly the same as in Modern Gujarātī and Mārwarī. When admitting of inflexion (cf. § 56), they are made to agree with the noun in gender, number and case, with the exception of feminine adjectives, which make no distinction of number and
case, but use an uninflected form in °-i throughout in declension. All the adjectival post-
positions of the genitive, namely: tāṣā, nai, kerna, rāi, kāi, obey the same rule, and so also the 
possessivo genitives of the personal pronouns and the present and past participles. 
Examples for each case are:

Singular.

Nom.: Viveka-rūpiṇī hāthī Cīl. 1, kasta-rūpiṇī sāgāṇi Kal. 5, viṣaya-rūpiṇī pā́i Indr. 44. 
 ḍhūyāda-tāṇāi śīṇa Kal. 3;

Accus.: tāpa-nu upadeṣṇa Up. 3, māhāri āsā P. 509;

Instr.: ḍaṇāi ādambāri Ādi C., āpāṇi buddha kari Kal. 5, sneha-nai rāgīi Bh., nāma-ni 
 sarikhāi Ādi. 75;

Obl.-Gen.: dāitya-nā garva-raha Kal. 1, tāharāprabhāva-taṣa Kal. 19, māritā puruṣa-
 na ṣa Y. 68, dākṣā līkhi-pāṭāi Up. 39;

Loc.: anerāi dīni Ādi C., pāchili rāuta ibid., Jamunā-nai śīr P. 263, rāvi-ni kukaṭ 
 Ādi. C.;

Plural.

Nom.: sāgāki riddhi Bh. 25, moṭakā kūṛā ṃog. ii, 54, abhamūrṇa-nā dhaṇi Indr. 67, 
kusuma-taṣa mālā Kal. 28, māguṭa-nā sukha Ja. 3;

Instr.: ṭāḥē vāya Up. 182, vacond-rūpiṇī dori, Indr. 2, cikāve karme Bh. 76, naraka-
 ni jūdā Ādi. 38, mahirā-ne māse kari Y. ii, 45;

Obl.-Gen.: cīna thosūla-māhī Rā., sāghāla prāṣi-nāi viśa Y. ii, 20, deva-taṣa kusuma-
 taṣa vrṣṭi Kal. 20;

Loc.: ḍaṇāi desē Kāndh. 19, ḍaṇāi diṣṭi-ṭhi Ādi. 13, saqale-hi yuddhe Ādi C., taraṇa-re 
 phūlaṇa F 562, i. 3.

§ 77. To the general rule of the adjectives agreeing with the nouns, there is, however, 
one exception, which deserves notice. Sometimes, though very rarely, nouns in the instrument 
mental have their adjectives in the oblique-genitive case. Examples are:

imīrī-ṛūpyā core “By the thieves, the senses” (Indr. 1),
sesa thākata tevasa ti [?] ḍhaykare “By the remaining twenty-three tirthaṅkaras” (Ādi C.),
saṅgala-hi ṛukkhe rahita “Free from all pains” (Ādi C.).

The same construction is adopted in Modern Gujarāṭi, when an adjective refers to a 
noun in the instrumental (agentive), that is the subject of a transitive verb.

§ 78. When adverbially used, adjectives are capable of two constructions, viz.: they 
either assume the neuter singular termination and remain unchanged for all cases, or are 
deoined according to gender, number and case exactly like any attributive adjective. I shall 
call “adjectival adverbs” adjectives in the former construction and adverbial adjectives 
adjectives in the latter construction. The adjectival adverbs will be dealt with in the 
chapter of the adverbs (see § 102). Here are some examples of adverbial adjectives:

gāḍhāi abhimāṇi “Very much proud” (Up. 27),
gāḍhī dohīlāi chaī “(She) is very difficult” (Saṣṭ. 8),
te putra ḍhavedai sukhi “That son (of yours) is so happy!” (Ādi C.),
nabha-thākī niṣṭi vātyāū “(He) lighted down from the sky” (F 783, 62),
vanāvāt pāchāi valī “(He) goes to the forest again” (P. 263),
ka ṛvāyā pāchā “Why did you come back?” (P. 391),
vaḥdī tīr valī “Return soon” (fem.) (P. 308),
āghāī jāt te pāchāi valai “After having gone forward, (he) turns back” (P. 584),
pāchili keha-ni pūjā kari “Whom should I worship first?” (Ādi C.),

The same practise has survived in both Gujarati and Marwari. In the latter language we have a clear example thereof in the employment of the adjectives paro, varo, ro to form a kind of verbal intensives. For the origin of these adjectives see § 147. Instances of their employment in Old Western Rajasthani are the following:

te urahu iya: “Bring it here!” (Adi C.),
kang urah aya: “Bring the maiden here!” (Adi C.),
Candana:b:nu ha:ha para:ha kinhai “(She) thrust Candana:ba:la’s hand away” Up. 34,
auci para:ha kuri “After having removed impurity” Up. 54.

§79. In the same way as in Neo-Indian vernaculars, in the Old Western Rajasthani too the comparative degree of the adjectives is expressed by putting the object, with which comparison is meant, in the ablative case. By such a process adjectives undergo no change. In the MS. Up., however, I have met with some instances of the double suffix -erada being added to adjectival positive bases to give a comparative sense. This appears to be the usual way in which Somasundara renders into Old Western Rajasthani the Prakrit comparatives in -tara, -yara in the original, as may be seen from the three examples following:

gadhara:da (Pkt. surthivaran) “In a greater degree,” an adjectival adverb, (Up. 110),
teh:i-pari gadhara:da (Pkt. gurutaro) “Even stronger than that” (Up. 142),
dasa ahava adhikara:da (Pkt. dasa akava akiyavare) “Ten (men) or more” (Up. 248).

For an analogy in the cognate vernaculars, cf. the employment of the long form of the adjective to give the comparative meaning in Bihari (Hoeemle’s Gaudian Grammar, § 388).

The ablative postpositions, which are more commonly employed to make the comparative degree in Old Western Rajasthani are:

pahi, pahani and thakai, thaki, thi. Examples are:

1) tujha-na: jivay-pahi mara:ru: “To thee death (is) better than life” (Da:q, i, 12),
eka ekapa adhika dipai “The one is more shining than the other” (Ca:la: 74),
ami-rasa-pahi adhika: “Sweeter than ambrosia” (Ca:la: 175),
caritriya-pahani adhikan “More than the men of good conduct” (Sa:st. 101),
hui “That being, who has for his own relations, sons, wife and friends more affection that for his co-religionists” (Sa:st. 148).

2) samudra-na: papi:thaka: gadh:ha: gha:ya: “Huger than the water of the sea” (Bh. 48),
e pa:thak: adhikai: “This one (is) greater than we” (Adi C.),
guru-thak: eca: eca: bai:sa: “(He) sits on a seat higher than (his) preceptor’s” (Cra:),
aupa:sa mua apa:da:thi bhalai “Unborn ones and dead ones (are) better than ignorants” (P. 20).

It will be seen that in making the comparative, viz. by the postposition thi, is likewise common to the Modern Gujarati. Of the Gujarati comparatives with kara:th and Marwari with sif I have found no traces in the MSS. I have seen.

In the two examples following, comparison is made by the comparative adverb wpa:raui (See § 147) instead than by a postposition of the ablative:
a:ja:na: upa:raui ki: kaa: tata nahi “There (is) no worse calamity than ignorance” (Adi. 55),

The superlative degree being made in much the same way as the comparative, the only
difference being in the general pronoun sāhu or savi, which is as a rule introduced in the former, no particular mention of it need be made here. Let me only produce the following instance of a superlative with the postposition māhi, which has an analogy in the superlative with me (See Kellogg’s Hindi Grammar, § 208, b) in Hindi:

e āptā māhi vudai “This one (is) the greatest of all un” (Adī C.).

CHAPTER V.

NUMERALS.

§ 80. Cardinals are generally used uninflected, except for the plural instrumental case, in which they assume the ending ū. Quite probably the same inflection they must undergo in the plural locative case, though I have found no instances of forms in ū with a locative meaning. The three cardinals 2, 3, 4 have no forms in ū, but they have in compensation a general oblique form, which will be dealt with presently. The cardinals, of which I have met evidence, are the following:

1: eka Bh., P., Up. etc. (Ap. ekha, Skt. eka, Guj. eka)
2: bi, bī Indr., Yog., Daq. etc. (Ap. be, Skt. dvē, Guj. be)
binhi, binha, bany Čāl. 15 etc. (Ap. biha, Skt. doṇi, Guj. vanne)
do Bh. 31, 77, P. 14, Cat. 8 (Ap. do, Skt. dvau, Mārw. do)
dui Cat. 10 (Pkt. duve, Skt. dvē)
tinnva Vi. 35, tina Čāl., Cat. 6. (Ap. tiśi, Skt. triṇi, Mārw. tina)
4: cārī Yog., Ratn., Cat. etc. (Ap. cārī, Skt. cātārī, Guj. cārā)
5: paṇca Yog., Indr., P. etc. (Ap. Skt. paṇca, Guj. paṇca)
6: cha Yog., Čāl., Saṣṭ. etc. (Ap. cha, Skt. tā, Guj. cha)
7: sātā Yog., Čāl., P. etc. (Ap. sātā, Skt. sātā, Guj. sāṭa)
8: aṭhā Adī., Bh., Daq. etc. (Ap. aṭhā, Skt. aṣṭa, Guj. aṭhā)
9: nava Cat., P. etc. (Ap. naṇa, Skt. nava, Guj. nava)
10: dasa Yog., Ratn., Čāl. etc. (Ap. dāsa, Skt. daśa, Guj. dasa)
12: bāra Yog., AdīC., P. etc. (Ap. bārāha, Skt. dvādaśa, Guj. bāra)
15: paṇaraha Cat. 22, paṇara Čāl., Yog. etc. (Ap. paṇaraḥa, Skt. paṇḍaḍaśa, Guj. pandara)
16: sōla Čāl., Dd., Cat. etc. (Ap. sōla, Skt. sūḍa, Guj. sōla)
17: saṭara Cat. 22, saṭara AdīCetc. (Ap. saṭaraḥa, Skt. saḍaḍaśa, Guj. saṭara)

egīṇavisa Pr. 6 (Ap. egīṇavimśa, Skt. apagūṇavīṃcatai [see Pischel’s Prakrit Grammar, § 444]) Guj. egīṇavisa)
Examples of the plural instrumental inflectional case are:

che pice bole “By means of these five things” (Up. 72),

ksetra chake bhag kari “After having divided the place into six parts” (Up. 162),

trise mukhtre eka ahortri “Thirty mukhtas are one ahortri” (F 602).

Instances of cardinals being similarly inflected in the plural instrumental in *aḫi are not wanting in the Apabhraṃça (See Pischel’s Prakrit Grammar, § 447).

The cardinal *aḫi is a neuter substantive and it has a plural form *aḫi, which is used both for the direct and for the oblique cases. Ex.:

vighna-ṇa *aḫi “Hundreds of obstacles” (Saṣṭ. 85),
pācasaḥ-ni kalaira hu “(She) became the wife of (those) five hundred (thieves)” (Up. 33).

§ 81. The cardinals 2, 3, 4 have the genitive-oblique forms: bhiḥu, triḥu, ciḥu, of which the first likewise occurs in the Apabhraṃça and the two others might either be derived from Apabhraṃça *tihū, *caḥū, if such forms ever existed, or be explained as having been formed after the analogy of bhiḥu. They are used instead of the direct forms in all cases, whenever a definite meaning is required, thereby exactly coinciding in both origin and usage with the so-called “Aggregetives” of Hindi (See Kellogg’s Hindi Grammar, § 223). Examples:

ākhi bihu-mā antara kisā “Which is (the) difference between the two eyes?” (F 783, 31)
kavanā bhiḥu cora “Which of the two (is) the thief!” (P. 268),

mili vātā kādāki bohu jāṣa “Having met each other, the two engaged in conversation” (P. 685),

bhu-i vastru “Both the things” (Daṭ. iv).
biku hātha-ni dana-i ñguli "The ten fingers in both the hands" (Czs.)
apoña trihū c kariā "The three brought about this by themselves" (P. 270),
sin&-rāya te trihū-nāi kahāi "King Lion says to those three" (P. 574),
cihū bhañät&nī "Of the four languages" (Daç.),
maœa cihū t&naï antāi "At the end of the four months" (Rś. 5),
cihū disi "In the four directions" (P. 11, Up. 60).

In opposition to these genitive-oblique forms, the direct ones are generally used in the
indefinite meaning as in :
bī golā m&ti-nā "Two balls of earth" (Indr. 20).
All other cardinals, which have no genitive-oblique form in -hā, substitute for it the
emphatic enclitic -i, whence the definite meaning is required. Thus :
adhāra-i lāpi "The eighteen alphabetts" (Adī C.),
te bariñsa-i bālā "Those thirty-two girls" (Cāl. 60),
āvāsā Jina trevisa-i "The (other) twenty-three Jinas came" (P 722, 257),
tev &nā mitra "The six friends" (Adī C.).
The same emphatic -i may be added, in quite the same meaning, to the direct forms
of 2, 3, 4 too. Ex. :
te triñsi-i rahāi jala-hāna "Those three live in the water" (P. 521),
te cyūrā -i teñsi vansi rahāi "Those four ones live in the forest" (P. 574).

Of multiplicatives I have noticed but one instance, to wit :
triñsi sadd "Three times seven" (Up. 81), where apparently, sadd is a plural neuter
form.

§ 82. Ordinals are as a rule formed from the cardinals by the addition of the adjectival
suffix -maui (fem. -mi), which is identical with the Apabhrañṣya -maui, Skt. -mukh. Thus :
egvañsamaui "Nineteenth" (Pr. 6) from egvañisa, trevisamaui "Twenty-third" (Pr. 8)
from trevisa, etc. They are inflected like regular adjectives throughout. The first ordinals,
however, are formed in a different way, after the mode of Sanskrit and Apabhrañṣya,
to wit :

1: pahiñau Yog., Up., AdīC., etc., a form which is also found in the Apabhrañṣya and
pahelo.

Guj. bijo.


caturthakah. Guj. catho.

5: Regular.

6: chañthaui Rś., P 602, identical with the Prakrit and Apabhrañṣya form, from
Skt. sañtakaḥ. Guj. chañho.

In the same way as the regular ordinals, is formed the adjective anastamaui, as if it
were "Infiniteth" (F 580, Up. 197). In AdīC. there is one instance of an ordinal ending
in -iaui, to wit: cauvisaui "Twenty-fourth".
CHAPTER VI.
PRONOUNS.

§ 83. The first personal pronoun is mostly met under the form he, which is but a contraction of Ap. hāu < Skt. ahakām. The Apabhraṃṣa uncontracted form, however, is also found in the MSS. P., Up., Sa.!. The weak form hā of the Modern Gujarāṭi is also common (Cīr., Yog., Daq., F 553, F 663), though in many cases it is no doubt erroneously written for hā. Modern Mārvāṭi has retained hā, but Gujarāṭi, which, as already remarked, has a strong tendency to prefer the weak forms in =ū to the strong ones in =u, has adopted hā. In poetry (P. 118, 641, 650, etc.), an emphatic form hāa or hāya is to be met with. The instrumental-agentive form is mai (Kal., P., Crā., Up.) as in the Apabhraṃṣa (< Skt. maya). In the Modern Mārvāṭi, this form has come to be used as a general oblique form. For the genitive-oblique case there are two sets of forms, viz.: 1) mujha (Rā., P., F 783), majha (Ratn.) ( > Guj. maja), which is from Ap. majjhu < Skt. mahyaṃ, and 2) mā (ĀdiC.), mō (ibid.), mēha (P., Sa.!), of which the two former are from Ap. *māhu < Skt. mahyam, and the latter is probably from Ap. *mahuha, a redundant combination of the simple genitive mahu with the genitive termination -ha. Cf. the form tujjha, which occurs in the Apabhraṃṣa (See Pischel’s Materialien zur Kenntnisse des Apabhraṃṣa, xxxv.). The latter set is chiefly used before postpositions. P. 30 there occurs a genitive form muhi, used in the meaning of the dative quite in the same way as in the dialects further in the East. Modern Gujarāṭi and Mārvāṭi have curtained mahu to ma, mha. No instances of other inflectional cases are available in the singular. The possessive genitive forms are: maharā (and, rarely, maharāu (F 580, F 722), from Ap. mahara (See § 48) < Skt. *mahakārya (Pischel’s Prakr. Gr., § 434); quite exceptional are merā (F 608) and morā (F 694), both of which seem to point to the East and bear an analogy to the Braja and Bundell oblique forms mo, me. Gujarāṭi and Mārvāṭi have mēro, mēro. Agreeably to the general remark made § 65, the locative mēharā, =rā of the possessive genitive is commonly employed to give the sense of the dative case (Ratn., P., Ādi., F 783). From the genitive-oblique the following cases are formed periphrastically: majha-na (dat., Ratn. 319), mujha-na (acc., P. 210), majha-raha (gen., Kal. 6), mā-na (dat., ĀdiC.), mēha-na (acc., dat., P., Sa.!), mō-na (acc., dat., ĀdiC.) etc.

§ 84. For the plural, the nominative-accusative form is amhe, as in the Apabhraṃṣa (< Skt. asme). The final =e being commonly considered as short, the word is often written amhi (Vi., P., etc.) Gujarāṭi and Mārvāṭi have ame and mhe, me respectively. The genitive-oblique form is amhe ( > Guj. ama), which is also identical with Prakrit and Apabhraṃṣa amha, amhā < Skt. asmakām. The Apabhraṃṣa entire form amhā has been preserved in ṛāhā, which occurs in the MS. ĀdiC., and is the prototype of Mārvāṭi mēhā. P. 489 amha is used for the accusative. The form amhō, which had been hitherto known only for its being mentioned by Prakrit Grammarians, occurs twice in P., namely once in the meaning of a genitive (540), and the other time in the meaning of a nominative (404). It still survives in Modern Gujarāṭi amo. The possessive genitive is amhara ( > Guj. amhro, Mārv. mēhē, rōro), from Ap. amhara < Skt. *asmatkāryakaḥ, and it has a locative amhara, =rā, which is used for the dative. Another dative is formed periphrastically: amha-na (P., ĀdiC.)
§ 85. The Modern Gujarātī ṣaṇa (‘ne) and Mārvārī ṣaṇa, which are used for the first personal pronoun plural, when the person addressed is included by the speaker, are likewise found in the Old Western Rajasthani, namely the former in the MS. Rātn., where it is very frequently used for the nominative case, and the latter in the MS. Adī C., where it appears under the forms ṣaṇa, ṣaṇe for the nominative and ṣaṇa for the genitive-oblique case. The latter form is evidently from Apabhraṃga *appahā, *appahā and in Modern Mārvārī its use has been extended to the direct cases also. In the same MS. Adī C., we meet with one instance of ṣaṇaī (page 5 b), apparently used as a dative.

§ 86. The second personal pronoun has forms quite parallel with those of the first personal pronoun, viz.: nominative taś (P., Up., Śaś.), tī, from Ap. tuḥa < Skt. tvuḥa, and tā, tāha (P., Kal., Bh.), emphatic forms, which are possibly to be explained as redundants genitives. Mārvārī has tā, thā ( < Ap. tuḥa) and Gujarātī tā. The instrumental-agentive forms are taś (Kal., Bh., Ādi, P., etc.), tī (Kānh. 101, 102), tī (Rā. 65), all from Ap. taś < Skt. tvṣa. In the MS. Kal., taś is used also for the accusative (10, 12, 23), much in the same way as it is maś in the Apabhraṃga (cf. Siddhāhmacandra, 370. 4, 401. 4, 414. 4). Like maś, taś also has become a general oblique form in Mārvārī.

The genitive-oblique forms are: tuṣha (Indr., Kal., Bh., P., etc.), tuṣha (Kal. 23), from Ap. tuṣha < Skt. *tuṣhaya, and tā (Ādi C.), tāha (P., Ādi C.), from Apabhraṃga tuṣha, *tuṣhaka. F 795, 18 tuṣha is used for the accusative. The possessive genitive is tuṣhara from Ap. tuṣhara, < Skt. *tuṣhakṛtyukha, whereby the locative form tuṣhara is employed for the pronominal dative (F 783, 36), and tora (Rā. 65, 67). Mārvārī and Gujarātī have thāro and ṭāro respectively. Examples of the periphrastic forms are: tuṣhaṇa (acc., dat., P., Bh.), tuṣha-ṛakaṇ (dat., gen., acc., Kal.), ṭāṇa (dat., Ādi C.), ṭāha-ṇa (dat., acc., P.).

§ 87. For the plural, the following forms are evidenced: nominative-accusative tumhe general form, and its derivatives tumhi (Vi., P.), tamhe (Kal. 25, Rātn., P.), tamhi (Vi.), tuhe (Ādi C.), all from Ap. tumhe < Skt. *tuṣme; instrumental tumhe (P. 214, 261), tamhe (P. 109), from Ap. tumheh; genitive-oblique tumha, tumkha (Ādi C.) from Ap. tumka(ha) < Skt. *tusmākham, and tumko (P. 485), which last form is also used for the nominative (P. 493) and for the vocative case (P. 160). The possessive genitive is tumhara (tumhara, Rātn.), from Ap. tumhara < Skt. *tuṣmatkṛtyukha, and from it the locativeATIVE tumhara (tumhara) is formed. Modern Gujarātī has tame for the direct, tama for the genitive-oblique and tamara for the possessive genitive; and Mārvārī tame, the (< O. W. Rajasthānī tuhe) for the direct, tama, thā ( < O. W. Rajasthānī tumhā) for the oblique, and tamāro, thāro for the possessive genitive.

§ 88. Before turning to the consideration of the other pronouns, it will be necessary to remark that, with a very few exceptions chiefly confined to the forms that have become adverbs, the pronouns proper are liable to be used adjectivally also, and vice versa most of the pronominal adjectives are often practically employed in the function of independent pronouns. It is, in my opinion, out of such a confusion—and possibly also out of the analogy of Apabhraṃga cha ( < Skt. con)—that such forms as jeha, teha, keha, which are pronominal adjectives in their origin, have crept into the paradigm of the pronouns proper.

(To be continued).
SOME ANGLO-INDIAN WORTHIES OF THE SEVENTEENTH CENTURY.

BY LAVINIA MARY ANSTEY.

(Continued from Vol. XLIII. page 255.)

In January, 1674, Smith wrote from “Hugly Garden” to Edwards,39 “I hope ere long in Cassambazar to enquire of you.” He was then occupied with his own business, though there was “little trade stirring.” He had bought “Ophium” of Edmund Bugden and desired a “good Rapier and Belt wrought” to be made for him. He was then mediating a return to Europe for he remarked, “I have 8000 rupees by dead till his [Richard Mohun’s] or both our arrivals in England.” This hardly tallies with the story of his ruin in his letter of October 1673 to the Company.

A month later, on the 13th February 1674, Smith again wrote to Edwards39 regretting that he could neither go to Kāśimbażar, as he had intended, nor would Edwards’ affairs allow of his coming to Hugli, where Smith was apparently acting under Clavell, for he adds, “believe Mr. Clavell and I shall be gone to Balasore before your returne from the Spaw,”41 but hope our stay will not be long.” He urged his friend to “remember by next to send Shakespere.” On the 2nd February he wrote again42 announcing his immediate departure to Balasor.

Meanwhile Clavell had been desired by the Agent at Fort St. George to furnish information regarding Smith’s complaints. He replied, in May 1674,43 “For your satisfaction to the complaint of Mr. John Smith, wee refer you to the copy of the Consultation here and to the instructions given Mr. Elwes and Herrvy concerning him, and have only to add that though there was ten days limited for his leaving Deccas, hee was not pressed but came away at his own leisure, nor did wee give any order for the Seizing of his goods, nor ever heard that any of his goods were seized.”

There are three letters to Edwards from Smith during his stay at Balasor in May and June 1674. On the 13th May he wrote in cipher44 that he had “ended” his Deccas accounts and was “proceeding farther; of his successe shall advise when know my selfe.” This remark is cryptic, but may refer to his hopes of reinstatement. On the 21st June, he urged Edwards,45 if he had “resigned up the warehouse,” to “come downe, which you may by writing the least word to W[alter] Clavell].” Two days later, he desired his friend to send him two pieces of “Taffaties.”46

On the 18th August, 1674, Smith returned to Hugli. On the 19th he wrote to Edwards47 begging him to meet him there, and urging him to “make more haste, being I cannot assure you of my Long stay, coming on my owne business, and as soone as that done must bee gone.” Shortly after, he was attacked by fever and incapacitated for a fortnight.48 His stay at Hugli seemed to occasion surprise among the Company’s servants and was

---

39 O.C. No. 3927. 40 O.C. No. 3327.
39 The spa to which Edwards had retired, with Messrs. Vincent and Naylor, was “Bucklesore,” no doubt identical with Bakreswar, a group of hot sulphur springs in Birbhum District, some 30 miles from Kāśimbażar. In a letter of the 12th March 1674 (O.C. No. 3943) Edward Knipe condoled with Edwards for being compelled to drink “stinking water” instead of “punch.” The allusion to the spa is interesting, as no other contemporary reference has been found to this “Bath” of Bengal.
40 O.C. No 3942. 41 O.C. No. 3964.
41 O.C. No. 3974. 42 O.C. No. 3996.
43 O.C. No. 3976.
44 O.C. No. 3996.
commented on by Thomas Pace and Edward Reade in August and September. All this time he had failed to arrange a meeting with his friend Edwards, whose regard for him had evidently lessened since his dismissal from Dacca. On the 17th October, Clavell wrote peremptorily to Hugli summoning Smith back to Balasor. It will be needful that Mr. John Smith take his passage of the first of the Company's sloops that comes this way, to be assisting here, and we order him so to do.

In compliance with these orders, Smith left Hugli on the 29th October. On his arrival at Balasor he probably found the relations between Clavell and himself to be extremely strained. He, therefore, without permission, went off in a "country ship" to Fort St. George to make out a case for himself with the Council there. On the 28th December 1674 Clavell wrote to the Agent: "These may also inform you that Mr. John Smith, against our order, is proceeded on the ship Nossa Senhora de Monte, whereof Mr. Richard Napli is Pilot, upon pretence, as we are informed, that he may recover some debts which he pretends are due unto him on the Coast, but we can inform you that if any such debts are, they are long since assigned to particular persons to whom he is considerably indebted, and therefore we presume his Clandestine departure hath been to evade the disquisition of what he Maliciously wrote to the right worshipfull Agent the 4th of May last." Clavell further remarked that Smith, if innocent, could have cleared himself at Balasor, "where witnesses were present" and an enquiry could have been held. He went on to accuse him of charging the Company with his own debts, of securing himself against legal demands made on him in Dacca, and of mortgaging unsold goods belonging to the Company to persons to whom he was indebted. The Council at "the Bay" urged the Agent at "the Fort" to send Commissioners to impartially investigate the case of Smith and also that of Joseph Hall, another thorn in their side.

The sympathies of the Agent and Council at Fort St. George were evidently with the malcontents. At a Consultation held at Fort St. George on the 18th February, 1675, reference was made to "the endless debates and mutual aspersions in and from the Bay between the Chief and Factors there, and their displacing of Mr. Joseph Hall and Mr. John Smith from their places of Second of Hughley and Ballasore and Chief of Dacca, without orders from hence, there appearing unto the Agent and Council to be much of private matter in their cases, these feuds having now continued many years . . . to the great disturbance of our Honorable Employers and their affairs and of this Agency who have laboured thus long to reconcile them and remove these scandals and offences but hitherto in vain.

It was decided to be useless to send commissioners to investigate the matter until definite orders were received from the Company, and therefore the Council contented themselves with ordering John Smith "to be restored to his Chiefship at Dacca" and Elwes to be sent as second to Patna. They further directed that, for the future, no Chiefs of subordinate factories should be displaced without orders from "the Fort."

These recommendations were not carried out, for in May, 1675, Smith was once more at Hugli and at variance with Clavell. On the 22nd he apologised to Edwards for not having "writ" since his "arrival from the Coast," but pleaded want of time and "some differences created by Mr. Clavell not obeying the Agents orders." He added that he was

---

49 O. C. No. 3993 and 3999.
52 Factory Records, Fort St. George, Vol. I.
53 O. C. No. 4018.
54 O. C. No. 4028.
56 O. C. No. 4091.
"resolved by next shippes for the Fort, God willing, and I shall want money to adjust with some creditors, which they made a great crime my last Voyage; therefore pray use your utmost endeavours speedily to send mee what you ow mee. . . ." Smith's intentions to proceed to Fort St. George were frustrated, and in consequence he made common cause with Joseph Hall, who temporarily usurped Walter Clavell's position at Balasor, where both factors contrived to make themselves exceedingly obnoxious to their fellows. Finding himself baulked in his hopes of recovering the Chiefship of Dacca, Smith sent a written statement of his grievances to the Council at Fort St. George, in January, 1676, as follows:- "I was in hopes to have waited upon your worship in Councell with Mr. Clavell and Marshall, but Mr. Clavell was not pleased to admit or heare of any such thing, by which you may judge how things have been carried. Mr. Robert Brand hath been dead about a moneth, yet it was not knowne here till within 3 dayes. I suppose it was kept so private that the Ships might not carry home the newes this yeare from any but themselves. And now Mr. Marshall pretends to the Place, which suppose is the reason of the Present Voyage to the Fort, but I hope, Since am detain'd, you will be pleased to see that I have my right and which you were formerly pleased to order me. And now Mr. Clavell will be present I humbly entreat you will end that dispute, that so afterwards you may heare no more of it. Their designe in removing Mr. Marshall from Cassambuzar, where he hath had four yeares experience, and me from Decca, where I have had no less, certainly cannot be Immagined for the Companys Interest. But rather in removing Mr. Marshall to Decca there is way made for Brother Littleton to be 2d of Cassambuzar, which I heare is the present resolve; and Mr. Clavell in this yeares List to the Company of their Servants hath sett his Brother Littleton and Mr. Harvey before mee, and whether or noe this is the encoragement and order the Company Intend amongst their Servants I humbly appeal to your Worship and address my selfe to you for Justice as well in this as other matters. I humbly take leave and Subscribe &c. John Smith." This letter was no sooner despatched than Smith decided to follow it in person, and accordingly, in defiance of Clavell's orders, sailed to Fort St. George. There he appears to have met with but little support. The quarrels among the Company's servants in 'the Bay' were referred to Major William Puckle, sent out by the Court to inspect their factories in Madras and Bengal, and with him Smith returned to Balasor in March of 1676. Puckle at once began his attempt to pacify the grumblers by a general redistribution of offices, in which arrangement Smith was relegated to Patna as second, was admitted to a seat in the Council, and ranked as "9th in the Bay." If Puckle thought he had thus succeeded in "reconciling animosities" he was quickly disabused, for Smith immediately brought a "charge containing 27 articles" against Walter Clavell. The document is not extant, but it was evidently a lengthy one, as it occupied "one book entire" in the list of Puckle's papers. This "charge" was examined at Hagi in June, 1676. No details are forthcoming and no verdict was given at the time, but the evidence was apparently in favour of Clavell, who, in his turn, promised to produce "a paper apart" of Smith's "Miscarriidges."
Meanwhile, Puckle and the Bengal Council proceeded to Kāsimbāzār, where, on the 1st September, Clavell handed in seventeen accusations against Smith. Action in the case was deferred until the arrival of Streynsham Master, the Company’s newly appointed Agent and Supervisor, whose powers were more extensive than those granted to Major Puckle. Before dealing with the counter charge, Master, however, directed the Council to find a verdict in the case of Smith versus Clavell. On the 18th October 1676, after “long debating,” they acquitted Clavell of unfaithfulness towards the Company.\textsuperscript{64}

The following day, 19th October, the examination of “the proofes of Mr. Clavell’s charge against Mr. John Smith” was begun, and the proceedings lasted a full week. After Clavell had replied to the various counts of the charge, Clavell and his two witnesses, Samuel Hery and Edward Reade, made their depositions. The charges chiefly concerned alleged frauds committed on the Company between 1669 and 1675. To these were added Smith’s unwarranted dismissal of James Price, formerly noted, and his frequent absences without leave. An account of the case is given in The Diaries of Streynsham Master, recently edited by Sir Richard Temple, where a full analysis of the affair with an analysis of the counts and the evidence for conviction is to be found.\textsuperscript{65} The Council decided that Smith had “been unfaithfull in his trust and Imployment in the Honourable Companyes service,” especially as regarded six of the seventeen charges. On the 2nd November 1676 their verdict was given. It was agreed that since Smith had been found guilty of disloyalty, he should hold “noe charge or trust” nor be “admitted to Counsell” until further orders were received from Fort St. George. He was moreover desired to repair to, and remain at Hāgli “until the Agent and Counsellors pleasure be known.”

Smith, however, appears to have stayed on at Kāsimbāzār after Master’s departure in November, 1676, for he is mentioned as being in that place in January, 1677.\textsuperscript{66} By the end of 1676, his complaints of ill treatment in Bengal had reached England. In their letter to Fort St. George of the 15th December, the Court of Committees wrote: “Inclosed you have Copy of a Letter from Mr. John Smith full of Complaints, which wee would have you cause to be examined.”\textsuperscript{67}

Meanwhile the Council at the Fort carefully abstained from acting on the verdict against Smith. At a Consultation held on the 3rd February, 1677,\textsuperscript{68} the affair was taken into consideration and it was decided that in view “of the authority vested in Mr. Master and the regularity of the proceedings,” nothing remained to be done but to leave it to the Company to ratify or reverse the decision arrived at in Bengal. The opinion of the Court of Committees on the verdict was entirely in accordance with Master’s finding.\textsuperscript{69} “Wee observe the result of the Examination of the charge against Mr. Hall\textsuperscript{70} and Mr. Smith and approve of your proceedings therein. Their Sallaries are to cease on the arrival of these ships, and send home: their Accompts, but if they desire to remaine in the Countrey, and will remove to and reside at the Fort, and be conformable to our Orders there, you may permit them for one yeere for the recovery of their Estates and Debts . . . . Wee have written to you in a former paragraph about Mr. Hall and Mr. Smith, but therein omitted to give directions how to proceed with them. Our Order is, if they shall desire to retire to the Fort, you may permit them to remain there a yeer or two, provided They comport themselves so as to give no disturbance to our affaires and conforme to our Rules. But if after the Triall for one yeer, Our Agent and Counsell shall finde their longer abode there to be prejudiciall to our affaires, you are then to send them home. And if they do not desire to

\textsuperscript{64} Diaries of Streynsham Master, ed. Temple, I. 410.
\textsuperscript{65} See Diaries of Streynsham Master, ed. Temple, I. 156-164, 411-449, and 504-506.
\textsuperscript{66} O. C. No. 4251.
\textsuperscript{67} Letter Book Vol. 3.
\textsuperscript{68} Factory Records, Fort St. George, Vol. 1.
\textsuperscript{69} Letter Book Vol. 5 pp. 504, 511.
\textsuperscript{70} Joseph Hall had also been found guilty of malpractices.
remaine at the Fort but persist to continue in the Bay, you are to send them for England by these ships to render us an accompt of their transactions according to their Covenanters."

Smith was by this time a disappointed and embittered man. His hopes of accumulating riches were almost all frustrated. He had sustained "vast losses" in a cargo sent to Persia in 1676, and he had now but little chance of mending his fortunes. His rancour vented itself (in 1677) in attacks on his late companions, and he was called upon to prove charges of atheism against Samuel Hervy and of "unseemly speeches" against Edmund Bugden. But although Smith persisted that he had heard Hervy declare there was "no God or Divell", and that Bugden had slighted his superiors, both were acquitted, after examination, by the Hâgli Council.2

In 1678 Smith was still at Balasor, although the year allowed him to settle his affairs had already expired. He had made up his quarrel with Bugden and was living on friendly terms with his old comrade Richard Edwards, then chief of that factory.3 In October, however, Bugden had fresh cause of complaint against Smith, who seized his share of the cargo of the Maldiva Merchant, a venture in which Smith, Bugden and Edwards were equally interested. Bugden was at Hâgli and could not fight his own battles, so he appealed to Matthias Vincent, Clavell’s successor as Chief in Bengal. Vincent wrote to Edwards (14th October, 1678) on Bugden’s behalf and informed him that he, as part owner of the cargo, was suspected of "being instrumental in assisting Mr. Smith."4

(To be continued.)

A NOTE ON SOME SPECIAL FEATURES OF PRONUNCIATION, ETC.,
IN THE GUJARATI LANGUAGE.

BY N. B. DIVATIA, B. A.; BANDRA.

I welcome with keen appreciation Dr. Tessimor’s valuable Notes on Old Western Râja-
sthâni, begun in this Journal, February 1914. I have special and personal reasons for accoring this welcome. Dr. Tessimor’s theory about the language which was current all over Gujarât and Râjaputânâ during the post-Apabhrajâya period is so lucidly and ably expounded, that it clears up many dark points in the history and origin of the Gujarâtî language. Recently I had occasion to write a series of articles in a Gujarâtî monthly on this subject of the origin of the Gujarâtî language, and in the course of these articles I hinted that between the 12th and 15th centuries of the Christian Era a universal language (which I termed latest apabhrajâya) was current in the whole tract named above, and it was not till after the 15th century that this language gradually split up into Gujarâtî, Mârâjoi and kindred vernaculars. What I merely hinted at has been independently and ably elaborated by Dr. Tessimor, and it is with a spirit of sincere gratefulness that I welcome this authoritative support unconsciously given to me by him. I express this feeling specially because there are some who hold the simple belief that Gujarâtî as at present spoken existed even during Narasinha Mehta’s and Mirâbai’s times, and there are some who fondly imagine that the language of the land which the Parsis adopted after they landed at Sanjan about the close of the 8th century A. D. was the same as the Gujarâtî of the present day! But this limited class of persons can be safely neglected, when we find amongst them one who naively asserts that Kâñhâjade Prabandha (the well known epic written by Padmanâbhâ of Jâlor relating the valorous deeds of Kâñhâjadeva) was written by Kâñhâjadeva!

I must now come to the special subject of this Note. The theory propounded by Dr. Tessitori regarding the existence of Old Western Rājasthānī and its final splitting up into Gujarātī on the one hand and Mārwāṛī on the other, is supported by a detailed examination, undertaken by him, of the peculiar features of these languages. It is not my purpose here to deal with all the details. I wish to dwell on two or three items which appeal to me as of special significance from my point of view. These items are the following features in Gujarātī, as noted by Dr. Tessitori:—

(a) contraction of the vocalic groups āi, ai into ē, ō; and (b) elision of h between vowels or after nasals.

Regarding (b) Dr. Tessitori remarks:—

"It is, however, to be observed that in most of such cases the h-sound, though disappeared in writing, is still slightly heard in pronunciation."

What I wish here to emphasize regarding this h-sound is

1. That its elision (in writing only) was the result of an artificial system started by the Educational Department some 50 years ago;

2. That, in spite of this system, the h-sound is now revived in writing by a considerable number of writers, in consequence of a protest raised over 25 years ago and an agitation continued since; as a result, this h in writing has now come to stay; and

3. That its being slightly heard is due to the fact that it is not the strong h-sound of Sanskrit, but a weak sound, which I call नुपुरस्कर श्वार.

As regards (a) also attempts have been made to insist that some distinguishing sign must be used to denote this broad pronunciation. It used to be denoted in Old Māsa by an inverted madra, thus:— कारी (= the wood-apple tree), as distinguished from कौरी (= a big jar); गैस as distinguished from जोक (= round), गैस (= appearance) as distinguished from जोक (= a bucket). Some writers denote this sound by putting a semi-circular mark above the letter, with or without the madra, thus:— कारी or कौरी. It would interest some to note that this sound is peculiar to Gujarātī alone. Thus where Marāṭhī has बेरे, बेरे, बेरे (बेरे), and Hindi too would have गोला, गोला, गोला, गोला, &c, Gujarātī has बेर, बेरे, बेरे, बेरे, &c. The phonetic genesis of this broad sound is interesting. It may be noted that in addition to the ai and aii sounds, aya and aya also are changed into ē and ō in Gujarātī; e.g.

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Prakrit</th>
<th>Gujarati</th>
</tr>
</thead>
<tbody>
<tr>
<td>नबन्न</td>
<td>नबण्न</td>
<td>नबण्ण</td>
</tr>
<tr>
<td>नरण</td>
<td>नरण</td>
<td>नरण</td>
</tr>
<tr>
<td>रबनी</td>
<td>रबनी</td>
<td>रबनी</td>
</tr>
<tr>
<td>काराबक</td>
<td>काराङ्ग</td>
<td>काराङ्ग</td>
</tr>
<tr>
<td>गम्बित</td>
<td>गम्बित</td>
<td>गम्बित</td>
</tr>
</tbody>
</table>

1 Sir George Grierson gives a list of words containing this broad sound at pp. 344 ff. of his Volume on Gujarātī and Rājasthānī (Linguistic Survey of India). I notice, however, that wrong words have crept in occasionally; e.g., dhol (a drum); this is really never sounded with a broad s.
Now, both these sets of changes can be reduced to a common principle. By a certain phonetic process the medial ै and ौ in a word in the Prākrit and intermediate stages become respectively े and ० in Gujarāṭī in some cases; thus:

Sanskrit. | Prākrit. | Gujarāṭī
---|---|---
कीर्तिल्ल | कीर्तिल्ल | कीर्तिल्ल
(ै) | (ौ) | (ौ) or (ै) termination

&c., &c.

The ै and ौ sounds, then, really pass through the aya and avya stage before assuming the form of broad े and ो; thus:— महंत assumes the sound महंत and चावल्य becomes चावल्य before they finally settle down into महं and चावल्य. A close study of these sounds as they reach the ear3 leads one to accept this theory. It must be further noted that before the broad sound is finally reached, the final े of aya and avya is dropped, under the operation of another phonetic principle whereby अ (very quickly pronounced) े is dropped, e.g.,

Sanskrit. | Prākrit or Apabhraṃśa. | Gujarāṭī
---|---|---
अ | है | है
कटरे | कटरे | कटरे

et cetera.

Thus the stages are:—

महं—महं—महं—महं; चावल्य—चावल्य—चावल्य.

The above analysis of the phonetic history of the broad sound of े and ो receive a strong support from the fact that certain words having the vocalic group अ in them in Apabhraṃśa are actually seen to pass through the anti-sampradāya stage at a certain period of the Gujarāṭī language, e. g.

Apabhraṃśa | Old W. Rājasthānī
---|---
पद्वार (abstract noun from पद्वार) | पद्वार
Sanskrit | पद्वार

Dr. Tessitori has found the first two instances in Panchākhānak, 246 and 503, and the last one in Florentine MSS. 616, 126. (See § 14 (5) under Chapter II of his Notes (Ante, April 1914, pp. 57-58). It may thus be safely inferred that this anti-sampradāya process had its share in the case of अ as well as अ group, and, whether all words passed through this process in actual language or not, the phonetic origin of the broad े and ो as traced here may be safely accepted as indicating the underlying principle. Some may contend that the better theory would be to hold that the अ and अ of words like नवन, दयन, अवलं, करुणाम्भा, pass through the अ and अ stage by the sampradāya process before reaching the broad sound of े and ो. But I am not inclined to abandon the theory advanced by

2 This process is the reverse of Sampradāya which also occurs in the formation of Gujarāṭī words, e.g., भाजी—भाजी; तूक—तूक; रूढ़—रूढ़; सहस्त्र—सहस्त्र; हाकम—हाकम; संतोष—संतोष; तांत्रिक—तांत्रिक; एक—एक; et cetera.

3 This will be clear when we try to sound महं and महं and see that the broad sound of े is in closer affinity with the अ than with the अ sound; similarly with अ and अ. This process of broadening े and ो occurs also in the case of Persian and Arabic words adopted into Gujarāṭī, e.g., मैनें, ऐंसा, अल्लाह, कौं, इस्लाम; et cetera.
me, because whereas there are some instances in actual language (e.g., भर &ca in Panchakhyana &ca) which indicate the anti-samprasadana process, there are no actual instances of the ओ of words like न也不能 etc. having changed into ओ; and where, in some cases, the ओ has changed to ओ; (as in चतकः-चत(क)ः-चत्तुः) the sound has either stopped short at ओ or become ओ in Gujarati, and not been broadened into ओ. Additional reasons for adhering to my theory are already indicated above.

Furthermore, this broadening of ओ and ओ sounds occurs even when the vowel group (ओ or ओ) ends a word; thus:

Prakrit, Apabhramsha.

<table>
<thead>
<tr>
<th>Gujarati.</th>
</tr>
</thead>
<tbody>
<tr>
<td>छर</td>
</tr>
<tr>
<td>अनह</td>
</tr>
<tr>
<td>तड</td>
</tr>
<tr>
<td>करह</td>
</tr>
</tbody>
</table>

In fact the final ओ in the present tense third personal singular form of Gujarati verbs, and the final ओ in the nominative singular masculine of Gujarati words ending in ओ, are really broadish in sound. However, I make this distinction between this final sound and the sound of the medial ओ and ओ; viz., that in the case of the latter the broad pronunciation is strongly marked and may therefore be termed ओ, while in the case of the former it is slightly faintly perceptible owing to the fact that the sound is final and thus not very audible, and may therefore be termed ओ. Consequently I do not demand any distinctive mark for the final sound, as I do in the case of the medial ओ and ओ.

(To be continued.)

NOTE ON THE ROCK-HEWN VAISHNAVA TEMPLE AT MASUR.

DERA TAHSL, KANGRA DISTRICT, PANJAB.

BY H. L. SHUTTLEWORTH ESQ., HOSHIARPUR.

Though rock temples of various types are fairly common in central and southern India, it has not till recently been known that the Panjab sub-Himalayan district of Kangra possesses one, remarkable alike on account of its position, elaborate structural design and carved details. There is no evidence that it had been seen by any European, prior to my first visit in April 1913, though local rumour has it that it was seen by Mr. Barnes, Settlement Officer of Kangra, in the early fifties. Brief allusions are made to it in the lists of places of archaeological Monuments in the Panjab, published in 1875 and 1891, but they are misleading, in that they do not convey the impression that the temple is hewn from the live rock. Native subordinates of the Archeological Department have seen it on two occasions, but it was not until October 1913, that it was scientifically examined by

Sir George Grierson designates the ओ as short and the ओ as broad. He says:—“Gujarati has a short ओ as well as a long ओ.” It ओ has no short ओ, but, on the other hand, in some words ओ is pronounced broadly, like the ओ in ओ all.” (Introduction to the Gujarati Language, Linguistic Survey of India, IX, Part II, p. 329). I suspect there is some confusion here. Both ओ and ओ are either broad and narrow, or short and long.
Mr. Hargreaves, Officiating Superintendent of Hindu and Buddhist Monuments, Northern Circle of the Archeological Department. His visit was, I venture to say, largely induced by the photographs and details, which my visit in April enabled me to forward to him. The present note, with its photographs, is the result of my April visit, followed by a second visit in November, which was made with the object of drawing up a rough plan and of supplementing the photographs, previously taken by me. I am indebted for certain information to Mr. Hargreaves and also to Mr. Vincent Smith, author of *Early History of India* and of *History of Fine Art in India and Ceylon*, with whom I have been in correspondence.

The position of the temple on the summit of a sandstone range of hills, here some 2500 feet in elevation, is one commanding fine vistas of the snow-capped Dhaulâ Dhâr to the north-east and of the Beâs valley to the west. While by path only some 8 miles from the small, but ancient town of Haripur, visited by Vigne in 1839, and some 12 miles from the historical Koi Kangrâ, rough inter-hamlet hill tracks provide the sole access to it. Its inaccessibility explains why it has escaped notice for so long. On the approach from Haripur, the temple first comes into view, when the visitor surmounts the smaller parallel ridge to the south-west. In the distance the temple can scarcely be distinguished from the adjacent rock, as on this side it is sadly weather worn, if indeed it was ever quite completed. From nearer, the deep cuts that separate each end of the temple from the rest of the sandstone ridge, some of the *sikharas* and doorways become visible. But it is not till one has passed through the south-east cut and viewed the temple from the other side that the true character and size of the temple begin to manifest themselves. Even then at first it seems an extravagant and confused mass of spires, doorways and ornament. The perfect symmetry of the design, all centering in the one supreme spire, immediately over the small main cells, which together form the *vimâna*, can only be realised after a careful examination of each part in relation to the other. This difficulty is chiefly due to the destruction of several of the spires, the blocking up of the almost perfect east corner by mean huts, and the intruding trees and vegetation, that in places are helping to disintegrate the temple itself.

If the visitor stands by the Garuḍa (photo. No. 2) facing the large door to the cells, (photo. No. 3), on each side of him are the ruinous remains of two miniature cruciform shrines. Beyond them, right and left, in a straight line and in front of the corner, were two larger detached outflanking *sikhara* shrines, resembling spires of the main temple. That to the right is still partly extant, but its fellow to the east is represented only by remains of its base. The survivor contains an exceptionally fine sculptured lintel on its outside face. (See photos, Nos. 5 and 6). Behind the visitor's back is the large rectangular tank, hollowed out of the rock, shown in the foreground of photo No. 1. Advancing towards the cells, one enters a square court, immediately in front of the door of the cells. It is now open to the sky, but was once probably covered by a portico or *mandala*, supported on carved pillars, the remains of three of which are still to be seen: the base of one in *sita* in the south corner of the court (Plan, B), part of another, or perhaps of the first, supporting the later Garuḍa (Plan, A and photo. No. 2.), and part of a third recumbent on the ground and defaced with rough
designs of Hanumán etc. (Plan, C). The fine large doorway, lavishly covered with carving, in places on inlaid panels, (photo No. 7) leads to the central shrine, little more than 4 yards square, which contains three black stone images of Rāma, Sītā and Lakṣmaṇa
\cite{vide infra}. The shrine is plain, but for its roof, once adorned by circular, possibly floral designs, now nearly destroyed by the percolation of water from above. By the same agency the lower parts of the sides of the carved doorway have been eaten away. From the flat roof of the temple immediately over the cella springs the lofty central spire, the 28 sided base of which occupies not quite the full breadth of the roof, which is some 15 yards (photo No. 4, Plan, No. 7). It is supported right and left by two smaller attendant spires of a similar design (Plan, Nos. 8 and 9). Access to the flat roof from the court is or was given by two staircases, inside two small spires, flanking the doorway of the cella, (Plan, Nos. 5 and 6). Probably, to judge from some fallen fragments, there were two similar counterbalancing spires on the other side of the temple (Plan, Nos. 14 and 15). Now only that to the left or south-east of the sanctuary doorway is intact, steps and all.

The flat roof of the temple is about 50 yards in length; each of its corners is provided with a small śikha, (Plan, Nos. 10, 11, 12, and 13) the pair at each end, being, as described previously, in line with one of the detached pair, (Plan, Nos. 3 and 4). The roof, between each pair of corner spires forms a porch, the lintels and sides of which, as of those of all the other doorways, are carved. The faces of all the śikharaś are or were covered with carved designs, as the photos Nos. 4 and 12 show. On each side of the temple between each of the corner and staircase spires, would be an interval of empty wall were not each such space filled in by a low, broad, but thin pyramidal structure crowning another door, (Plan, Nos. 16, 17, 18, and 19). Photo No. 4 shows No. 16. These structures Mr. Hargreaves compares to Dravidian Gopuras.

On the ground level the total number of doorways or porches, most of them incompletely excavated, was probably 28. On the roof there were 11 complete śikharaś, which with the detached four make 15 in all. In addition there were the four Gopuras, mentioned in the last paragraph. The elaborate, yet symmetrical, general design can be best appreciated by reference to the rough index plan, which only aims at indicating the relative position of the various parts of the temple on the ground and roof level. The plan is to a large extent a restoration, as the parts indicated by broken lines now no longer exist, and many of the others are ruined in varying degrees. For exact measurements, Mr. Hargreaves' note should be referred to.

The abundance and richness of the deep-cut carvings round the doorways and on the faces of the śikharaś are remarkable. Some of them are wonderfully well preserved by being to some extent protected from the weather by being overhung by projections. The high level of the execution is equalled in no other early temple in these parts. This will be best seen from the photos. Nos. 5, 6, 7, 8, 9 and 10 of the various carved lintels, that have suffered little injury as yet. The flower-pot design (photo. No. 11) is fairly common elsewhere. There is a specimen of it on a pillar in the Lahore Museum of a Kāṅgrā temple (Baijnāth). The animal representations, such as the tigers in photo. No. 9, the pair of geese to the top of photo. No. 10 and the ram to the right of the same

\footnote{Rāma the epic hero regarded as a complete reincarnation of Viṣṇu, Sītā his wife, Lakṣmaṇa Rama's half brother (Barnett's Antiquities pp. 25-29.)}
photo, are very realistic, while the figures of the Hindu deities, among whom Vishṇu, Gaṅgā, Siva and Durgā can be recognised, the Saktis, attendants and especially the dancing piper at the left of No. 5 are equally well executed.

The shrine is known as Ṭhakurdvārā, the temple of Vishṇu, though it actually contains, as noted above, images of the Rāma reincarnation of Vishṇu, and his wife and half-brother, all principal actors in the Rāmāyana epic. Mr. Hargreaves has conjectured that the temple may have once been dedicated to Siva. But for many years the worship of Siva has been spreading at the expense of that of Vishṇu. The features of the face on the recurring sets of three medallions on the sikharas (photo. No. 12) are not unlike other admitted representations of Vishṇu. Inscriptions at Kaśi, near Dharmāśāla, show that Kṛṣṇa worship had established itself in this district centuries before the hewing of this temple (Kāŋḍā Güzalet, page 258). The Garuḍa (photo. No. 2) may be recent but there are no traces at all of Siva’s bull, Nandin, that almost invariably faces that god’s shrines. However, the intimate connection of Saiva and Vaishṇava worship at a certain stage of religious development makes this a difficult question, which excavation may possibly solve.

The pujārī and people attribute the excavation and decoration of the temple to the exiled Pāṇḍava brothers, those Cyclopes of India, to whom other ancient marvels of architecture, such as Mārtanda in Kashmir and the Māmallapuram Rathas, are also assigned. The local legend, as told me, is that the work was all but finished in one night and its non-completion was due to the appearance of a Telin, who emerged from her house just before dawn. Upon seeing her, the architects, abandoning their almost complete work, fled, as recognition meant extension of their period of exile. But the work must have taken years and in date it is at least somewhat later than the structural temples of the same epoch. The perfection of the handiwork and the elaboration of the design—a striking contrast to the usual simple one-spired temple consisting of one little cella, with perhaps a pro-cella and porch—, show that it was made at a fairly late stage of architectural development. Mr. Vincent Smith from an examination of my photos. thinks it belongs to the 7th century A. D. Mr. Hargreaves puts it in the 8th century. Thus it belongs to the same period of architectural activity as the far distant Māmallapuram Rathas (7th century), Mārtanda (a. d. 750) and the Elurā Kailāsa (late eighth century). These dates are taken from Barnett’s Antiquities of India pp. 242-3. There is no exact evidence from inscriptions or elsewhere to enable the date to be fixed more precisely.

During its long existence the action of the heavy rainfall of these parts has done immense damage. Huge slices of the still surviving carved spires, or of the sides of the doors, have fallen. The south-west side has suffered most. Perhaps some of this damage is due to earthquakes, either in 1905 or earlier. Fortunately no alien iconoclast seems to have penetrated here. Now that this long neglected temple, little known except to the inhabitants of the immediately surrounding hamlets, has been notified as a protected monument, it is hoped that the proposals of the Archaeological Superintendent for its preservation will soon be carried out under skilled supervision. For these proposals, as well as for technical details reference should be made to the inspection and conservation notes, drawn up by Mr. Hargreaves, who made exact measurements and had large scale photos, taken. The present general description claims no pretension to give
more than the impressions of an interested visitor, who, however, has had the fortune to aid in the virtual discovery of this striking monument of medieval Hindu devotion.

Masrur Temple. Rough Index Plan.

---

Note.—With the exception of spires Nos. 7, 8, & 9, the others are represented as square; they, except Nos. 16, 17, 18, and 19, are cissiform at their bases.

The broken lines indicate parts of the temple that have disappeared.

A. Garuda pillar, B. Portico pillar in situ, C. Fallen pillar, D. Court yard, E. Doorway to cela, F. Ceils and altar, G. Staircase to rooth. Nos. 1-16 spires, Nos. 16-19 half-spries. (Gopuras).

2 Since writing this article, I have come across the following cases in other temples, in which the ‘Flower Pot’ design, shown in photo: No. 11, occurs:

(1) In the Sakil Devi temple at Chairi, between Chambal and Barmaur, some 18 miles on a straight line north of Dharma, which is itself about the same distance from Masur, vide, Vogel’s article p. 240 I. Archaelogical Report, 1902-3, plate 34-b. This temple is ascribed to circa A.D. 700. The design on the plan referred to is identical with that in photo. No. 11. Both may be assigned to the same period. An image of Vishnu-Shrya is amongst the carvings of this temple.

(2) In Ajanta cave No. 24, see p. 56 of Ferguson’s Rock-cut Temples of India, 1864.

(3) At Ellora caves (a) Visvakarma—Ferguson Op. Cit pp. 63-4. (b) Vihara p. 55. (c) Tin Tal p. 66. These are Buddhist of about the 7th and 8th centuries. (d) Das Avatara pp. 67-8 circa 800.

The last temple cave, which is Brahmanical, is of interest, as showing how Vaishnavas and Saivas were sometimes combined. Probably the same was at one time the case at the Kandwara temple of Manjor where finally Siva ousted Vishnu.

The features of the face in the Medallion photo, 12 resemble those of the Vishnu face of the Elephanta Trimurti, depicted in plate 33 of Coomaraswamy’s Arts and Crafts of India. They resemble those in the Vaishnava sculpture in Chaitya No. 19 at Ajanta. This particular medallion is, I consider, meant to represent Vishnu. However, the fact that these medallions, most of them much weathered, are in sets of three, suggests that each set may have represented the Brahma, Vishnu and Siva trinity.
MISCELLANE'A.

THE DATE OF THE YOGA-BHASHYA OF VYASA.

Since Raja Dr. Rajendralal Mitra's Introduction to his translation of the Bhaṣja-vidyā on the śūtras, in which he decried the Yoga-bhashya and questioned its genuineness, it has suffered a great deal of unmerited obloquy at the hands of the Sanskritists. The subject was generally unfashionable. There was no guruparampara, available to unravel its intricacies, and so it was easier to ignore the work than tackle it seriously. That the work is fairly old—so old that it is hard to interpret—as the Shastras say, its Shāli is altogether too different from that of the later bhāṣyas to allow of always accurate interpretation is borne out incontestably by the fact of its being quoted in the Nyāya-bhāṣya. One passage e.g. is सोधवं विकारं यव-कौतिका निर्माणयाति, which the सरिखा of Uddyotakara reads as तदेत् वैलेख्यं विकारो त etc. It occurs in Yoga-bhāṣya on s. 13. ch. III. This shows that the work has to be assigned to the 1st or 2nd century A.D. at the latest.

Govinda Das.

BENARES.

NOTES AND QUERIES.

SHAHJAHAN AND JAHANARA.

Reverting to Mr. Vincent Smith's interesting account of Dr. Leed's De Imperio Magni Mogul of (ante, Vol. XLIII, p. 223) and the scandalous story he spread regarding Shāhjāhān's alleged incestuous relations with his daughter Jahanārā, at p. 203 of my Edition of Vol. II of Peter Mundy's Travels (Hok. Soc. issues for 1914) the following version thereof will be found: 'This Shawe Jehan among the rest hath one Chiminny Begum, a very beaullfull creature by report, with whose (it was openly bruited and talked of in Agra) she committed incest, being very familiar with him many times in boyes apperrell, in great favours, and as great meanes allowed her.' Chamani Begam was the third of Shāhjāhān's daughters, the other two being Jahanārā and Rauhanārā. She died in 1616.

Peter Mundy travelled to and from India between 1628 and 1634, keeping an invaluable Journal divided into 'Relations.' He left Surat overland for Agra in November 1630, and arrived in January 1631. In August 1632 he went to Patna, returning to Agra in December. In March 1633 he started back by a different route for Surat. He gives a special 'Relation' about 'the Great Mogoll Shawe Jehan,' in the course of which occurs the above note. He clearly means Jahanārā by 'Chiminny Beagum,' but I am not aware of any evidence showing that Jahanārā was ever known to the Court by her sister's name after her sister's death.

I look upon the story as an instance of the scandalous gossip about those in high places, which has only too often been handed down as Indian history; in this case, to account for the great favours publicly showered on Jahanārā by her fond and notoriously ill-regulated father; having its root in the common knowledge that the Mughal Emperors' daughters were not allowed to marry for reasons of State. Later on the tremendous rivalry between Jahanārā and Rauhanārā, and the jealousies of the opposing factions of Shāhjāhān and Aurangzēb, which they respectively joined, would be quite enough to perpetuate the scandal with circumstantial additions.

R. C. Temple.
Meanwhile, in accordance with the Company's letter of December 1677, Smith was ordered to repair to Fort St. George in readiness to embark for England. He professed himself willing to comply, but his apparent submission was only a blind. The seizure of Bugden's share of the Maldives Merchant's cargo was part of his plan to realize what he could before escaping from the area of the Company's rule, leaving his debts behind him. He was apparently unable to meet his obligations, for in December 1678 Matthias Vincent wrote to Edward Reade at Balasor: "Mr. John Smith Oweing Mr. Wynn and Mr. Clavell money and not coming to any Accompnt or not taking Care to pay the Ballance, wee order you to take Security of him for said, and if he does not give to Satisfaction we order you to acquaint the merchant to whom he has sold the Ava Merchant that he doe not allow the Sale till Mr. Smith payes what he owes on her."

This order seems to have frightened Smith and to have accelerated his departure. On the 22nd December 1678 news of his flight reached Hugli: "From Balassore we had a Generall Letter advising us that Mr. John Smith, after having desired and obtained order for his passage and shipping his necessaries aboard of the Williamson, in reference to his going to the Fort according to the Honourable Company's orders this yere received, ran away in a small vessel as they thought to Achin, carrying with him two men, the one a midshipman belonging to the Williamson."

The Council at Hugli suspected the factors at Balasor, and especially Richard Edwards, of connivance at Smith's flight. On the 24th December 1678, they wrote: "Wee admire Mr. John Smith should be able under your Noses to Carry his business soe slyly as not to be known of that he intended thus as you write to slip away. He has unceas'd himself and suppose our Masters and the Agency will look upon him accordingly."

The Good Hope, the vessel in which Smith escaped, belonged to Thomas Pitt, a freeman who had been summoned home by the Company in 1676, but who had defied their orders. A letter from Pitt to Smith of the 15th December 1678 is extant. In it he remarked, "I am sorry to hear the damn'd rougery you meet withall." He enclosed sailing orders to George Johnson to take the Good Hope to Masulipatam under Smith's orders and requested Smith to leave him a list of what goods he was empowered to demand on his account. He was then busy "making ready the ship against the full [tide]."

The Council at Hugli continued to be much perturbed that Smith should have effected his escape so easily. On the 4th January 1679 they wrote to Balasor: "Wee are sorry... that Mr. Smith should be able to procure a vessel laden with Rice, Butter &c. and to slip away without being Perceived by any man whose duty it was, if he were any wayes acquainted therewith or had reason to gess it, to take Cognizance or advise of such practises to prevent them. [It] is a great riddle to us and we believe will not be so slightly passed over."

---

20 Factory Records, Hugli, Vol. 5.
Again, on the 9th February 1679 Matthias Vincent wrote privately to Richard Edwards,⁸¹

"The sale of John Smith's ship [the Maldive Merchant] will certainly ly at your door, it not being to be made firm without your Concurrence and your securing Mr. Bugden's part without order or any thing of Consent from him demonstrates that you engaged you[r] selfe too much on Mr. Smith's Side. I fear you will be a great sufferer in your credit by John Smith's flight, it being in my opinion impossible but ere he went you knew of it or might though (sic) suspect it, in which Case you ought to have discovered it."

The authorities at Fort St. George were also indignant at Smith's evasion, and directed the factors in Bengal to "use the Companys orders" concerning him if he came within their power.⁸²

For some months no news was heard of the runaway. It was supposed that he had gone to Sumatra, but in June 1679 Edmund Bugden reported that his brother, John, and Clement Jordan, both free merchants trading at Achin, stated that Smith had not arrived there, "so hope he made a good voyagge at Mallacca and so to Syam," where suppose he is gone."

A far different fate had, however, befallen the late chief of Dacca. The first news of his untimely end, at the hands of the captain of the Good Hope, reached Fort St. George in a letter from Clement Jordan dated at Quedla the 29th August 1679, entitled "of Clement Jordan and John Bugden's seizure upon Mr. Smith's vessell, he being murthered." Jordan wrote as follows:⁸³

"Honble. Streynsham Master etc. Councell : Wee having this opportunity Per the ship Adventure doe make bold to salute you with these few lines, for to acquaint your Honours etc. of our taksing Mr. John Smith's vessell in the road of Aitchin, being we had intelligence from 6 Dutch, who were cast away upon the back of Sumatra, told us there was an English Ketch at Padam [Padang] and a Hamburg the Pilott; and they had tooke in water and refreshing and were gone some few daies, when there came Mr. Coates and Grigory back to Padam in a small Pro[prow], and complained there to the Dutch how they were served by the Hamburg, namely George Johnson; and not long after there was news that the said George Johnson had murthered Mr. Smith and that he was run away with the vessell, which above 16 daies after came into the road of Aitchin, and there vapoured with his Flagg at the topmast head, and in the night about eleven of the clock came up the river without the Queens chop (chhap, seal), which never used by any English soe to doe, and stole of a boat of water, which the country people tooke very ill, and askt us the reason of it. Our answear was, we would better satissifie them to morrow, which accordingly made good our promise, being we tooke the said Ketch, and brought George Johnson ashoar and was made appeare before the great men that he was a rogue and had murthered his Merchant, soe that they were well satissified and thanked us for what we had done. The next day brought him a bord and put him in Irons, and in them is like to continue till please God we come to Madrass, which as soon as the vessell is repair'd intend by God's Permission to proceed towards you the latter end of October, which is the subject of what offers, only our very humble service to your Honour etc. presented: take leave and remaine, Honourable Sir etc., Your most humble servants to Command. CLEMENT JORDAN JOHN BUGDEN."}

With this letter was enclosed "Derick Onderhill's Declaration concerning the murder of Mr. John Smith," which showed that the unhappy factor had been a prisoner and was practically starved before he was murdered. The attestation runs as follows: To all people to whom this present writing shall come or may concern, that I the subscriber have hereby upon the reasonable request of Clement Jordan doe acknowledge and declare the truth of what I heard and that was spoken by John Lopis one of the Good Hope's Laskars which came in her from Bengall, that George Johnson and Peter (by his order) struck Mr. John Smith over the head with a swabstick, and John Lopis seeing that run behind the Cookroom and hid himselfe, and when came out found noe Mr. Smith living or dead, but afterwards was told that he was throwne over board before he was quite dead, and that the said Mr. Smith was barr'd up a great many daies before with a Gun against the Cabin door and the windows nailed fast without side, and all that time gave him neither victuals nor water, which is all I know or heard of, and to the truth of the above mentioned I doe hereunto set my hand this 21st day of August 1679: Derick Onderhill oft Onderbergh.

Acknowledged the above mentioned before us, Alexander Ogilvy; Francis Barnes.

Clement Jordan reached Fort St. George in December 1679, and on his arrival declared his willingness to be examined regarding his seizure of the Good Hope and the murder of John Smith. At a Consultation on the 22nd December there is the entry: Mr. Clement Jordan, Freeman, who sayled the last yeare in a small Vessell of Mr. Edward Bugden's from Ballasoro in [into] Quadah, where he disposed of the Cargo, and sold the Vessell, and arriving here the last Night, in the Good Hope, a small Vessell of Mr. John Smith's, who instead of repairing to this place in December last, in conformity to the Honble. Company's order, sayled with this said Vessell to the Southward, and there was murdered by his Men, of which Mr. Jordan promiseth to give the Relation under his hand.

Jordan's "Relation" was handed to the Council two days later, on the 24th December 1679.

Copie of Mr. Jordan, Mr. Bugden and Hart, their Relation of the seizing of a Ketch, belonging unto Mr. John Smith murdered.

"To Mr. Joseph Hynmers etc. Councell.

This sheweth that we do hereby upon his Worship's command and order now appeare, and give in our Declaration concerning the barbarous murdering of Mr. John Smith, late Resident in Bengale and Chief of Dacca, and also upon, and on what account, we the Subscribers siezed on the Ketch Good Hope, in the road of Acheen, Vizt.

In June Anno 1679 the 11 day was taken Prisoners in Acheen 6 Dutchmen, which was in a small sloop, come from Padom [Padang], and was bound to Paris [Barus], which is a place upon the Sumatra shore, that the Dutch hath a Factory, which two daies after Mr. Bugden and Clement Jordan went to see, and enquired what news abroad. They told us that there was two Englishmen came ashore in a small Pro from a sloop that came from Bengale, named John Coates and Gregory, who were [twent] to the Dutch Chief [and] complained of an Hamburgo which was Pilott, how that this Hamburgo, named George Johnson, had told Mr. John Smith, the Merchant and Owner of the Ketch, that they two were minded to kill the said Mr. Smith, upon which the said Coates hearing Mr. Smith threatening him very much, desired of Mr. Smith to spare him the small Pro, which was granted him, and a Compass, but had no Victuals nor Water, although Mr. Smith spoke to this George Johnson to give them what necessary, but he replied there was but little Water and Prov-

---


sions aboard, therefore would not spare them any. And presently [immediately] after hapned a great Sumatra or Storme,\(^{37}\) which had almost smack them, but with Gods Providence they got safe there, and embarked at Padom in a Dutch Fly Boat for Batavia; and about 10 days afterward there came a Pro from Molacea and in the way met with the Ketch *Good Hope*, and the Noccada [nākhudā, skipper] of the Pro, and some men of his went aboard, and was told by two of the Laskars that the Pilot, George Johnson, had murdered his Master, and they thought he would run away with the Vessell. This news was brought to Padom, and six Dutchmen declared this to us in Acheen, the 13th day of June 1679. And on the 2nd July following the said George Johnson came into the road of Acheen, which John Bugden and Clement Jordan went aboard, and enquired of him where was Mr. Smith, Coates and Gregory. He replied that Smith had sent them in a Pro, and after that Mr. Smith dyed mad. We asked who was his owner of the Sloope. He answered He knew not, and at 10 a’ Clock at night he comes into the River of Acheen, and steerles off a Butt of Water in that unseasonable time, without having paid for the Queens Chop, which made the Country people to come and demand of us the reason of his so doing, and under English Colours. Our answer was, we would satisfy them further the next day, which accordingly we did, being in the Morning. John Bugden and Clement Jordan went on Board of our Ketch *Sarah* and carried our Arms along with us, well fixt and loden, intending and resolved, as we are the King of Golconda’s Subjects, to seize upon this rogue, George Johnson, and Vessell, and bring him to Fort St. George, for to answer for the murder he had committed, which upon suspicion, and the intelligence we had, could do no less than to seize upon the Vessell and that rogue George Johnson; which when we had taken possession, examined the Laskars, which there was two Men that then belonged to the Vessell, declared how Mr. Smith was murdered; which after that we had this confirmation from the two Laskars, we put him into Irons, and therin retted and dyed the 18th December 1679 in the way from Acheen hither, where we intended for this Place, for to answer for what he had done; of which we writ a Generall to the Governour and Councell from Quedah by Mr. Barnes concerning our proceedings. Copies of which is already delivered to your Worship & Council, and also an Inventory of what we received in the said Ketch, but the charges which we have been at since, we shall deliver also, upon your demand, which we hope will be allowed and accepted of from.

Worshipfull Sir &c., Your very humble Servants, CLEMENT JORDAN; JOHN BUGDEN; JOHN HART.

Given under our hands this 24th of December 1679 in Fort St. George."

The hint regarding the refunding of "charges" incurred in bringing the *Good Hope* to Fort St. George met with no response. Therefore Jordan and his partners again addressed the Council on the 30th December:

Copie of the Papers delivered and signed by Clement Jordan,
John Bugden and John Hart,\(^{88}\)

"Worshipfull Gentlemen; we are daily in expectation of an answer to a Declaration given by us already about the murdering of Mr. John Smith, and also of our seizing the Ketch *Good Hope* in which the murder was done, and also the Person named George Johnson. We were bringing him hither to this place in Irons for Justice, according to our English Laws, but Gods Judgment lay upon him, and he dyed the Eighteenth day of December, three days before our arrival, miserably eaten up with the Pox. Therefore we entreat of your Worship and Council for to put to a period, and give us what Justice (as we are the King of Englands Subjects) that is our due, and belongs to us in this circumspect.

\(^{37}\) "Sumatra, sudden squalls . . . which are common in the narrow sea between the Malay Peninsula and the island of Sumatra." Yule and Burnell, *Hobson-Jobson*, s.v. Sumatra

Wee are now at great charges, which we cannot prevent until that you please to call and examine all the Laskars which belongs now to the Vessell; which will be much better satisfaction to your Worship and Counsell of their confirming what Descriptions we have already given about the said Mr. John Smith and his said Ketch; which is the subject of what offers from them, who are his Masters most faithfull Subjects, and your Worship &c. Counsell very humble Servants, CLEMENT JORDAN; JOHN BUGDEN; JOHN HART.

Dated in Fort St. George the 30th of December 1679.”

Accordingly, on the 1st January 1680 the witnesses were examined "touching the murder of Mr. Smith" and on the 5th the Council took into consideration Jordan’s claim for reimbursement of expenses.

Clement Jordan, John Bugden, and John Hart their Account of Expenses on the Good Hope of Mr. John Smith read. 90

"5 January 1679/80. At a Consultation at Fort St. George. This day was read in Consultation an Account of Expenses which Clement Jordan, John Bugden and John Hart have signed, and say that they have disbursed on the Ship Good Hope of John Smith murdered, Amounting to Ryalls of Eight 1334½. The Counsell understands not that John Smith his Estate is lyable to the said extravagant Expense, but on the contrary, that the 1161½ Royalls of Eight found in the said Vessell, which they have acknowledged under their hands, ought to have been reserved by them in specie, and the said Vessell to have been sold for the most she would have yielded, and brought to the Credit of John Smith deceased, and by them (in the Vessell belonging to Mr. Edmund Bugden) to have been transported for the Coast or Bay, and there to be surrendered up to the Honble. Company's Factors; but it appears on the contrary, that to avoid 6 or 7 Months Expense upon Mr. Bugdens Ship, which they soold in Quedah, they have unwarrantably brought all the charges on Mr. Smith’s Vessell; the farther decsion thereof is to be referred to the Agent and Counsell’s consideration."

Streynsham Master, Agent and Governor of Fort St. George, was then at Masulipatam, and the Council referred the matter of the charge on Smith’s estate to him. On the 9th January 1680 they wrote as follows: 91 “The 21st December arrived here Clement Jordan, John Bugden and John Hart from Quedah in a vessell of Mr. John Smith, on which vessel they seized, being informed that George Johnson and Complices had murthered detto Smith in the said vessell. They acknowledge to have received dollars, or Ryalls 8/8, 1161½, which they have spent on the said vessell, and Ryalls of 8/8, 172½ more for their owne accomodation to returne to the Coast, having sold Mr. Bugdens vessell, in which they came from the Bay, to excuse him seven months charge. By Consultation it is resolved to leave that business to the Agent and Coun [cells] decision, and to keep in the Honble. Company’s Iron chest Atchin gold, oz. 103-06-12, belonging to Mr. Edmund Bugden, till the Agents arival, we not knowing that the said Bugden hath made satisfaction as to the Honoble. Company’s demands.”

No further information regarding Smith’s effects in India appears to be extant, nor has any reference to his tragical end been discovered among the Bengal papers. There must, however, have been some correspondence regarding his estate, for nine years later, at a Court of Committees held on the 11th May 1688, it was ordered 92 that Richard Hutchinson Senr. Esq. and Mr. Josia Child be desired to examine the account of John Smith late Factor in the Bay, and to peruse the Company’s advises concerning his behaviour and actions while he was in their service and to make report.” After this date John Smith’s name finally disappears from the Company’s records.

90 The depositions of the witnesses are among the records at Madras (See Madras Press List for 1680 No. 899).
92 Court Minutes, Vol. 35, p. 128.
NOTES ON THE GRAMMAR OF THE OLD WESTERN RAJASTHANI
WITH SPECIAL REFERENCE TO APABHramaÇA AND
TO GUJARATI AND MARWARI.

BY DR. L. P. TESSITORI, UDINE, ITALY.

(Continued from p. 11.)

§ 89. The demonstrative pronouns may be grouped under the two stems e and ā, which are the same as in Modern Gujarati. There is no great difference in their meaning, as both indicate proximity, only ā in a greater degree. The former is from Skt.  ēta-, and the latter from Skt.  ēda- or from  āya- (Cf. Pischel’s Prakr. Gr., § 429), but some forms in the declension of the former have been borrowed from the Sanskrit pronominal base  ēna-, and in accordance with it the latter has shaped its locative āṣai. The following is a table of all the forms I have met with:

<table>
<thead>
<tr>
<th>Case</th>
<th>Apabhramśa</th>
<th>Old Western Rajasthani</th>
<th>Apabhramśa</th>
<th>Old Western Rāj.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>e, ehu,</td>
<td>eha, e</td>
<td>āsa-</td>
<td>ā</td>
</tr>
<tr>
<td></td>
<td>echu,</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>eha, ehu</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Instr.</td>
<td>eṣṣa-</td>
<td>eṣṣa (P. 418), āṣai</td>
<td>āṣai</td>
<td>āṣai</td>
</tr>
<tr>
<td></td>
<td>āṣai f.</td>
<td>eṣṣi (P. 327)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>āṣai, āṣi</td>
<td>āṣi (Cār.)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>āṣaḥā</td>
<td>iḥā (Vi. 38, P. 427, etc.)</td>
<td>āḥā</td>
<td>āḥā (Cal., P.)</td>
</tr>
<tr>
<td></td>
<td>āṣaḥā</td>
<td>iḥā (Vi. 38, P. 427, etc.)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>āṣaḥo</td>
<td>eha, e</td>
<td>āho</td>
<td>āho</td>
</tr>
<tr>
<td></td>
<td>āṣaḥā</td>
<td>eha (Adi C.)</td>
<td>āḥā</td>
<td>āḥā (P. 553)</td>
</tr>
<tr>
<td></td>
<td>āṣaḥā</td>
<td>eha (Adi C.)</td>
<td>āḥā</td>
<td>āḥā (P. 553)</td>
</tr>
<tr>
<td></td>
<td>āṣaḥā</td>
<td>eha (Adi C.)</td>
<td>āḥā</td>
<td>āḥā (P. 553)</td>
</tr>
<tr>
<td>Loc.</td>
<td>āṣaḥā</td>
<td>āṣai (Adi C.)</td>
<td>āṣai</td>
<td>āṣai (Adi C.)</td>
</tr>
<tr>
<td></td>
<td>āṣaḥā</td>
<td>āṣai (Adi C.)</td>
<td>āṣai</td>
<td>āṣai (Adi C.)</td>
</tr>
<tr>
<td></td>
<td>āṣaḥā</td>
<td>āṣai (Adi C.)</td>
<td>āṣai</td>
<td>āṣai (Adi C.)</td>
</tr>
<tr>
<td></td>
<td>āṣaḥā</td>
<td>āṣai (Adi C.)</td>
<td>āṣai</td>
<td>āṣai (Adi C.)</td>
</tr>
</tbody>
</table>

No instances are available of plural forms from the ā base. Notice that in poetry the e in the first pronoun is quantitatively  acepe in all cases of the declension. The forms e, eha are of common gender and they are used both for the direct and for the oblique singular and plural alike, thereby perfectly agreeing with the relative and correlative pronouns. The ablative forms iḥā, iḥā, iḥā, āḥā, āḥā and so the locative form āḥā are used only adverbially and they will be found classed also amongst the pronominal adverbs (§ 98). The singular meaning of the form e has gone lost in Modern Marwari, and the form ā has been confined to the feminine singular. Modern Gujarati, on the contrary, has adopted e and ā as general forms for all cases, numbers and genders. The instrumental-agentive ānaī has passed into Gujarāti as eṣe and its weak form āṣi has become a general oblique form in Marwari. Again, in the
latter language, the plural genitive 

Of the remote demonstrative
pronoun ३, of Marwāri, Eastern Rājasthānī and Western Hindī, I have found no traces. For the so-called demonstratives olo and pelo of Gujarātī, see § 144.

§ 90. The declension of the relative and correlative pronouns is on the whole quite parallel with that of the demonstrative ones. It is evident that all the four have shaped their declension in harmony with each another. Thus, after the forms २, etc., which the demonstrative ३ borrowed from the pronominal stem enu-, the demonstrative ३ has built ३, and, quite accordingly, the relative and correlative pronouns have built ३ and ३. ३

Their mutual agreement will be better seen from the table following:

<table>
<thead>
<tr>
<th>Case</th>
<th>Relative</th>
<th></th>
<th>Correlative</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Apabhṛṣṭa</td>
<td>Old Western Rājasthānī</td>
<td>Apabhṛṣṭa</td>
</tr>
<tr>
<td>Nom.</td>
<td>jo, ju, jā</td>
<td>jo (P. 138), ju (F 663), jā (Kal. 32, Up.)</td>
<td>so, su</td>
</tr>
<tr>
<td>—acc.</td>
<td>jehu, (याद-</td>
<td>jeha, je, ji, [-ko] (Ādi C., Yog., Up.)</td>
<td>tehu (= tād-</td>
</tr>
<tr>
<td></td>
<td>याद-)</td>
<td></td>
<td>याद-)</td>
</tr>
<tr>
<td>Instr.</td>
<td>jīni (?)</td>
<td>jena, jina, jena, jini, *jiniyā f.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(Pīṅgalā)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>jā, jahā, jai</td>
<td>jā, jihā, jai, ju</td>
<td>tā, tahā</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>jassu, jasu, jasu</td>
<td>jasa, jasa, jasa</td>
<td>tassu, tāsu,</td>
</tr>
<tr>
<td>—obl.</td>
<td></td>
<td></td>
<td>taho, tehu</td>
</tr>
<tr>
<td></td>
<td>*jeha</td>
<td>jeha, jihā, je</td>
<td>*teha</td>
</tr>
<tr>
<td>Loc.</td>
<td>jahī, jahī</td>
<td>jahī (Saṅ. 129), jihī (F 715, 15)</td>
<td>tahī, tahī</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| Nom. | je, ji, jeha- | je, jeha emphatic (Çāl. 31) | te, teia, emphatic (Çāl. 31) | teha- |
| —acc. | | | | |
| Instr. | jehāhi | jeha, * jie, * jiye | teheihā | tehe, tie, tie (Saṅ. 86, Ādi C.) |
| —loc. | | jese, jine (also jena, jina) | | tehe, tie (also tenai, teņai) |
|       | | jennoi (Ku. 28) | | jenuoi (Ku. 29) |
| Gen. | jehāhi | jeha, jihā, jehā (Up.) | tehehā | teha, tiha, tehā (Up.) |
| —obl. | je, * ji, * jiye | | | te, ti, tiyā (Saṅ. 41, 63, Ādi C.) |

27 Cf. the forms jis, tis, kis, kis etc. in the Prakrit (Siddhayamacandra, iii, 68, 69).
28 This refers to a bālēsbodha to Mahāyasaundara's Kummûuttañād, contained in the MS. Weber 1977, in the Kön. Bibliothek at Berlin.
Here also the e is quantitatively common in both the pronouns. Quite interesting are the plural instrumentalss _jeusot, teusot_, which occur in _Ku_, a comparatively modern MS. They probably are from two bases _jeus- _and _teus- _bearing to _je _and _te _the same relation as _kausal- _to _ka_. The forms _je, jik, jau, ju, jaht, jih _, and the corresponding ones in the paradigm of the correlative are used only adverbially. Modern Gujarati has retained only the forms _je, te_ (general forms), _jees, tees_ (agentive) and _jes, tees_ (agentive I.), besides a few adverbial forms, which will be quoted § 98. Marwari presents a larger range of forms, of which the most characteristic are: _jo, so _and _ji-ko, ti-ko _for the direct singular and plural, _jina, tina_ (<O. W. Rajasthani _jini, tini_, an original instrumental) for the oblique singular, and _jy, ty_ (<O. W. Rajasthani _jil, til_ ) for the oblique plural. The compound forms _ji-ko, ti-ko_ are made up by combining the relative and correlative pronouns with the indefinite _ko_. In Modern Marwari they are inflected through all cases like any simple pronoun, e.g. — Singular: direct _jiko, jik_ (f.), agentive _jikna, jikai_, oblique _jikna_; Plural: direct _jikai, jikai_, agentive _jikai_, oblique _jikai_.

§ 97. The interrogative and indefinite pronouns having on the whole the very same forms, the chief difference between the two being simply in the emphatic appendage which is added to the latter, they may well be treated of together. Their paradigm is made up with forms borrowed from several stems, to wit: _ka-, ki-, kava-, kina-, kha_. In the table below, forms that have been found used only in the interrogative or in the indefinite meaning are marked by _int. _and _ind._ respectively, and consequently all forms that are left unmarked are to be understood as being common to both the pronouns.

<table>
<thead>
<tr>
<th>Case</th>
<th>Apabhraṣṭa</th>
<th>Old Western Rajasthani</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td><em>kavaru</em></td>
<td><em>kavara, kavi (Up.), kavi, kva</em> (int.)</td>
</tr>
<tr>
<td>—acc.</td>
<td><em>ko</em></td>
<td>_ko _(<em>Adi, B. P.)</em></td>
</tr>
<tr>
<td></td>
<td><em>ko-i, ko-ri (ind.)</em></td>
<td>_ko-i (_P., Daç.), ko-i, ko-ri _(<em>F 725)</em> (ind.)</td>
</tr>
<tr>
<td></td>
<td><em>kati</em> (neut.)</td>
<td><em>kati</em>(_Adi C.), <em>kati</em></td>
</tr>
<tr>
<td>Instr.</td>
<td><em>kavasa</em> (_Pkt. kiñ <em>)</em> <em>kha</em> _  _</td>
<td><em>kavi, kini, kva</em> (int.)</td>
</tr>
<tr>
<td></td>
<td><em>kvesa</em>, <em>kvesa</em>, <em>kvasha</em> (int.)</td>
<td><em>kvesa</em>(<em>Yog. F 725</em>), <em>kvasha</em>, <em>kva</em> _(<em>Cr. A</em>. <em>, F 602)</em></td>
</tr>
<tr>
<td>Abl.</td>
<td><em>kå</em>, <em>kaha</em></td>
<td><em>kå</em> _(<em>int.) kaha</em> (int.)</td>
</tr>
<tr>
<td>Gen.</td>
<td><em>kava</em> <em>sha</em></td>
<td><em>kava</em> <em>sha</em> _(<em>Vi. 121, Daç. 1, 5, Saṣṭ. 29)</em> (ind.)</td>
</tr>
<tr>
<td>—obl.</td>
<td><em>kaho, kahu</em> (_Pkt. kiñ <em>)</em> <em>kaha</em></td>
<td><em>kava</em> _(<em>Cr.)</em> (int.)</td>
</tr>
<tr>
<td>Loc.</td>
<td><em>kavasa</em> <em>hi</em></td>
<td><em>kavi, kvi</em> _(<em>F 725)</em> (int.), <em>Adi C.</em> (ind.)</td>
</tr>
<tr>
<td></td>
<td><em>kahi</em> <em>Kvasha</em> _(<em>Vi. 51)</em> (int.)</td>
<td><em>kha</em> _(<em>Adi C.</em> <em>kahi</em> _(<em>Daç. P., Up., Saṣṭ.</em>)</td>
</tr>
<tr>
<td>Plural</td>
<td>_ke-i, <em>ke-ri (ind.)</em></td>
<td>_ke-i, ke-i, ke-ri _(<em>F 715)</em> (ind.)</td>
</tr>
<tr>
<td>—acc.</td>
<td><em>keha</em></td>
<td><em>keha</em></td>
</tr>
<tr>
<td>Instr.</td>
<td><em>kavasa</em> <em>hi</em></td>
<td>_kevi _(<em>Vi. 59)</em> (ind.)</td>
</tr>
<tr>
<td>—obl.</td>
<td><em>keha</em> <em>hi</em></td>
<td>_kevi _(<em>Up.)</em> _(<em>int.</em> _kvi, <em>kiye</em> (<em>Ki. 15)</em></td>
</tr>
<tr>
<td>Gen.</td>
<td><em>keha</em></td>
<td><em>keha</em> _(<em>Up.</em> _keha, <em>kina</em> _(<em>kiñ</em></td>
</tr>
</tbody>
</table>

* This form is also used for the instrumental singular.
The ablative forms kā, kīhā and the locative form kūhā are used only adverbially, and the neuter form kī is often used as an interrogative particle, much after the habit of common to both Sanskrit and Apabhraṃga. In the same way as kēhā, the pronominal adjectives kīsā, sāi and kēalāi are also commonly substituted for the forms of the pronouns proper, both in the interrogative and in the indefinite meaning. They will be treated of further on under the head of the pronominal adjectives (§ 94). For the indefinite compounds with ekā, see § 97, b. The Modern Gujarāṭi interrogative has the forms: kōnā for the direct singular and plural, kō, kēnē for the agentive singular, and kōnā (< O. W. Rāj. kāhā), ko, ke (< O. W. Rāj. kēhā) for the oblique both singular and plural. The indefinite forms are koi, kī. Mārāwār has: kūnā, kānā for the direct singular and plural of the interrogative, kūnā, kīnā, kūnī (< O. W. Rāj. kūnā, an original instrumental) for the oblique singular, kūnā, kīnā, kānā for the oblique plural, and koi, kī for the direct of the indefinite.

§ 92. The reflexive pronoun has the following bases: āpa-, āpā-, āpapā-, āpata-, ṭu-, which are all derived from Sanskrit ātman, through Apabhraṃga āppa- and āppa-, āpapā-. The base āpānā is used both adjectively (in the possessive genitive) and pronominally (as a substitute for the first personal pronoun plural). The bases āpapā-, āpata-, ṭu- are evidently intensives, the first one having come from Apabhraṃga āppa-, āpappā, the second from Apabhraṃga āppa-, āpappā, and the last one, if I am right, being but a curtailing of the second, brought about by apheresis of the initial vowel, according to § 2, (4), and the common change of p into t (§ 25) to obviate the harsh sound of the two proximate p. The declension of this pronoun runs as follows:—Singular: nominative: āpa (P. 406, Ādi C.), accusative: āpapā (Sašt. 47, 74), āpapā (Dač. i, 2, xi), āpapā (Kā. B., Cā. Y., Indr.), instrumental: āpapā, ṭu (F 497), both used adverbially, genitive-oblique: āpapā (Indr. 80, Sašt. 140), locative-dative: āpapā (Cā.). Plural: nominative: āpa, āpe (Ādi C.), āpa (Ratn.), used in substitution for the first personal pronoun plural (§ 85), genitive-oblique: āpat (Ādi C.), also used for the first personal pronoun. Possessive genitive: āpānā (Kāl., P., Up., Ādi C., etc.), āpa-āpānā (P. 666) intensive form, locative-dative: āpānā (Ādi C.), used for the dative of the first personal pronoun plural. Adverbial forms are: āpahān, āpahān, "Of one's own accord, spontaneously," which occur Dač. i, 3, iv, and are apparently instrumental forms, and āpapā, which is used P. 270 as an adverbial neuter in the sense of "By one's self". The former still survive in the āpahān of Modern Gujarāṭi, and so the latter in Modern Gujarāṭi āpadān.

§ 93. The pronominal adjectives naturally fall into three groups, according to their denoting: i) quantity, ii) quality, or iii) location. The quantitative pronominal adjectives are represented by the three sets following: (1) ēta, jēta, ćeta, ćeta (Vi., P., Čā. Y., Ādi C., etc.), from Ap. ēti, jēti, ćeti, ćeti (cfr. Siddāhāmocondra, iv, 341) < Skt. *ayattyah, *ayattyah etc. (see Pischel's Prakr. Gr., § 153). Cf. Modern Gujarāṭi kato. (2) ēta, jētā, ćetā, ćetā (P., Y., Indr., Ādi C., etc.), from Ap. ētā, jētā, ćetā etc. (Siddāhem., iv, 435), whence Modern Gujarāṭi ētā, jētā, ētā etc. (Cf. Mārāwār ētā, jētā etc.). (3) eva, jēvā, ćeva, ćeva (Čā. Y., Up., etc.), from Ap. evā, jēvā, ćevā etc. (Siddāhem., iv, 407, 8) < Skt. *ayavārakah, ayavārakah etc. (see Pischel's Op. cit., § 434). Modern Gujarāṭi ēvā, jēvā etc.

All the three sets above are equivalent in meaning with Sanskrit iyah, yāvat, tāvat, kiyah, and they are regularly infected like any strong adjective, e.g.: ēti (Vi. 65), feminine from ēta, keta (Vi. 11, 15), locative plural from ćeta, ćetā (P. 523), locative singular from ćetā, etc. The singular locative forms ēti, jēti etc. (Ādi C.) and ētā, jētā etc.
§ 94. The qualitative pronominal adjectives are represented by the five sets following:

(1) iśā, iśā, iśā, kisaī (P., Ī., Dd., F 633 etc.), iśā (īśā, īśā, kisī (P., Ratn., Pr., F 535, F 715 etc.), iśā, iśā, iśā, kisī, kisā (Dg., Indr., Pr., F 728, etc.), which all are from Ap., iśā, iśā, iśā, kisā, iśā, kisā (Skt. ivera, ivera, see Pischel's Prakr. Gr., §§ 81, 121). Of these the interrogative form kisā, kisā, kisā is particularly important, for it is quite commonly substituted for the interrogative and indefinite simple pronouns and it has a curtailed form saī, sī, sā, to which the interrogative sō of the Modern Gujarāīi owes its origin and to which the indefinite saī of the Western Hindi is also cognate. This curtailed form exactly coincides in meaning as well as in declension with its entire form kisā; it is inflected into sā (§ 51, 155) in the feminine, into sā (P., Dg., Up., etc.), sā (redundant form, F 588) in the genitive-oblique, and into sā (P. 675) in the locative case. Its neuter form sī, sā, as well as the entire form kisā, are very frequently employed in the function of a mere interrogative particle.

(2) ehaī, ehaī, ehaī, kehaī (Kal., P., Ygo., Pr., Īdī, etc.)32, strong forms of the Ap., ēhu, ēhu, etc. (Skt. ēhu, ēhu, etc. of the foregoing set (Prakr. Gr., § 202). These forms have been already met with in the paradigms of the pronouns proper, and here it will be sufficient to remark that, when they are used pronominally, they mostly remain apparently uninflected: (e.g.: ēha, ēha etc.), whereas, when they are used adjectively, they are as a rule inflected according to gender, number, and case (e.g.: kehi, kehaī, kēhē, kehē, kehē, etc.) Derivatives of this set are the three following:

(3) ehaī, ehaī, ehaī, kehaī (P., Ygo., Īdī, Indr., Īdī, etc.) and ehaī, ehaī, ehaī, kehaī (Up), whence Modern Gujarāīi eho, ēhu etc. Rā. 49 reads ēhau for ehaī.

(4) * ehaī, * ehaī, * ehaī, * ehaī, * ehaī, all of which are formed from the foregoing set and, as far as I know, do not occur except in the ablative haī, haī from * ehaī and in the locative haī, haī from * ehaī, which are used adverbially (see § 98, (2)).

(6) ehaī, ehaī, ehaī, ehaī, ehaī, which likewise seem not to have been much in use, as I have found but one single instance of the first of them in the MS. Īdī. 23.

All the five sets, when used adjectively, bear much the same meaning as Sanskrit ivera, ivera, etc. For their locative adverbial forms, see § 98, (2). Connected with them in meaning is the half-tatvama anuvakā “Such and such” (Saḥ. 73).

§ 95. The locative pronominal adjectives are:

* ehaī, ehaī, ehaī, ehaī, ehaī, ehaī, ahaī (Mu., Ī., Ī., Kān.). No traces of the use of any adjective of this kind are extant in the evidence hitherto available for the Apabhraṣṭha, but they are liable to be easily connected with the Apabhraṣṭha pronominal adverbs of place ehaī, ehaī, ehaī, ehaī, ehaī, ehaī (Skt. ēhu, ēhu, ēhu, ēhu, ēhu, ēhu, see Pischel's Prakr. Gr., §§ 81, 121), whereof they are adjectival derivatives by ke saṃsthā. In the Mu. they are given as equivalents of “Facing in this direction, etc.”, but it is clear that their general meaning is “Of this place, situated here, etc.”, as in the examples:

te lā kehi gai “Where has that sporting gone ?” (Īdī. 166), and:

kēhē kāryā tričula “Where hast thou kept thy trident ?” (Kān. 102).

The evidence of such forms as kehi and kehi, which are recorded in Balsare's Gujarāīi Dictionary (p. 280) as having the sense of “Where ?” and “Somewhere”, and which are an ablative and a locative respectively, proves that the ablative and locative of these pronominal adjectives were employed adverberially, quite in the same way as it was the case

32 In some MSS., like Idrā., Īdī, etc., ī is often substituted for the s in the first syllable of the forms ehaī, ehaī, ehaī (cf. § 7, (2)).
with the ablative and locative of most of the pronouns. This entities us to postulate a set of adverbial locatives *ethāi, *jethāi etc., which would be the Old Western Rājasthāni forms cognate to Pañjābī and Sindhi itthe, jīthe etc., and to Marāṭhi yathē, jethē etc. To the same locative origin is to trace the Old Western Rājasthāni pronominal adverb anethi (Cāl. 12, P. 524) "Elsewhere", which is but the weak form of anethāi, the locative from *anethāi < Ap. *anēṭṭheīa, an adjectival derivative of *aṇēṭṭhau < Skt. anāthā (-anyatra). For the locative adjective vīlaī, pālāī see § 144.

§ 96. The general pronoun has the two forms: sahū (Vi., P., Ṛṣ., Kānh., Yog., Ādi., Up., etc.) and savī (P., Ratn., Yog., Daś., Up., etc.), which are used for the singular and plural respectively. The former is from Ap. sāku < Skt. gāvā (see Pischel’s Prakr. Gr., § 64) according to § 48, and it is throughout used undeclined, except for the instrumental form sahū (F 535, vi, 6), which is the only instance of its inflection I have come across. It is practically used as a collective singular both pronominally and adjectively in the direct, as in the examples:

cha-nu sahū kikāra "To this one every-one (is) servant" (Ṛṣ. 69), and:

sahū sami-tali gāvāi "Every-one went to the foot of the sami-tree" (P. 627),

where it governs a postposition and a verb in the singular, and:

sahū bhalaai "Every-thing (is) well" (P. 313), and:

loka sahū "All the people" (Ṛṣ. 2),

in which last instance it is used in agreement with a collective singular, exactly like in the phrase: sāku vi lōu, which occurs twice in the Apabhraṃga quotations by Hemacandra (Siddhāhem., iv, 366, 422, 22). In Old Western Rājasthāni poetry it is often shortened into sahū, as in the three last examples above, and in Modern Gujarāti it is contracted into sau.

The other form savī appears to be plural both in its origin and in its employment. It is from Apabhraṃg gāsavā < Skt. sarve, the nominative-accusative plural form of sarva. It is inflected into savī (Vi. 15, 65, F 728, F 616, Up. etc.) in the genitive-oblique and into sav (Kānh. 9) in the instrumental-locative; for savikā, however, the general form savī is very commonly substituted in the oblique also, and in poetry savē is often written instead of savī when in the nominative-accusative case (P. 26, 544). In the MS. Up., savīāi is often written as savīhāi and it is employed as a general form for all oblique cases, as in:

savīhāi-tirthāṇkarai ". By all the tirthāṇkaras" (Up. 16),

where it is used in agreement with a plural instrumental. Whether the -e in the last example is a mere emphatic enclitic (see § 104), or the termination of the plural instrumental irregularly suffixed to an oblique form, it cannot be decided, but I think the former explanation is the more probable one.

§ 97. Compound pronouns being as a rule made up of an indefinite preceded or followed either by a relative and correlative, or by eka, savī, sahū, it will be convenient to divide them into groups, according to the different character of the latter element. I would therefore distinguish: relative, indefinite and general compounds.

(1) Relative compounds are: ji-ko (for and from je-ko, Ādi., Yog., Ādi C., Saṅṭ. etc.) "Whoever" and ji-kī (Ādi C.) "Whatever". The latter occurs also under the forms je-kī, (Cra.) and kī-je (P. 6), and it has a correlative ti-kā(i) (for and from te-kī), which occurs in the following passage from Ādi C.:

bhagavanta ji-kāi kārīṣāi, ti-kāi vāna amke pīra kārīṣā "Whatever the Reverend one will do, those very things we too will do" (page 9 b).

As already explained above (§ 90), the compound pronouns ji-ko and ti-ko have lost their particular meaning in Mārwāṛi and have come to be used in substitution for the relative and correlative simple pronouns. This Mārwāṛi peculiarity can be traced back to the Old Western Rājasthāni stage, evidence thereof being supplied by the MSS. P., Up. Aj., Ādi C., Saṅṭ!
(2) Indefinite compounds are: Singular, m. f. ko-ī-eka (Dd. 5), ko-ī-ka (P. 379), ko-īka (Dd. 5), neut. kē-ēka (Adī C.), plural m. f. ke-eka (Dac. iii. 14), ke-ēka (Dac. v. 95), ke-īeka (Sāst. 72, 73 etc.); and the adjectival ones: kētalā-ēka (Adī C.), plur. kētalā-ēka (Dac. 3).

(3) General compounds, namely compounds that have the general pronouns for their antecedent member, are: sahī-ko (P. 476), sahī-ko-i (Vi. 65, 67), sahī-i-ko (Up. 98) “Everyone, all”, used for the direct, and sahī-kahi (Kānth. 6), used for the oblique case.

§ 98. Most of the **pronominal adverbs** have already been met with, whilst dealing with the pronouns and pronominal adjectives. Looking at their origin, I shall divide them into: ablative, locative and undeclined adverbs.

(1) Ablative adverbs are the following: iha (iha), abhi (ahā), jahi (jahi), kahi (Kānth., Vi., Čal. Yog., Bh. etc.) from Ap. *ahā, *ahāi, jahi, tahā, kahi < Pkt. *eamhā, *eamhā, jamhā, tamhā, kamhā < Skt. etasmāt, *ayasmāt or *adasmāt, gasmāt, tasamāt, kasmāt, which are all used as adverbs of place, and their contracted forms jā, tā, kā (P., Čal., Ratn., Up., Bh. etc.), of which the two former are commonly used in connection with lagat “Up to, as far as” and in much the same meaning as Skt. āvāt, āvat (for which reason they might likewise, though with less probability, be explained as being contracted from Ap. ātma, ātma”), and the latter is used in the meaning of “Why? Wherefore?”, i.e., in the very meaning of Skt. kasmāt.

Ablative adverbs denoting time are: kavatā (Sāst. 97), kivatā (Sāst. 140) “Now”, from the adjectival pronoun *kavatāi (see § 94, (4)), and its equivalent kivatā (Adī C., F 783, 64).

(2) Locative adverbs are: abhi, ahā, jahi (jahi), tahā, kahi (P., Kānth., Adī C. etc.) from Ap. abhi, abhi, (jahi) jahi, (abhi) tahā, (kahi) kahi < Pkt. abamhā, abamhā, jamhā, tamhā, kamhā < Skt. etasmāt, adasmāt or *ayasmāt, yasmāt, tasamāt, kasmāt, which are used as adverbs of place as already jahi, tahā, kahi in all the Prakrit dialects; *etāi, *etelai, etelai, *eltai (Adī C.) and etealai, etelai, etelai, etelai (Vi., Up., Adī C. etc.), which are generally used in the temporal meaning, and sometimes (etealai, at least, see P. 389) in the locative meaning also; isi, isai, isi, isai (see § 94, (1) and (5)) sai, jehañ, tehañ, jehañ, tehañ (Vi., Adī C. etc.) with their derivatives (e)kavanāi (F 728, 20) (see § 94, (3), (4)), which are likewise used in the function of ablatival adverbs; and lastly the compound set ji-vēra, ti-vēra, ki-vēra (Vi., Dac., Dac. etc.), which is curtailed from *jeha-vēra, *teh-a-vēra, *keh-a-vēra, as is evidenced by the forms kih-vēra, kih-vēra, which occur in the MS. Dac., and kihvēra which occurs Yog., iiii., 141, as well as by teji vēra, which is of a very frequent occurrence as an equivalent of ti-vēra. In Modern Gujarātī the last set becomes jyāre, jyāre, kyāre and retains its original temporal meaning, namely “At which time, at that time etc.”

Old Western Rājasthānī kivāra, when used as an indefinite, is often followed by the indefinite eka in the locative, as in: kihā-eka, kihvāra-ka, kihvāra-ka, kihvāra-ka and kihvēka, which forms are all used in Dac. to give the meaning of Skt. kaddā-cit.

(3) Undeclinable adverbs are: ina, jima, tina, kina (Kal., P., Up., Adī C. etc.), in poetry also ina, jima etc. (P., F 783) and ina, jima etc. (Vi., Čal., P.), from Ap. eva, ēva, teva, kevā < Skt. eva, *eva, *eva, which are used as adverbs of manner; amha(-i), tamha(-i), kimha(-i), which occur in Dac. (and the last one also in Bh., Adī, Up.) also as adverbs of manner and are possibly to be explained as *ima-hi(-je) *tima-hi(-je) *kima-hi(-je), though kimha(-i) might also be brought back to Ap. kahā(-i) < Skt. katham(-api), and the two others be explained as having been formed after its analogy; the temporal set eva, jaya, tava, kava, which is found only in poetry (Bq., P., F 535, F 715, F 728 etc.) and has probably been borrowed from the Braja; and finally, if I am right in my derivation, the isolated form kadi, which is employed in Adī C. to give the indefinite meaning of Skt. kaddā-cit or kaddā pi, and which I would trace back to either of the two latter, through Ap. *kaddā(-i), with d doubled according to Pischel’s Prakr. Gr., § 194. The same explanation applies, of course, to the Mārvārī relative forms jada, jadai, jad, to Mewārī jad, kadda (< *jaddā-ha, *kaddā-ha) and to Bhojpūrī jada, tada, kada.

(To be continued.)
CHAPTER III.

The Naik Settlement.

SECTION I.

Completion of the Conquest.

The first work of Visvanatha after his elevation to the viceroyal dignity was to complete the conquest of the Peninsula and to make the whole of South India from the Kaveri to the Cape a united kingdom.

The Five Pandyas.

It was not an easy task, as he had a number of formidable enemies to deal with. The greatest opponents in his way were "certain rebels" in the province of Tinnevelly, who called themselves "the Five Pandyas," and resisted, with the combined strength of patriotism and self-interest, the advancing tide of the northern invaders. It is a question of doubt and controversy among scholars as to who these Five Pandyas were. But a knowledge of the inscriptions and chronicles will clear all doubt and prevent in consequence a resort to speculation. If we are to believe the inscriptions1 and medieval travellers, "the Five Pandyas" were an ancient institution, going back to the 11th century A.D. They were, in other words, co-rulers with the kings of Madura; and later on when the Pandyas proper left Madura in charge of the Vanada Rayars and established themselves at Tenkasi, their own relations and dependents, it seems, held the positions of the old viceroyal chiefs at Kayattar, Tinnevelly, Ayvar-Tirumagari, etc. The Five Pandyas of Tinnevelly, then, were the relations or dependents of Tirunelveli Kulaeskhara Perumal, who, as we have already mentioned, came to the throne in 1543. It is not improbable that Kulaeskhara became jealous of the Ba juga domination, turned an adversary, and together with his colleagues at Kayattar and elsewhere, set up the standard of independence2. Whatever it was, whether the Five Pandyas were the Tenkasi king and his lieutenants, or whether they were, as the Chronicles3 say, the descendants of Chandrashekharas grand-father—perhaps a vague word for ancestor—by a mistress, there is no question that they were no despicable enemies. They had courage, self-confidence and justice on their side. They had excellent fortresses4 which they could well defend. They above all had perhaps the sympathy of the people. These reasons enabled them not only to withstand the onsets of the Ba jugas, but to take the offensive and drive them back towards Madura. The great soldier and veteran Aryanathai himself could not prevail against them, and Visvanatha had to take the command in person. Proceeding to the seat of contest, he made, we are told, fierce war for six months; but all his valour was not equal to the skill of his adversaries. The Poligar memoirs tell indeed of the victories of individuals,—of Poligars over individual Pandyas. Chinna Kadir Naik of Kannai Vadi, for instance, claims to have killed the chief.

1 See the Madr. Ep. Reports, which contain ample references to "the Five Pandyas." Dewan Bahadur Swaminathan Pillai has so far the first time drawn a tentative list of the five lines of Pandyas ruling in the medieval period,—a list based entirely on inscriptions. See Ind. Ant. 1913. Marco Polo and the Mahabharata refer to the five brothers, who governed the Pandyas Kingdom. See Madura Gazz. p. 36.

2 That Kulaeskhara played the rebel for some time seems to be proved by the casual mention of his name as such in the History of the Palayam of Emakalapuram. (Appendix IV.)

3 E.g. The MS. History of the Ramapada Naiks of Periyakulam. See Appendix IV. Section 17 and Raosa transl. III, 377. It will be seen that this Chronicle attributes the abdication of the throne by Chandrashekharas Pandyas in favour of Nagama to the disaffection of the Five Pandyas of Tinnevelly.

4 Cf. the History of the Palayam of Sukkampatti.
of Timneelly and placed his head at the feet of Viṣṇu. But these claims are evidently myths. The Paṇḍya valour was so guided by prudence and resource that when six months elapsed, and thousands of lives had been lost on both sides, Viṣṇu was not an inch nearer his goal. The friends and admirers of Viṣṇu have, at this stage, veiled his lack of victory under a superfluity of romance. Highly aggrieved, it is said, by the loss of so much blood and the sacrifice of so many souls for his sake, Viṣṇu proposed—at the instance of the Kaṭhivācī chief, if we are to believe in the MS. history of that Paṇḍyam—to his opponents that the fate of the war should be decided by a personal combat, that the defeated party should give up the claim and the struggle for royalty, and become perpetual exiles. They agreed, and in the extensive arena between the two armies, on which stood a pillar to which a copy of the proposed agreement was attached, the Baḷuga Viceroy and the Tamil chiefs were, it was resolved, to measure their strength in a hand-to-hand fight. The duel was about to begin when, we are informed, a singular controversy took place between the antagonists,—a controversy which gives a vivid picture of the chivalry of those days. The Five Paṇḍyas said that it was against the law of war that five should fight against one, and that they would therefore select one of themselves as their champion. His success or failure, they said, was to mean their own success or failure. Viṣṇu gave the characteristic answer that, as he desired to deprive all the five of their lands and realms, it was but equitable to meet all of them. His adversaries, however, were obstinately noble; and the duel began between their champion and Viṣṇu. The chronicles describe the combat in detail; but it is sufficient for us to note that the Baḷuga royal athlete was more than a match for his Tamil opponent; and the latter, in spite of three chances which his generous antagonist gave him for offensive action, was slain. The rest of the Paṇḍyas, therefore, we are told, surrendered their arms and their lands, and became perpetual exiles to their country and their power. One imaginative chronicler adds that the Gods were so much struck with their noble adherence to truth that they showered flowers on them in the field of combat; and the Five Paṇḍyas had to console themselves with the agreeable and philosophic reflection that, if they became poor in wealth and power, they became rich in glory; if they became exiles to their kingdom, they ensured their entry into heaven; and that if they were humiliated by men, they obtained the admiring veneration of the Gods!

Paṇḍya Dynasty not extinct.—Ati-Vira-Rama Paṇḍya's accession.

So ended the last of the Paṇḍyas, and, if we are to believe the chronicles, the Baḷuga rulers were secure in future from troubles in that quarter. Inscriptions however clearly disprove this version. They point out clearly that the Paṇḍyan dynasty did not become extinct. They might have been, indeed they were, defeated; and some of them perhaps became exiles. But there is no doubt whatever that the Tenkāvē dynasty continued to rule. Their defeat or exile, if there was any, must have been a temporary misfortune. For we actually know that, in 1503 or 1504, the son of Tirunelveli Perumal Kulasekara, the celebrated Ati-Vira-Rama Paṇḍya, whose name is well-known in the history of Tamil Literature, came.

---

According to one MS. on which Wilson based his article in J. A. R. S. III, Viṣṇu died of wound in this duel. I have not found this stated in any MS. I have seen. Wheeler takes this version.

History of the Karnātaka Gours.

The actual date of his coronation was Monday, 20th of Chitrai, of Year Rakṣeakhi, 1486. His coronation title was Śīvala-vē (Trans. Arch., 1908). According to one version he was the elder son,—the younger son being one Śri-Vallabha. It is this younger son, Śri-Vallabha, that is considered by Mr. Gopinatha Rao to be the joint donor of the Pudukkō, at plates in 1583. But Mr. Krishna Sastri says that Ati-Vira-Rama himself, who was also called Śri-Vallabha, was the donor. See Trans. Arch. Series, p. 51. Modr. Manu attributes him wrongly to the 11th century. (I, p. 57 and 121).
to the throne. Ati-Vira-Rāma built, in his father’s memory, the Śiva temple of Kulaśekhararudayār at Teikāśi, and another of Viṣṇu in its vicinity. A great poet and scholar, he perpetuated the memory of his name by his classical Epic Naishadham. The royal poet had a Brahmin teacher, Rāma Kṛishṇa8 by name, whose erudition and skill in expounding the Sāṃskṛta original must have had a large influence in the making of his illustrious pupil’s mind. Ati-Vira-Rāma wrote certain other works—for example, the Karmapūrāṇa, the Tirukkarunai Āntādis, a Tamil version of the Skaṇḍhapūrāṇa, and above all, a collection of aphorisms called Veṭṭi Veṛgaṇa, etc., but it is his grand work on the romance of Nāla and Damayanti that gives him a high place in the roll of Tamil literary luminaries. The date of Ati-Vira-Rāma’s death is uncertain. According to the Pudukkottai plates issued in 1583 by his brother Sri-Vallabha and his cousin Varatugā Rāma, it seems he was already dead; but there is incontrovertible evidence to prove that he lived at least till 1605.9

A.D. if not till 1610.11

It will be now quite clear that the statement of the chronicles that the Pāṇḍya dynasty became extinct after Viṣṇuvarātha’s campaign in the neighbourhood of Kayattār is a mistake. It only resulted in the probable defeat of Kulaśekhara, followed a few years later by his death and the accession of his son Ati-Vira-Rāma Pāṇḍya. But if the old Pāṇḍya dynasty continued to rule, it ruled under different circumstances. It could not be in future so proud as not “to acknowledge any earthly superior.” It had to be contented with a very subordinate position to the Nāla at Madura. The Pāṇḍyas in fact became more or less Poligans, and had to wait like vassals, on the proud Telugu Kertas. There were indeed times when the Pāṇḍyas asserted their individuality and endeavoured to obtain comparative freedom from control; but such occasions were rare, and ended invariably in defeat and discomfiture. At the same time, if they lost in status, they gained in security. For, their conquests seem to have been followed by the acceptance of the Madura supremacy by the Raja of Travancore; and as the Pāṇḍyan was an equally feudal vassal, entitled to the suzerain’s protection, Travancore hardly dared in future to oppress his neighbour or encroach on his land.

(To be continued.)

BOOK NOTICE.

SOME RECENT RESEARCHES INTO INDIAN AND ORIENTAL COINAGE.


The books under the present notice are very different in form and quality. Mr. Valentine’s work is, however, peculiarly meritorious as it has been performed from sheer love of the subject, in the scanty leisure hours of a man who worked all day in other directions.

His first book touches on the copper issues of Turkey, Egypt, Tunis, Algiers, Tripoli, Morocco, East Africa, Arabia, Muhammadan Russia, Persia, Afghanistan including Balkh, Kabul, Kandahar, Herat, Russia in Asia and Chinese Turkestan. The modest preface relates that “the book was

8 Ibid., 58 and 85. He was one of the donees of the Pudukkottai grant, where he is called Naishadham Rāmakrishna.

9 See Taylor’s O. H. MSS. II, appendix for some sayings of his.

10 An Insc. of Kutralam. See Caldwell’s Tinnevelly, Sewell’s Antiquities II, 224. Seshagiri Sastriar says that Varatugā was Ati-Vira-Rāma’s brother. This is wrong.

11 Caldwell says that he was informed by Burnell that he had seen a copper plate grant belonging to a Matt, saying that Ati-Vira-Rāma died in 1610 and was succeeded by a Sundara Pāṇḍya.
called into being through my inability to ascribe the small coin figured on the title page. For this purpose I visited the medal room at the British Museum, thinking to locate the mint and rule with very little trouble, but to my surprise I found it by no means an easy task. Every facility was granted me by the sympathetic custodians, to enable me to compare my coins with other coins and various engravings, but all to no purpose. Many Numismatic friends, too, from time to time have seen it, but the attribution of the little coin up to the present remains an unsolved problem, and must remain so until a similar one comes to light bearing the missing part of the inscription. During this period I was most forcibly struck with the meagre amount of information published on Muhammadan copper coins, and the still smaller number of engravings of them!"

The inability to ascribe the little unknown coin is the more aggravating as one seems to read what there is of the obverse pretty easily as عُمرُ صَالِحٍ نُعَّامٍ تَوْلَى عُمَّار سُلْطَانٍ. An hexagon in the centre of both sides seems to show that it is an African coin, possibly Moorish.

The primary object of Mr. Valentine's book is to provide a text book for collectors and in this he has undoubtedly succeeded. The point is explained in his preface somewhat quaintly. "Two of the Oriental Catalogues of the British Museum certainly touch on this subject, but they are almost too scientific to understand unless one happens to be studying Arabic, especially when the reading on the coin differs from the book, and the illustrations are few and far between. There are not many English collectors who would care to learn Arabic in order to decipher these inscriptions, therefore, for a book on this subject to be of much use, every coin in it should be illustrated and an efficient description given. With these facts, thrust as it were before me, the idea occurred to me to make a handy little text book for the use of myself and all numismatic friends who might be interested, but like myself are unable to locate his coins when they bore the inscriptions in Arabic."

Following out this idea Mr. Valentine gives all sorts of useful information, such as the meanings of Oriental Numismatic terms found on coins, the Arabic alphabet and numerals, the meaning of terms for fractions, a brief historical sketch of each country with its type of coinage, lists of its rulers with dates. The whole forms a meritorious work on an obscure subject, most useful to collectors.

This book on its appearance was well received and induced the writer to follow it up with a comprehensive work on Indian copper coins—a tremendous and most obscure subject, which Mr. Valentine has tackled with his accustomed patience and vigour. It is to be divided into seven sections; Bengal, United Provinces, Panjab, Bombay, Rajputana with Central India, Madras, Southern India with Ceylon. Of these, Part I containing the first two sections (Bengal and the United Provinces) has been issued.

This new work is preface[n] by an extraordinarily useful little sketch of Indian history in its various phases, alphabets of Hindustani and Nagari, numerals in both Persian and Nagari, numismatic terms, notes on some common couplets found on Muhammadan coins and on the principal Indian periods, and a comparative chronology (Muhammadan and South Indian). Going further into details there is under Bengal an account of Bengal, Burma, Kuch Bihar, Sikkim and Nepal, and under the United Provinces are accounts of Agra, Oudh, Jaunpur and Garhwal. Very few Burmese specimens are given, showing the present writer the importance of producing in print his own notes and illustrations of Burmese coinage made now more than 20 years ago. One cannot help looking forward to the sections of the work still awaiting publication.

In the third book under notice Mr. John Allan has produced a thoroughly scholarly work worthy of the British Museum, bringing our knowledge of the Gupta coinage up to date, with all the resources of the great Museum at his back. Nothing more need be said here to bring the work to the notice of our readers. In the Introduction there is a slip on page xii mixing up the present writer with his cousin Mr. J. H. Rivett-Carnac, who both contributed to the present general knowledge of the Gupta coins. We appear as one individual, and an impossible personage "Mr. (now Sir) Richard Rivett-Carnac," and this reminds the writer of these notes of the advance made since those days, now about 20 years ago, when the Guptas he collected were presented to the Museum. One of the coins offered was of Prakṣāḍāditya Gupta, and as it was a duplicate it was returned, and finally fixed on a pivot in a bracelet inscribed with the king's name and date as between 400 and 500 A. D. That was as near as one could go then. His date is still uncertain, but was certainly after 500 A. D.

R. C. Temple.
THE ANCIENT HISTORY OF MAGADHA.

BY S. V. VENKATESWARA AIYAR, M. A., L. T., LECTURER, GOVT. COLLEGE, KUMBAKONAM.

I

The Saisunāga Dynasty.

Before the sixth century B.C. India has no political history worth the name. The great desideratum in ancient Indian history is chronology, and the different strata of composition in the sacred books of the Hindus have baffled attempts at chronological arrangements of any historical accuracy. For the earliest period it is difficult to distinguish the mythical from the historical, and actual facts from clever conjectures. No such difficulty exists from the sixth century. Then a great kingdom was in its full bloom. The religious movements of the time were intimately associated with the imperial dynasty of Magadha. Both from the Buddhists and the Jainas we have traditional accounts of the reputed founders of their faiths and their contemporary kings and dynasties. These are preserved in the Jātakas, the Dīpavaṃsa, the Mahāvamsa, the Divyadāna, the Kalpadruma-Kalīka, the Rājāvali, the Theravāli, and other works of lesser renown. From the Hindus, too, we have in the Purāṇas, mixed up with the creation and ordering of cosmic systems, dry annals, mostly names and dates, of those who held sway over portions of Indian soil. Of the Purāṇas, the Vaiśeṣika, the Vaiṣṇava, the Vaiṣṇavas, the Brahmāṇḍa and the Bhāgavata are of the highest value for historical purposes. The dates of their composition, or rather compilation, are uncertain, but it is admitted on all hands that they embody ancient tradition. They contain lists of kings and the periods of their rule, with a reference here and there to the acts of important kings or the happenings in their times. There are, besides, some pieces of secular tradition preserved in the dramatic works of Bāṇa, and in the Bhārata and the Mudrā-Rākshasa. The closing scene in the dynasty of the Saisunāgas was the usurpation of the throne by Chandragupta backed up by the diplomatic zeal of Cakravāla. The Greek accounts of the usurpation are fragmentary and conflicting; they may be dismissed as useless but for their chronological value. The deaths of Gautama and Mahāvira and the advent of Alexander are the great historical landmarks from which the chronological details have to be made up.

The main source of history for this period is tradition,—Hindu tradition as recorded in the Purāṇas, and preserved by Bāṇa, Bāṇa and other writers, and Buddhist and Jaina tradition as recorded in the Pāli and preserved in later works. Opinions have differed, and must always differ, as to value of tradition in the reconstruction of the early history of India. It was believed by the early generation of critics that the legends of ancient India consist mostly of cock and bull stories and are of no value for historical purposes. But the evidence of epigraphy on the life-history of Asoka has demonstrated the importance of Indian legend if judiciously employed. As M. Senart1 puts it, “the legends have preserved of our Piyadasa recollections sufficiently exact, not only to allow a substantial agreement to appear, but even to contribute usefully to the intelligence of obscure passages in our monuments.” Prof. Rhys Davids and Dr. Fleet also plead for a critical examination of the early legends. One must, of course, be on one’s guard not to distort the version of a legend or to read his own meanings into it. Nor can a statement in one school of tradition, say the Purāṇa or the Dīpavaṃsa, be looked upon as history in the absence of corroborative evidence from another direction. But, where more than one distinct streams of legend converge to the same conclusion, and this conclusion is not inconsistent with established facts and does not suggest any inherent improbability or absurdity, it may be accepted as historical. And, curiously enough, these legends, Hindu, Buddhist, and Jaina, disclose profound similarities, in spite of a flagrant disregard of chronology and occasional differences in detail.

1 Inscriptions de Piyadasa, 2. 231
## The Pradyota Dynasty

<table>
<thead>
<tr>
<th>Name</th>
<th>Family</th>
<th>Father</th>
<th>Reign</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vishnu - Purusha</td>
<td>Pradyota</td>
<td>Pradyota</td>
<td></td>
</tr>
<tr>
<td>(1) Pradyotana</td>
<td>Pradyota</td>
<td>Pradyota</td>
<td></td>
</tr>
<tr>
<td>(2) Pālaka or Gopilaka</td>
<td>Pradyota</td>
<td>Pradyota</td>
<td></td>
</tr>
<tr>
<td>(3) Viśākhayūpa</td>
<td>Pradyota</td>
<td>Pradyota</td>
<td></td>
</tr>
<tr>
<td>(In some MSS. r or p instead of y.)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(4) Janaka</td>
<td>Pradyota</td>
<td>Pradyota</td>
<td></td>
</tr>
<tr>
<td>(5) Nandivardhana</td>
<td>Pradyota</td>
<td>Pradyota</td>
<td></td>
</tr>
<tr>
<td>Total 5 rulers 138 or 128 years.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

## The Saśināga Dynasty

<table>
<thead>
<tr>
<th>Name</th>
<th>Family</th>
<th>Father</th>
<th>Reign</th>
</tr>
</thead>
<tbody>
<tr>
<td>Śiśunāga</td>
<td>Kāka varga</td>
<td>Kāka varga</td>
<td>36.0</td>
</tr>
<tr>
<td>(1) 'Śiśunāga</td>
<td>Kāka varga</td>
<td>Kāka varga</td>
<td>36.0</td>
</tr>
<tr>
<td>(2) Bimśāra</td>
<td>Kāka varga</td>
<td>Kāka varga</td>
<td>36.0</td>
</tr>
<tr>
<td>(3) Mahāpadma or Dāskāra</td>
<td>Kāka varga</td>
<td>Kāka varga</td>
<td>36.0</td>
</tr>
<tr>
<td>(4) Udayin or Udayana</td>
<td>Kāka varga</td>
<td>Kāka varga</td>
<td>36.0</td>
</tr>
<tr>
<td>Total 362.</td>
<td>Mahāpadma</td>
<td>Mahāpadma</td>
<td>88.0</td>
</tr>
<tr>
<td>Mahāpadma or Sumālya</td>
<td>Mahāpadma</td>
<td>Mahāpadma</td>
<td>88.0</td>
</tr>
<tr>
<td>Sumālya</td>
<td>Mahāpadma</td>
<td>Mahāpadma</td>
<td>88.0</td>
</tr>
<tr>
<td>Kautilya</td>
<td>Mahāpadma</td>
<td>Mahāpadma</td>
<td>88.0</td>
</tr>
<tr>
<td>Nandivardhana</td>
<td>Mahāpadma</td>
<td>Mahāpadma</td>
<td>88.0</td>
</tr>
<tr>
<td>(11) Nandivardhana</td>
<td>Mahāpadma</td>
<td>Mahāpadma</td>
<td>88.0</td>
</tr>
<tr>
<td>Nandivardhana</td>
<td>Mahāpadma</td>
<td>Mahāpadma</td>
<td>88.0</td>
</tr>
<tr>
<td>Mahāpadma</td>
<td>Mahāpadma</td>
<td>Mahāpadma</td>
<td>88.0</td>
</tr>
<tr>
<td>Mahāpadma</td>
<td>Mahāpadma</td>
<td>Mahāpadma</td>
<td>88.0</td>
</tr>
<tr>
<td>Mahāpadmapati alias Nanda</td>
<td>Mahāpadma</td>
<td>Mahāpadma</td>
<td>88.0</td>
</tr>
<tr>
<td>Sukalpa</td>
<td>Mahāpadma</td>
<td>Mahāpadma</td>
<td>88.0</td>
</tr>
</tbody>
</table>

N.B.—The numbers given in brackets above show the order assigned to the ruler in the dynastic list. The other numbers denote the number of years ruled by the king.
The Purāṇas are certainly wrong in making the Sāsūnāgas the successors of the Pradyotases. For Hindu, Buddhist and Jaina traditions agree in making Pradyota a contemporary of the Buddha; and, therefore, of Bimbisāra. Chinese Buddhist tradition⁵ says that Pradyota was born on the same day as Bimbisāra and Udayana of Kausāmbi. Jaina tradition⁶ followed by Merutuṅga makes Chaṇḍa Pradyota the contemporary of Bimbisāra, and father of Palaka. The Buddhist records⁷ also know Pradyota as Chaṇḍa Pañjota because of his cruelty, and the Purāṇas agree that he was the father of Palaka. The relations between Pradyota and Udayana have passed into folk-lore.⁸ It may therefore be established that (Chaṇḍa) Pradyota, Udayana, and Bimbisāra were contemporaries of the great Buddha.

The Jātakas seem to know a good many rulers of Kāśi (Benares) and some of their names are familiar names of Magadha kings. Perhaps this may be a coincidence, but the early Buddhists seem to have known a great deal more about Kāśi than about any other country. The Kāśi district was no doubt the bone of contention between Magadha and Kosala. Bimbisāra was given a grant of the revenues of a village there for his wife’s ‘bath and perfume money.’ Ajātaśatrū got the grant confirmed⁹ and married the Kosala princess Vajirā. Perhaps the city of Benares was already a part of Magadha, and the disputes were

---

³ Rockhill.—Life of the Buddha, (citing Dutta Xi.). The Chulāpani (XL I, 11) says that Udayana of Kausambi presented 500 robes to Ananda.
⁴ See Liturgy Remains of Dr. Bhaū Daji, page 130, 131.
⁵ Jātaka No. 522 (See Cambridge translation Vol. V page 71). Mahāvampa VIII. I. The latter mentions his cure from jaundice effected by Jivaka, the physician of Bimbisāra.
⁶ Kālidāsa, for instance, refers to the story in his Meghaduta, Part I:

"नदीयथ गवाभृतहराम बलसुरज्ञान जसे" etc.
"प्राणायाम-स्वच्छन्दत्त धर्मानन्दनस्वरूपम्" etc.

⁷ Jātakas 239 and 253.
(See Cambridge Translation Vol. II, pp. 162, 275.)
only about certain villages in the Kāśi district. Anyway we find Benares an integral part of the empire of the Mauryas, and we nowhere find mention of its conquest by the Magadha kings.

The Purānic details also lead us to the same conclusion:

\[ \text{Harvā Vāyu-Purāṇa: Kāśi varṇa āvīśatātā kāśi āvīśatātā āyām} \]

\[ \text{Vāyu-Purāṇa} \]

\[ \text{Vāyu-Purāṇa} \]

\[ \text{Mātṛya-Purāṇa} \]

Siśunāga was evidently the ruler of Kāśi before he conquered Magadha. There is further no scrap of evidence to show that he succeeded the Avanti line or that Ujjain was a part of his kingdom. On the other hand, as pointed out already, Ujjain was under the independent dynasty of the Pradyotas.

(2) The number of the rulers.

The Mātṛya speaks of the “twelve sons of Siśunāga”, but the Vishṇu and Vāyu name only ten rulers. The Mātṛya interpolates two names which are not found in the other Purāṇas, Kāśvāyana and Bhūmimitra. That these are interpolations is proved by the same names occurring in the list of the Kāśva dynasty, both in the Mātṛya and in other Purāṇas. But the fact that the compiler of the Purāṇa felt the need to interpolate perhaps shows that the tradition was strong that there were twelve rulers in the dynasty. Of all the Purāṇas of value to us here the Mātṛya seems to be the earliest, judging both from its style, its clumsy arrangements and confusions in detail. All the Purāṇas agree that there were two more generations of rulers, whom the Vishṇu and the Bhāgavata call the Nandās. So that there were (10 + 2) 12 generations from the first Sāiśunāga to the last of the Nandās (inclusive).

The Dipavaliṣa and Mahāvaśishtha agree that there were seven generations after Bimbisāra. But the former has the last generation consist of ‘10 brothers of Siśunāga who ruled collectively for 22 years’, while the latter makes one KāĪkṣoka the seventh in descent from Bimbisāra, and puts after him ten sons of KāĪkṣoka and nine other rulers. The Divyavaddha knows only nine rulers on the whole, while the Mongol tradition as embodied in the Fockecke knows one more. We may pin our faith on the comparative reliability of the Dipavaliṣa, it being the oldest of these works. Its seven generations after Bimbisāra fall into line with the Purānic data on the subject.

The Jaina Kalpadruma-kalīka has twelve rulers before Chandragupta, though it, of course, begins the list with Bimbisāra. This tradition is used by the Jaina Scholars, Hemachandra and Merutūgā. Other Jain records make it clear that there were seven generations from Bimbisāra to Chandragupta. The Kalpasūtra mentions Śīhulabhādara as the 7th in succession from Mahāvīra. And Śīhulabhādara was the mantri of the 9th Nanda, i.e., of the predecessor of Chandragupta. Thus it is established in the light of all our records, Brahmā, Buddhist, and Jaina, that (1) there were twelve generations of rulers known before Chandragupta, (2) that seven of these came after Bimbisāra, and (3) that the last nine rulers formed a special set, known in the Purānic and Jaina tradition as the Nandās.

\[ \text{Page 230. Cited by Wilson: Vishṇu-Purāṇa, p. 186 note.} \]

\[ \text{Jacobi: Jaina Śūtras, p. 287, 289; Ante, Vol. XI, p. 246.} \]
(3) Names of the Rulers.

And the twelve rulers have almost the same or similar names in all the lists. The names in the Purāṇas are always the same, or at any time, variants of the same name. In the Dipavāsinī, we have Bimbisāra, Ajātaśatru, Udaya, and Śīṣunāga; and Nāgadasaka is perhaps the same as (Nāga) Darśaka or Harshaka of the Purāṇas. Kalāśoka of the Mahāvamsa is practically the same as Kākavāraṇa (Raven-Black). The names Nandivardhana and Śabhālin (Sāhalya or Sumālya) also occur in the Mahāvamsa beside a crowd of other curious names, for which there is absolutely no foundation anywhere else. The name Mahāpadma has the same meaning as Mahāmanjarī or Ugrasena, and the Puranic Kshatrajit has its Buddhistic counterpart in Prasenajit. Thus the only name peculiar to the Purānic list is that of Mahānandin, by whom hangs the tale of the beginning of a separate Nanda dynasty; while the name Munda stands alone, both in the Divyavadāna and the Mahāvamsa. Perhaps it may be possible to identify the one name with the other, especially as the name Munda appears as Mahāsamuda in the Rājaratnākari. It is therefore clear in the various legends the same twelve names stand out, in spite of confusions, imperfections, and spurious additions.

Prof. Geiger denies the historicity of Darśaka on the authority of the Mahāvamsa. But Bhāsa in his Svapna-Vāsavadatta mentions him by name as the Maharaja of Magadh. In复合工 law of Udyan, the Vataa Rāja, the tradition embodied by Bhāsa is confirmed by the Divyavadāna, which mentions the burning of naivālakī and the Kausāmbi minister Yaγanharāya. Bāga in the Harshacharita gives the king of Avanti the same name as Bhāsa gives him, viz., Mahāsena. So Darśaka must be accepted as a historical personage. But the references in Bhāsa seem to depict him as a very young man during Udyan's marriage with his sister Padmavati. The latter is introduced as a contemporary and friend of the Buddha and Mahāvira. The Purāṇas

4 The Order of the Rulers.

We may now discuss the place of each ruler in chronological sequence. The Purāṇa distinctly declare Śīṣunāga to be the founder of the dynasty, while the Buddhist and Jain records seem to agree that Śīṣunāga, Kākavāraṇa and the rest were rulers of the dynasty after Bimbisāra, the contemporary and friend of the Buddha and Mahāvira. The Purāṇa
name the dynasty Sāśunāga, apparently after its founder. It is indeed possible to suppose
that the dynasty might have been named not after the first ruler but after the most famous.
Such a supposition, however, is untenable in this case, as none of the authorities knows
anything of Sāśunāga beyond what the Purāṇas tell us—that he founded the dynasty
'supplanting the renown of the Fradlyotas. The question may be set at rest by appealing
to other Buddhist and Jaina traditions than the ones hitherto considered. The Jain
tradition followed by Hemachandra makes Bimbisāra (Sṛṣṭikā) a successor of Prasenajit,
king of Magadha, who resided at Rāja-griha. The Tibetan chronicle makes Bimbisāra, son
of Mahāpadma, king of Magadha. The Aśvādaṇa has both these names in the list. It is
thus clear that both the Buddhists and the Jainas know of the (royal) ancestors of
Bimbisāra; so that Bimbisāra was not the founder of the dynasty. The confusions and
contradictions are due to their huddling together the names of the predecessors and the
successors of Bimbisāra. The Pāṇinic version may therefore be accepted.

Sāśunāga should top the list and Kākavaṇga be placed next to him, for both the
Mahāvamsa and the Purāṇas agree that he or his variant Kālaśaka came after Sāśunāga.
We have, according to all accounts, two more generations to take us to Bimbisāra.
According to Buddhist or Jaina tradition, these should be Mahāpadma and Prasenajit,
while, according to the Purāṇas, the places belong to Kṣaṭravarma and Kṣaṭrajit.
Curiously enough, all these names have very much the same meaning—Mahāpadma, or more
properly Mahāpadmapati, means 'the lord of a huge host' and Prasenajit 'the conqueror
of a huge host.' So too, Kṣaṭravarma would mean 'valorous in the field' and Kṣaṭrajit
the conqueror of warriors. It is therefore easy to identify these rulers of Buddhist and Jaina
tradition with the ones mentioned in the Purāṇas, because these traditions know Prasenajit
and Mahāpadma, and they also tell us that the latter was the father of Bimbisāra. We
can therefore take it that Mahāpadma was son of Prasenajit.

Bimbisāra, and Ajāṭhāstūrī present no difficulty whatsoever, as they stand in the same
order everywhere. Some manuscripts of the Vāyu-Purāṇa arrange the names in the order,
Kṣaṭema-Varma, Ajāṭhāstūrī, Kṣaṭra-Jīs, Bimbisāra; but this is obviously wrong, as it
makes Ajāṭhāstūrī, the well-known son of Bimbisāra, his grand-father. The Buddhist records
place Udāya after Ajāṭhāstūrī, but all the Purāṇas agree in introducing a Harshaka or
Dāraka between them. A certain variant of the latter name is, as we have seen, not
unknown to the Mahāvamsa; and we may therefore consider him an historical personage.
It may, of course, be contended that the Buddhist records, which tell us so much about
Bimbisāra, Ajāṭhāstūrī, and Udāya, ignore his existence altogether; and this would be

17 'हुस्त नेधा यठः कृमिन्ति शिल्पूनानां नन्दिक्षिति' (Vya-P.)
The Burmese Buddhist legend knows Śiśunāga as the 'son of Nāga' whom Udāya discovered in
the wilds, etc. But this tradition is very late and extraordinary (Bigandet: Legend of Gaudama,
Vol. II, p. 115.)

18 Hema Chandra: Mahābhadracharita.
19 Dulke XI. (Rockhill, op. cit. p. 16.) This Mahāpadma must not be confused with Nanda
Mahāpadma under whom the Buddhist council is said to have been held 137 A. B. (See Ibid., p. 186.)
20 Śrīdhara in his gloss on the Bhāgovata Purāṇa. XII. 1.

It may also be remarked that Kṣāṭravarma and Kṣaṭrājīs are most probably surnames.
We have a parallel in the Yadava names Kṛitavarm and Kṛitavas in the Vāyu-Purāṇa. (Book IV.
Chap. XII.) I may also mention that the Kārma-Purāṇa gives Kṛitadharmas as a variant for
Kṛitavarm.

21 The Mahāvamsa calls him 'Nāga-vasaka,'—evidently one of the Śiśunaṅgas. (See Turnour,
Vol. I, p. 28.)
improbable if Dārśaka had come between the two last named kings in the list. The
difficulty would disappear if we consider him as the successor, not the predecessor of Udaya.
The Buddhist accounts tell us little about the successor of Udaya, but have retained his name
in the general confusion in which the period is involved.

The next rulers, according to the Purāṇas, are Nandivardhana and Mahānandin. The
Buddhists have Nandivardhana and Mahāsamudra or Munda. It may therefore be inferred
that they were historical characters. The only ones known after these are Mahāpadma
and Sūmāya or Sahāya, who are constituted by the Viṣṇu and Bhūgavata Purāṇas into a
separate dynasty. The Mahāvaishāya names, Kālaśoka, his ten sons and their nine successors
may be rejected as spurious and conjectural, as there is no confirmatory evidence of any
kind, and as the names are not in the original Dipavaliṣa. As I have already pointed out,
the Purānic Kākavāya may have suggested the Buddhist Kālaśoka of the Mahāvaishāya
genealogy and Kākavāraṇ of the Aśvānā. The last of the Nandas is a favourite hero of
legend, but we shall consider the whole question of the Nandas separately. All traditions
are agreed that Chandragupta was the direct successor of the Nandas. For example, the
Mudrā-Bākahāsa assumes the fact, and it is mentioned in the Brihadkathā. The Purāṇas
must therefore be wrong in interposing a century of Chāṇakya's rule between the last of
the Nandas and Chandragupta. I shall try to show that this was probably due to the
chronological exigencies of the Purāṇas.

(5) Chronology.

The main difficulty is one of chronology. For we have but confused statements in the
Purāṇas, and we are worse confounded by the apparently absurd dates given by the
Buddhists and the Jainas. The Purāṇas give 360 or 362 years for the whole dynasty, and
at the same time throw out a vague suggestion that their dates are wrong; for the periods
allotted to the individual reigns do not always make up the sum total of 360 or 362. Again,
we have a hundred years more given to Mahāpadma and his son, and an extra hundred to
Chāṇakya, who is alleged to have ruled independently before handing over the reins of
power to Chandragupta. The Jainas give a hundred and fifty-five years to the Nandas
alone, whom the Purāṇas confine to two generations.

The Mahāvaishāya says that 162 years elapsed between the death of the Buddha and the
accession of Chandragupta. According to Hemchandra the accession of Chandragupta was
155 years after the Nirvāṇa of Mahāvira. The two accounts, therefore, nearly agree. The
latter is, no doubt, out of accord with the rest of Jaina tradition, but it must have been
thought out by such an erudite scholar as Hemchandra, and even Merutūga says that his
statement is worthy of careful consideration. It agrees also with the Puranic

---

22 नामवत् शुद्धम् शुद्धम् अविवाद्यम् ततो भास्नितः
पालनं येषु वेदार्थं रंगं कर्मयेकं कालिकं.

(Dipavaliṣa, V. 25.)

23 उपनिषदः तीर्थम् समा ब्राह्मणमित्रस्ते
भूल्लो नगरी स्वदेशस्ते ततो मृत्युण्यः 

(Mālaya-P.)

The Vaiśu and Brahmaṣṭa give the same story. In the Vaiśu P. (Bombay text) we find
the epithet नामवत् applied to Kauṭiliya. This is absurd. The correct reading is certainly नामवतः
as I find in an old MS. of the Purāṇa in the Oriental MSS. Library, Madras. Kauṭiliya was 'the fire
which consumed the family of the Nandas.'

31 Bhaû Daji op. cit, pp. 130, 131.
tradition. It is well known that the Purāṇas give 100 years to the nine Nandas, but it is not so well known that most of them give an extra hundred to Kautilya. The point is that they recognise two centuries to have elapsed between the first of the Nandas and the first of the Mauryas. It appears to me that the Purāṇas are not wrong in the period assigned, but that they are wrong in confining the Nandas to two generations. I shall presently go to the considerations which incline me to this view. My theory is that Mahāpadma, the first of the Nanda dynasty, is not the successor of Nandivardhana, but the father of Bimbisāra, the Kshatrija of the Purāṇas. In the light of this view the nine Nandas are the last nine rulers of the Śaṅkunīga dynasty. There is nothing absurd in giving two centuries to nine generations of rulers.

It is easy enough to fix the date of the beginning of the Śaṅkunīga dynasty. It is almost certain that the Buddha attained Nirvāṇa between 487 and 477 B.C. According to the Buddhists, this event took place in the eighth year of Ajātasatru’s reign. The Purāṇas are agreed that Bimbisāra reigned 28 years. There were four generations before Bimbisāra, and we may assign 22 years to each generation. This accords with the average duration of reigns in European history. The Mahāvamsa itself assigns 22 years only to each of two generations (of nine and ten rulers respectively) immediately preceding Chandragupta. The Puranic data also fall into line if we refer the total 362 years to the Śaṅkunīgas and Nandas put together (19 rulers). In this way we get, counting backwards, 477 + 7 + 28 + 88 (4 × 22) = c. 600 B.C. as the most probable date of the beginning of the rule of the Śaṅkunīga dynasty.

The probable duration of each reign may now be worked out. The data of the Purāṇas have to be viewed critically. They have considered contemporary dynasties and rulers as having come one after another. I have already referred to the mistake as regards the Pradyotas of Avanti, who are the contemporaries of the Śaṅkunīgas, but are considered by the Purāṇas as their predecessors. To come to individual rulers, the Viṣṇu-Purāṇa mentions, among the rulers of Kosala, Prasenaḥjīti, son of Rāhula, son of Śākyamuni Buddh, whereas we know from the Buddhist records that Prasenaḥjīti was the son of king Arasemi Brhamadatta of Sravasti and a contemporary of the Buddha.\(^{25}\) The years assigned by the Purāṇas, moreover, are not mutually exclusive in most cases. Therefore it is that the totals given for individual reigns do not agree with the total for the whole dynasty. From Pārīkhshita to Nanda, for instance, we have 1115 years given in the Bhāgavata-Purāṇa, whereas the details of reigns come up to 1300 when added. Commentator Śrīdhara notices the fact, but attempts no explanation. Again, the Purāṇas give 137 years to the ten Mauryas, which figure does not agree with the details given. As a matter of fact, the overlapping of reigns was more usual than exceptional. This was due to the custom of the reigning kings getting their heirs recognised even in their own lifetime. The same difficulty appears in dealing with the Theravāda also. An old Śravaca has been known to ordain the foremost of his disciples long before his demise.\(^{26}\) The difficulties of the Purāṇas are, moreover, due to their confusions in genealogy affecting their system of chronology. They are thus led to allow abnormally long reigns for rulers in some cases and compress a series of reigns into a few years in other cases.

Śaṅkunīga is given 40 years of reign by the Purāṇas, and 18 by the Mahāvamsa. He was already king of Benares before he conquered Magadha, and he may have ruled a

\(^{25}\) Dukas XI. (Rockhill op. cit.)

\(^{26}\) See, for instance, Dipavamsa IV. 41.
score of years previously. In any case, 18 years seem to be a more reasonable period for him than 40. Kākavārṇa is assigned 36 years, but some copies of the Mātysa-Purāṇa give only 26 years, and this may be accepted as it nearly tallies with the Buddhist date for Kālājoka or Kākavārṇa. According to Hindu tradition not recorded in the Purāṇas but current certainly in Bāṇa’s day (7th cent. d. c.) Kākavārṇa was beheaded in the precincts of the capital city. The next ruler is Kṣetrajavarmman, to whom also the Purāṇas give 36 years; but some MSS. of the Vāyu and the Brāhmaṇḍa agree in giving him only 20 years. The lowest period for Kāhtrajanas alia Mahāpadma, father of Bimbisāra, is 24 years given in some MSS. of the Mātysa. Our authorities are agreed in assigning 28 years to Bimbisāra alia Sreṇīka. For Ajātaśatru the Vāyu-P. gives 25, Mātysa 27, while the Brāhmaṇḍa gives 35 and the Buddhist records 32. The Buddhists knew him intimately, and their date may be accepted. A longer period than usual may be allowed for one who is said to have ascended the throne long before his natural time. The Buddhists give Udaya 16 years, and this seems to fit in with the Jaïna story of his career having been cut short by assassination. Dāsaka is given 24 in the Purāṇas, the same period of reign as the Mahāvamsa gives to Naga Dasa. Nandivardhana may be allowed 22 years and Mahā-Nandin 28 years. The latter corresponds in time to the Buddhist Kālājoka, who is reported to have reigned 28 years. Rejecting the impossible 88 years for Mahāpadma we may allow him 28 years according to the Vāyu-Purāṇa. The Mātysa-Purāṇa assigns 12 years to Sahalya, and another 12 for the subjugation of the ‘eight sons of Mahāpadma’, while the Vāyu-Purāṇa allows 16 years for the latter event. The Mahāvamsa allows 22 years for the generation preceding Chandragupta. It is possible that Sahalya ruled 16 or 22 years, or that he ruled 12 years and that the civil war continued for several years after him. The latter supposition may explain the Puranic rule of Kauśilya, for he was the hero of the interregnum.

6 The Nandas.

The Purāṇas say that Mahāpadma ‘will be the annihilator of the Kshatriya race’ and that ‘after him the kings will be Sūdra-born’. They also credit him and his eight sons with a century of rule. The Vāyu-Purāṇa adds for Mahāpadma an appellation ‘Nanda’, but the Mātysa, Vāyu and Brāhmaṇḍa say nothing of Nanda. The commentary on the

27 Bāna’s Harașa charitra, Uccheda VI. (Bombay Text, p. 199).

Prof. Cowell in his translation corrects शैवनारित into शैवनारिणि but, curiously enough, takes काकचवर्ण with the previous sentence, thus making शैवनारित and काकचवर्ण two different kings (see Trans. p. 193). The Text shows clearly however, that शैवनारित is only an epithet of Kakavarna.

28 Excepting only the Mahāvamsa which gives him 52 years.

29 Dīpavaṃśa, IV, 38.

(काकचवर्ण: साक्षात्वक साधविनिविज्ञ! शासनाधिकार सिद्धिशेष प्राप्ताः (Bhāgavata-P.)

सान्निध्य: महाप्र: सर्वश्रव्यायांतः (Vāyu-P.)

अक्षित: क्षुद्रकाली मिभित (Vishnu-P.)

सर्वश्रव्यायांतः (Mātysa-P.)

Even the Sāmsūnyās are called both by the Vāyu and Mātysa अवधयन: This explains perhaps why Buddhaghosha places Bimbisāra in the third caste (Vaiśya).
Bhāgavata explains Mahāpadmapati as lord of an immense host31 or of countless wealth, mahāpadma in Sanskrit denoting 100,000 millions. The Buddhist records know nothing of a separate Nanda dynasty, but say that the nine last rulers were of the same dynasty as Bimbisāra. The Dipavaliya does not mention the Nandas, but says that Siśumārga had ten brothers, who reigned after him. The Divyāvadāna knows no distinction between Nanda and Siśumārga rulers, whom it mixes up together in the same dynasty. Jaina tradition makes the nine Nandas the nine rulers after Udaya and assigns them nine generations. Even the Purāṇas agree with Jaina tradition, that the nine Nandas ruled one after another and were not joint rulers.32 It is highly improbable that nine kings ruled, eight of them brothers, too, in two generations. It seems almost certain in the light of the facts that the Nandas were simply the later rulers of the Siśumārga dynasty.

The chronological data available to us point also to the same conclusion. The Jaina Therāvālī of Merutuṅga assigns 155 years to the Nandas, on the strength of some old Gāthās. Hemachandra tells us in the Pariśiṣṭa-parvan that Chandragupta's accession came 155 years after the Nirvāṇa of Mahāvīra. Though this is not in accord with other Jaina traditions, it deserves notice as coming from so eminent a scholar in Prākrit. And it accords with the most probable dates of Gautama Buddha and Mahāvīra. In this view all the Siśumārgas from Mahāvīra's, i.e., Bimbisāra's time (the two being contemporaries) were themselves Nandas. It has been already pointed out that the break of 200 years, which the Purāṇas allow between the first of the Nandas and Chandragupta, requires nine generations of rulers instead of two as stated in the Purāṇas.

The very names of some of the rulers seem to suggest this view. We have in the Siśumārga list such names as Nandivardhana and Mahā-Nandin. In one Buddhist list—that in the Divyāvadāna—we have Kākaṇavara and Mahāmañjula among the rulers after Udaya. Nanda and Upananda33 are familiar to us as Nāga kings in the Buddhist Jātakas and as saints in the Therāvālī of the Jainas. There is a strong Buddhist tradition that the council of Vesāli24 was held under the presidency of Mahāpadma Nanda, 100 years after the Nirvāṇa; and another that it was held under a Siśumārga king, whom they name Kālāśoka. The Nandas have no separate place in the Rajput Vasiṣṭhali given by Tod,35 Prof. Jacobi36 says of Ajātaśatru that he 'laid the foundation of the empire of the Nandas and Mauryas.' There is thus some confusion in our authorities of Siśumārgas and Nandas.

31 Brahman is explained in Monu, VII. 187, 188, Chāṇakya's Arthaśāstra and the Vaddhaka-Sākara-Jātaka (No. 283).
32 Mātāya-Purāṇa (Bombay Text, p. 272.)
33 'Nāgadevāyam' in the Sarabhanga Jātaka (No. 522). See also the Saddharma Pundarika (S. B. E. XXI, 8).
34 See Poussin on the first two Buddhist Councils Ante, Vol. 1908.
35 The oldest account of the council is in the Chuliya-cagy, Bk. XII. It makes no mention of Kālāśoka. For the tradition that it was held under Kālāśoka, see Mahāvīra, and Dr. Fret's article in Ind. Emp., Vol. II (Epigraphy). Prof. Rhys Davids holds that it was held under Nanda, and Rockhill's tradition associates the Nanda with Mahāpadma (Life of the Buddha, p. 186). Taranatha tries to reconcile the two traditions by saying that the council was held under Aśoka, but that the brahmins were fed by Nanda!
36 Tod: Annals and Antiquities of Rajasthan Vol. I. (See genealogical table.)
37 Introduction to the Jaina Śātras, pp. XIV to XVI.
But the tradition of nine Nandas seems to have been so widely spread as to be unhesitatingly accepted by various schools of tradition. It is likely to be true, therefore, that there were nine rulers who bore the name of Nanda, called Nava-Nanda. For this reason, the Mahāvamsa tells us that these were the sons of the successor of Kalâsoka, whom we have identified with Kâkavânja. Thus we come to the father of Bimbisâra, whom the Buddhists call Mahâpadma. He has eight successors in the dynasty. Now, according to the Purâṇas, Mahâpadma is the first of the nine Nandas, Both the Buddhist and Puranic stories are reconciled if by sons we understand successors, or descendants of Mahâpadma the son of Kâhêravarman. The mistakes in the Purâṇas seem to be due to their having confused Mahâpadma alias Kâhârajit, son of Kâhêravarman, with Mahâpadma, son of Mahânandin.

(7) The last of the Nandas.

Mr. V. A. Smith says that Mahâpadma was the son of the queen of Mahâ-Nandin by a barber paramour. There is nothing said in the early records of the Buddhists and the Jainas about the servile origin of the predecessors of Chandragupta. Merutuâga asserts that Nanda was born of a barber (prostitute), perhaps translating the word गायक (Nanda). But this word means simply धर (prostitute), and in this sense it is used in the Harivâmsha. Mr. Smith seems to have based his statement on what Greek writers have said of the ruler of the Gangaridâi—that he was the son of the queen by a barber paramour, who supplanted the rightful king upon the throne. But to the Greek Magadha was not the land of the Gangaridâi but of the Prasii, and the name of the king mentioned by Quintus Curtius and Diodoros Siculus is Xandrames or Agrammes, not Nanda. If so, the Mauryas, not the Nandas, would seem to have a servile origin, and even this on the assumption that Chandragupta was ruler of the Gangaridâi before he became ruler of the Prasii. The Purâṇas speak not of the queen's paramour (as the Greek story would have it), but of the king's son by a śâdra concubine as having succeeded the king without a revolution. The Divyâvadâna contains a tradition that a Brâhmaṇ lady of Champa acted as barber to a Maurya king (Buddhâra) and was finally married by him and became the mother of his son Asoka. Her name Janapadakalyâni is exactly the same as that given in the Sangâma-vacchana Jâataka to the wife of Prince Nanda, a half-brother of Gautama Buddha. It is thus seen that our accounts in some way associate Nanda, or Janapadakalyâni, with servile service or extraction, in Magadha or some country near it; but it is impossible to say definitely what country or in what way.

According to the Mudā-Râkshasa tradition, Chandragupta Maurya, who succeeded the Nandas, was of the same family as the Nandas. According to the Mahâvaṃsa, Chandragupta belonged to the Sâkya family of Kapilavastu. The Atithakathâ says that his father was the last king of Mayûrapura or Dehli (Indraprastha). The Jâativãka, probably a

---

37 In the Stavanâvati-charita of Hemachandra and the Kalpadruma-kalika of Lekshîvallalaha.
38 See Curtius: Megasthenes, pp. 66, 135. The map and the footnote regarding 'Prasii'.
39 Divyavâdâna, (Edited by Cowell and Neill) p. 360.
40 They were all descendants from Sarvârtha-Siddhi (Mackenzie MS. preface to the Mudâ-Râkshasa).
41 The Bihâratâth, however, says Châpakya displaced Hirasyagupta, the son of Nanda's wife, by a Brâhmaṇ (paramour) Indradatta. The tradition in the Bihâratâth is so full of supernatural details that it may be left out of account altogether. The Divyavâdâna styles Chandragupta alone as Nanda. 42 Journal of the Buddhist Text Society, 1895.
later work, explains 'Maurya' as the offspring of a barber and a Sūdra woman, or of a barber and a female slave. This meaning is hardly more than a malicious conjecture. The Śādā-kalpadruma is somewhat milder; it explains the word as equal to मूर्तिक (कुस्तिनिम), 'not of noble extraction'. If Buddhist traditions are to be believed, Mauryas were princes at Pippalavana when Buddha died. That no inflexion attached to the meaning of the word is clear from the mention of Sthavira Mauryputra of the Kasapya gotra in the Jaina Kalpa-Sūtra, as one of the Sthaviras in apostolic descent from Mahāvīra.

(To be continued.)

NOTES ON THE GRAMMAR OF THE OLD WESTERN RAJASTHANI WITH SPECIAL REFERENCE TO APABHRAMŚA AND TO GUJARATI AND MARWARI.

By Dr. L. P. TESSITORI, UDINE, ITALY.

(Continued from p. 28.)

CHAPTER VII.

ADVERBS.

§ 99. According to their origin, adverbs may be divided into: instrumental, locative, adjectival and undeclined. It will be seen that this historical division almost exactly corresponds with the different classes they fall into according to their meaning also. In fact instrumental adverbs involve the idea of manner, locative adverbs the idea of place and time (often, indeed, both meanings go together, as in पाच), adjectival adverbs the idea of quantity or degree, as a modification of the idea of manner, whereas undeclined adverbs, as they have no common origin, have no common meaning either. It is among the last that the adverbs of negation are included. Many instrumental and locative adverbs, the latter especially, are postpositions at the same time.

§ 100. Instrumental adverbs in Old Western Rājasthāni are generally employed as adverbs of manner, much in the same way as in Sanskrit and all the Prakrit dialects. The following is a list of the commonest amongst them:

ādī P. 683 "Across" (Guj. ādē)
bañij P. 321 "With pain or difficulty" (Skt. kaśeṇa)
jañjilā Adi C. "Unity" (Skt. vjedij)
dhīlā P. 444, Daq. "With difficulty" (Ap. dullahai <Skt. duradhakena, see §§ 6, 51)
nīpca Adi. 46, Indr. 22 "Certainly" (Skt. nīpca, cf. Ap. vīcha, Siddhāhem., iv 358, 1)

prāha, prāhi Up. 109, Daq. "Mostly" (Ap. prāha <Skt. prayaṣe, see § 38)
mañja Up. 117 "Late" (Ap. maja <Skt. mṛdavakena).
ruñjai Daq. i, 16 "Well" (Ap. ruñja <Skt. rāpyaṭakena)
veji P. 217 "Speedily" (Ap. veji <Skt. veṣeṇa)
saṃksepai kari Adi C. "Concisely" (Skt. saṃkṣepena)
sahaj P. 636 "Naturally" (Ap. sahaĵe <Skt. sahaţena)
śača Čal. 109 "Truly" (Ap. sača <Skt. satyakena)
sahā Adi C. "Together" (Ap. satṭaḥ <Skt. saṭṭhakena, see § 70, (4))
sukha, sukhi, sukhi kari Adi C., Čra., Indr. 71 "Easily, comfortably, joyfully" (Skt. sukheṇa)

44 Fu hien, XXIV.
41 See Jacobi’s Edn. p. 289.
harṣeī (Br.) 140 "With joy" (Skt. harṣa).
The following are adverbial phrases:
ceta prakāraī Kal. 43, Daq. "In this way, thus"
isi pariś Śaṅk. 162 "Ditto." (See §§ 3, 53)
isi vikāhā Ādi C. "Ditto."
kīṣē kāraṇa Daq. v, 92 "For which reason; wherefore?"
§ 101. Locative adverbs are either of place, or of time, or both of place and time. A
good many of them are adjectives in -īlāū, -alaū in the locative (see § 145).
(1) Examples of locative adverbs of place are:
anethī, anethī Čāḍ. 12, P. 524, Up. 167 "Elsewhere" (Ap. *anṛetakā, see § 95)
arai pari Daq. X "Near and far, all around" (From arahāū and paraḥāū, for which
see § 147)
āśāī pāsaī Ādi C. "On all sides, all around" (Ap. pāṣā < Skt. pāṛyake)
keśāī Ādi C. "In the rear" (Guj. kekt)
dārī, dāraī P. "Far, in the distance" (Ap. Skt. dāre)
pākhiśī P. 549 "On all sides, all around" (From the adj. pakhīlaī < Ap. *pakh-
khīlaī < Skt. *pakhīlaka)
mathalāī F. 647, comm. "Upon, over" (See § 145)
māšāī P. 201, 413 "Inside" (Ap. mājjaī < Skt. *madhyasmin, see § 74, (7))
vīci P. 288 "In the middle" (Ap. vicce [Siddhām. iv, 350, 1] < Skt. varmanī)
heṭhāī Ādi C. "Down, under" (From the adj. heṭhīlaī < Ap. heṭhīlaī, see
Pischel’s Prakrt. Gr., §. 107).
(2) Examples of locative adverbs of time are:
kāli, kālī Up. 162, Daq. X "Yesterday, to-morrow" (Ap. kalī < Skt. kalī)
dihasī P. 683 "By day" (Ap. dihasī < Skt. divasaka)
paramai Daq. X "After-to-morrow" (Skt. *paramake ?)
prabhāhāī Ādi C. "At dawn, in the morning" (Skt. prabhāhāke)
rātvāi Ādi C. "By night" (Loc. from Ap. ratti < Skt. rātri
vindhāi P. 626, 686 "At dawn, in the morning" (Skt. *vīhānaka)
sōjhai Ādi C. "In the evening" (Loc. from Ap. sanjhaī < Skt. sanjhyā)
Compound adverbs:
tiṣā vārai Ādi C. "At that time"
havatd-nāī kāli Śaṅk. 97, 140 "In the present time"
(3) Examples of locative adverbs indicative of both place and time are:
āgai P. "Before", Up. 149 "Afterwards" (Ap. aggai < Skt. agrake)
āgai P., Črā., Dd., Ādi C. "Before, in front, further on, previously" (Ap. aggai
< Skt. *agrike)
Pācake)
§ 102. Adjectiveal adverbs are formed by employing absolutely the neuter singular
form of the adjectives. This practice is common to all Neo-Indian vernaculars, though,
of course, it is not clearly visible to-day except in such languages, which, like Gujarātī,
Marāṭhī and Sindhi, have retained the neuter gender. The employment of the neut
form of adjectives to make adverbs, mostly of manner, can be traced back to the Sanskrit. For the Apabhraṣṭa, I may quote the example vaḥilla ( = Skt. cīghram), which is found Siddhāṃ., iv, 422, 1. Here are a few examples for the Old Western Rājasthāṇi:

ghanaḥ Adi. 76, Daṣ. iv “Greatly”
thodū Daṣ. iv “Little”
pahīlā Daṣ. iv “Firstly”
rudā Adi. 85 “Well”
valataś Vi. 26 “In reply”
abhūkhī tu garā “Very hungry” (P. 162)
socai manu ghaṇaḥ “(He) greatly grieves within (his) heart” (P. 690)
rāja-kudrī valaṭa bhanaḥ “The princess says in reply ...” (Vi. 26)
joi nicā jāvai-nai kahai “Looking downwards (she) says to (her) mother” (P. 351).

For the adverbial adjectives, see § 78.

§ 103. Undeclined adverbs, viz. adverbs that have not originated from any infelected form, are:

āja Adi C. “As yet, to this time” (*āja-ī < Ap. ājja-i < Skt. adhyāpi)
aiti Daṣ. Cū. Čū. Cū. “Greatly, excessively, very” (Skt. aṭi, see § 104)
heva P. 184. an expletive used in poetry to strengthen the idea expressed by any word, “Exactly, just, certainly, indeed, etc.” (Skt. eva, see § 38)
asa Vi., Cū. P. etc. “Ditto.”

and the adverbs of negation, which are the following:

naiḥ ( < Ap. nahi, “hi < Skt. na-hi), which comes, as a rule, after the verb and very often involves in itself the meaning of the substantive verb. Examples;

hāthā hālāvai naih nirarthaka “(He) does not stir his hands unnecessarily” (Adi C.)
sakati nahi muṇhā yāhā “I have not such a power” (F 783, 6)
naiḥ vidyā vṛkṣaḥ yāmāna “There is no lore like grammar” (P. 23).

(Modern Gujrāṭī has nai and Mārvārī nai),
nai, which is but a contracted form from the former, as commonly met with in Modern Mārvārī. Ex.:

strik-tāvai vaśi naijī jāi “strikāṇa vaśaṇa na can pi gacchet” (Daṣ. ix);
na (Ap. na < Skt. na), which is placed before the verb proclitically and even compounded with any such verbs as begin by a”. Ex.

nānā (na-āna) “Does not bring” (P. 284, Saṣṭ. 45)
nānīte (na-āṇīte) “Is not to be brought” (Adi C., Saṣṭ. 16)
nāpā (na-āpā) “Does not give” (Saṣṭ. 40)
nāpāya (na-āpāya) “Was not given” (F 783, 68)
nāvai (na-āvai) “Does not come” (Kal., Ḍā. Yog., P. etc.)
nāvi (na-āvī) “Did not come” (Raṭk. 215);

and lastly:

nai (Ap. nai < Skt. nā’pi), which also comes before the verb. Ex.

cālānai pagi naih dharai “(One) does not put a frontal gem on (his) foot” (P. 106)
carama-sariri naih maraḥ “He who is in his last existence does not die (before the time)” (F 783, 57).

*4 In the following example from Up. 25, naih is put before the verb : naih īcā “I will not go”.
The imperative negative adverb is mā, mā (Bh. 76), as in Sanskrit, or, more commonly, ma. The latter is often reduplicated to give more force, as in:

ma ma bīhāt “Do not be afraid!” (P. 191).

In Ādi C. (page 15 a) we find also the Western Hindi negative nata, a form which is quite strange to Gujarāti and may well be regarded here as a Mārwaṇī peculiarity:

hathārā nata vāhāt “Do not make use of weapons.”

Of adverbs being identical with the conjunctive participle, I can quote but the single instance of valī “Again.”

104. Lastly, under the head of the adverbs we may reckon the emphatic particles, which are appended enclitically to the words, whereof the meaning is to be emphasized. In Old Western Rājaśāhī the commonest emphatic particles are 1 and ji (ja), both of which likewise occur in the Aṣṭāvakra, the former having derived from Sanskrit api, and the latter from Sanskrit eva, through Prakrit jeva (see Pischel’s Prakr. Gr., §. 336). Examples of their employment are:

adhdra-i līpi “The eighteen alphabets” (Ādi C.)

ārjā jina trevīṣa-i “All the twenty-three Jinas came” (F 722, 257)

sahālāsā jiva jivīnā viha? “All individuals wish to live” (Daç.)

sahālavā i vanā “The whole family” (Saṣṭ. 78)

kihā “Skt. kutrā’pi” (Daç., passim)

kimha-i “Skt. katham-api” (Bh., Ādi.)

kahi-i “Skt. kadā’pi” (Yog., Bh., Saṣṭ.)

ko-i, ke-i “Skt. ko’pi, ke’pi” (see §. 91)

āja-i-lāgā “Even now” (Indr. 10)

nūtāja-i hālāi “However much shameless” (Kal. 3)

paścātāna na karāt-i “I will not marry at all” (Up. 48)

eto-i “Only this much” (Yog. I. 28)

nēvai-i “Does not come at all” (Kal. 35).

hā karesi-i “I will certainly do (it)” (Daç.)

viśārga-i jāna “The viśārga only knows (it)” (Indr. 48)

teha-ja “That very thing” (P. 173)

saṭa-ja “Only seven” (F 555).

Often both i and ji are combined together, as in:

sukhā-i-ji “Quite easily” (Ūṣ. 44)

eka-i-ji “One only” (Saṣṭ. 161)

dālidra-i-ji hui “Becomes quite poor” (Saṣṭ. 26).

When the word to be emphasized is a noun, adjective or pronoun in construction with a postposition, emphatic particles are always inserted between the word and the postposition. Examples:

gurū-i-nañ “Even to the teachers” (Indr. 49)

saḥālāsā-i-nañ teha-ñañ “To all of them” (Bh. 76)

tujha-i-ji-rakañ “Skt. tava’va” (Kal. 25)

yakṣa-i-ji-nū “Of that very yakṣa” (Up. 44).

Other emphatic particles are the following:

-i, which in my opinion has a double origin, i. e. when attached to interrogative pronouns and adverbs to render them indefinite, is from Ap. i <Skt. -cid, and when used
as a general emphatic particle after any other word, is from -hi quoted below. Examples for each of the two cases are:

ko-ī, ke-ī “Skt. kaśicād, keśicād” (see § 91)
be-ī “Both” (Ādi C.)
sagā-ī [desanā] sībhali “All heard the sermon” (ibid.)

In the MS, Up., -e is commonly written for -i (cf. § 7, (2) as in the following:

jāmā-e-ji “Only those who are endowed with knowledge” (Up. 205)
madhyām-e “At noon too” (Up. 230);
-u (-ā), which is identical with Ap., Skt. -u. Examples:
be-u “Both” (P. 105)
amhe-ā “We too” (Up. 177)
tau-ī “Even then” (Up. 232).
sahā te-ā-ja “All these things” (Up. 64).

When appended to a word ending in 'a, -u (-ā) may contract with that vowel into 'a.
Examples:
chā (eka-ā) “One only” (Up. 24)
ehā-ja (eha-ā-ja) “This very one” (Up. 46)
kārā-ja (kāra-ā-ja) “The very reason” (Up. 77);

-hi, which is possibly to be connected with Sanskrit -hi, which was also capable of
being used in the meaning of the emphatic particle -hi. Examples:
timahā-ja “In this very way” (Ādi C.)
kadi-ī “Never” (ibid.)
ima karatihi “By doing so” (ibid.)
tau-ī “In that very occasion” (Saṣṭ. 40)
te-hi-ji “They only” (Saṣṭ. 80)
e tīrthi hi bala “These three things” (F 753, 1);

Of the emphatic particle -hi (-ā), I can quote for the Old Western Kājasthānī only
one instance, to wit:
ati-ī, ati-ī “Exceedingly” (see § 103). In the following phrase from Saṣṭ. 46, -hi
stands for -hi:
iṣ-ī-ji kāraṇī “Out of this very reason”.

CHAPTER VIII.

CONJUNCTIONS.

§ 105. According to their meaning, conjunctions may be divided into: 1) copulative,
2) adversative, 3) disjunctive, 4) conditional, 5) concessive, 6) causal, 7) explicative, and 8)
comparative conjunctions.

§ 106. The general copulative is aṇaḥ “and,” from Apabhraṃśa aṇāḥ < Sanskrit
anyāni, often curtailed into aṇ according to § 2, (4). It is a plural neuter in origin and
meaning perfectly corresponding to the Greek adversative αἱ ἀλλα. It has a weak form aṇaḥ,
ni, ni, which occasionally occurs in poetry (Kānha., 47 etc.) and, more rarely, in prose
(D1. 5). Other copulatives are papi (P., Dd., F 783 etc.), piṇa, piṣi (Ādi C.) “also, even”,
which is to be connected with the Sanskrit punar, and eali, which has been already
explained § 103. The latter is used either alone in the sense of “again, further, unen”,
mostly to introduce a new subject, as in the example:
eali guru-naa śvarīpo kaha: “Next comes the description of the guru” (Saṣṭ. 104),
or pleonastically after aṇaḥ, as in:
jogi nai vali rāya “The ascetic and the king” (P. 132).

Examples of the use of ana and paṇi are:
āṇa-bhavi ana paralok-e “In this existence and in the other world” (Up. 185)
amha-nai pīṇa kā-cka dyā “Give something even to us” (Ādī C.)

Modern Gujarāṭī has ne, paṇa, wafi and Mārwārī nai, pīṇa, vāle.

§ 107. The adversative conjunctions are: puṇa (Indr., Up. etc.), paṇi (Indr., P., Ādī C., Dd. etc.), pīna, pīnī (Ādī C.), identical with the copulative (§ 108); para (Dd. Ādī C.) from Sanskrit paraṇa (§ 20); and the tattamas paraṇantu and kintu (Ādī C.).

Examples:
thala dekhāi puṇa tira pāṇi na sakāi “[He] sees the firm earth, but cannot reach the shore” (Indr. 60)
varī ēpaṇā jivita vāya cākā, na puṇa guru-nāi paraṁhava na sahī “[He] chose to loose his life, but did not bear an offence to [his] teacher.” (Up. 100)
ghōṭā hāthī vīnā sarāi, pīna dāhā vīnā na sarāi “One can dispense with horses and elephants, but not with food” (Ādī C.)
para stātau vīṣeṣa “But there is this difference” (Ādī C.)

§ 108. The general disjunctive conjunction is kā, kai “Or”, which has survived in Modern Gujarāṭī ke. I am inclined to look upon it as being a shortened form from Apabhraṃṣa kā < Skt. kāṇi, but possibly it might also be explained as a strong form of the disjunctive kī, which is found in most of the cognate vernaculars and is derived from Sanskrit kīm. It is used both in positive and interrogative sentences. Examples:
rūpi kari Rambhā jimi | kai Urvai samāna “Like Rambhā in beauty, or equal to Urvait” (F 715, ii, 10)
ē sācāi kai bolā śla “Is this true, or did you speak in joke?” (P. 244)
kaśma śokī-laṇḍā suta márāy | kaśmaś śuḍā phodyā re “Did I ever kīi: the sons of [my] co-wives, or did I ever destroy eggs?” (F 783, 74).

The conditional disjunctives are: nāḥ-/ti, -tu (Ṛṣ., Up., Črā., Ādī C.) and nāḥ/-tari (P., Up. etc.) “if not, otherwise, else”. Their second elements are derived from Sanskrit tatas and tarhi respectively. Their Modern Gujarāṭī representatives are nahi-to and nahi-ta. For examples of their employment see § 109.

§ 109. The conditional conjunctions are jai and jaiu (ju), whence Modern Gujarāṭī je, jo. The former is from Apabhraṃṣa jai < Skt. yadī, and the latter from Apabhraṃṣa jaiū < Skt. yatas. Both are indiscriminately used in the protasis and govern the correlative tāu (tu) in the apodosis. Examples:
jai cha jaga-māhī rāga-dve ca na hua, tāu kahā jīva dōkha pāmata “If in this world there were not the [passions of] attachment and hatred, then which living being would undergo sufferings?” (Up. 120)
ju lahū, tāu liū, nāḥ-tau na liū “If I obtain [it], I will take [it], if not, I will not take [it]” (Up. 218).

Nōi, unfrequently jai, jaiū are omitted in the protasis, and the conditional sense of the clause is left to be understood from the tāu in the apodosis. Examples:
kahīsāi, tāu yuddha karīsa “If he] will tell [us to do so], then we will fight” (Ādī C.)

jivitāya māgai, tāu jivitāya-i divāi “Were he to ask [our] life, we should give [him] even our life” (Up. 265)
bahari bhikṣa lakañī, tañ liu, nahi-tara nahi “If I get alms outside [the village], then I will take [it], otherwise not” (Up. 108).

§ 110. The commonest form of the concessive conjunction is tuhā (Rā, P., F 577 etc.) “yet, nevertheless” which, as I explain it, is derived from tañ-hi (< Skt. tato-hi) through metathesis of the a (< § 50). It is therefore made up of the conditional or illative tañ and an emphatic enclitic, quite after the analogy of Sanskrit tathā-pi, Braja taw-hā etc. Sañj. 86 this conjunction occurs under the form tuhā-hi, which is the parent of Mārvarī tañ-hi. To give more force, puṇa, pañi is added to tuhā in much the same function of an emphatic particle, as in: tuhā puṇa (Rs. 209) and to-hi pañi (F 555) [from tañ-hi pañi], from the latter of which Gujarātī and Mārvarī to pañā has derived. Sañj. 157 we find also pañi tañ-hi. In the Up. we come across two forms, te-ū and ta-ū, both used in the meaning of “notwithstanding, in spite of that.” The former I explain as being made up by combining the correlative pronoun te with the emphatic particle ū (see § 104), and the latter as being derived from the former by e being weakened to a, unless, indeed, it is to be written tañ and to be explained as a contraction from tañ-ū.

§ 111. Under the head of causal conjunctions I include, besides the causal proper, the illative and final also. All the three classes are closely connected with one another and generally formed from the pronouns. I have noticed the following:

jē, . . . jēni “Because . . . therefore”

tiñ, tī, tiñi bhañi “Therefore”

jēha bhañi . . . , teha bhañi “Because . . . therefore”

tañ “Then, therefore”

jima “So that, in order that.”

Examples of their use are:

bhañi bhañi hivā śrīpabhascaritra kahāi chañ “Therefore the life of the Venerable Rābha is now being related” (Ādi C.)

jēhi kārañ e kāla dharmāñ rahita chañ teha bhañi “For the reason that this [present] age is destitute of religiousness” (Sañj. 160)

tañ te kusneha-nañ dikkāra huu “Therefore let that pernicious love be cursed” (Sañj. 111)

tumke rakhañ ār[a]i gaja-riya | jima svāmi-ñañ lakah pasāya “Stand aside you noble elephant, so that I may obtain the favour of the king” (P. 496).

A final prohibitive is rakhe, rakhe, which is an optative-imperative singular form from the verb rakhai < Ap. rakhai < Skt. rakṣati, and is used in the meaning of “lest” or “beware,” as in:

rakhe ko dekhāi “Let no one see [me]” (Up. 22)

thōi-i velā rakhe pramāda karañ “Beware not to indulge in negligence, even for a very short time” (Up. 123)

rakhe nivārā karatā teha “Beware not to keep him off” (P. 100).

§ 112a. The explicative conjunctions are jā and je, the former identical with Apabhranṣa jā, jam < Skt. yad, and the latter identical with the Old Western Rājasthāṇī relative pronoun (§ 50). They are used in much the same function of English “that,” to introduce a clause employed as the object of the preceding verb, or as the subject or predicate nominative of a verb. Examples:

(to be continued.)
THE HISTORY OF THE NAIK KINGDOM OF MADURA.

By V. RANGACHARI, M.A., L.T., MADRAS.

(Continued from p. 31).

Vishvanatha's other conquests.

Vishvanatha also established his power in the other parts of the peninsula. The Polygar memoirs of Coimbatore and Timnively clearly say that the local chiefs of those regions waited on him, acknowledged his supremacy, and agreed to pay tribute. The Polygars of the western hills from the Anaimalais to the Cape paid similar obedience and tribute; some of them indeed resisted, but their arms were hardly equal to the task of vanquishing the great general. The MS. chronicle of the Ramabhadra12 Naiks of Vaagarai says that Vishvanatha had to oppose in the west certain Chola chiefs who had taken possession of the hill fortress of Kambam, but the loyal heroism of Ramabhadra saved the situation and ensured the Naik supremacy in that quarter. In the east, the fierce Maravas of the coast naturally resisted the northern invaders. Their great chief, the Setupati13, says the Panighamaalla-cholu maayala-Tozamaayala-Rajakkal14 had been the master of the whole country from Valkoča15 to Ramayaram, and in the pride of power, withheld the payment of tribute to the Raya. It attributes the invasion of Vishvanatha to this fact and says that "with 1,000 troops he reached Valkoča, took it by surprise, defeated the forces which came against him from Trichinopoly (which, the MS. says, had been fortified by the Setupati), and reinforced by fresh troops from the north, conquered the whole region of Madura and Timnively." The MS. is indeed wrong in saying that, at the time of Vishvanatha's invasion, the Setupati was the undisputed master of the basins of the Kaveri, the Vaigai and the Tambraparapi; but it is right in its attributing a great power in this period to the Marava lord, and a general victory to Vishvanatha. The most significant fact in it, however, is its statement that Vishvanatha's conquests extended in the north as far as Valkoča. The region from Valkoča to the Cape, we understand, was exactly16 the country which was ruled by the Madura Naiks in the height of their prosperity; and yet this was the region conquered by Vishvanatha. It shews clearly that the first of the Naik monarchs carried the Naik arms to the farthest limit they ever reached, and that his successors had only to keep their dominions intact. They had no need to engage in offensive operations. Their skill had to be devoted to the maintenance of the dominions they inherited and not to the acquisition of new ones. That Vishvanatha's kingdom extended as far as Valkoča in the north is proved by other authorities also. The chronicles of Kadirmalai17 Muttu Mada Naiks of Dhammappati, of Turayur18, and of Ariyalar19 leave no doubt as to the fact that Vishvanatha was recognized as the karta in the lands north of the Kaveri and the Coleroon. Valkoča was the frontier outpost on this side and served here the purpose which Satyamangalam and Attur played in Koṅgu proper.

12 See Appendix IV, Section 17. 13 For the early history of the Setupatis, see Chapter V. 14 For a translation of this important MS. by me, see the Journal of the South Indian Association, March 1916. 15 This is called in Vaiikanjadurapuram, i.e., the village where Vai was seen (by Rama). It is 8 miles N. N. E. of Parambalur, a Taluk centre in the Trichinopoly district. It is the Valconda of the historian Orme. Near it is the famous Rannjangudi fort, which, like Valkoča, was the scene of frequent engagements between the English and the French in the Carnatic wars. The Saiva temple of the place was partly demolished, some say, by Haidar and Tippu, and others say, by the Jagirdar of Rannjangudi for the building of the fort there in the 18th century. Madura Naiks evidently built a fort here, the ruins of which can be seen. For a detailed description of the history and antiquities of the village see, Trichi, Gaz. 307-8; Sewell's Antiquities I, 185-6 and Ind. Ant. IV. 16 See Appendix I. 17 See Appendix VII. 18 See Appendix II. 19 Ibid.
The extent of his realm.

From what has been said an idea of the extent of Viśvanātha’s kingdom can be gained. The high uplands north of the strategic town of Satyamaṅgalam divided it from Mysore. Further east, across the Kāvēri, the hills of Baramahāl served the same purpose. Still further east, a few miles from Attūr, a southern bend of the frontier brought it to the northeastern brows of the Pachchimalais. A line from these hills across the country to the Coleroon, passing between Uḍayārpāḷayam and Ariyalūr, marked the boundary on this side. Along the Coleroon it then extended as far as Trichinopoly, from where a route going direct to Vallam, and from Vallam to the coastal neighbourhood of Muttupetai and Ati-Vīra-Rāman-pāḷayam, divided the northern dominions of the new kingdom of Madura from the southern districts of Tanjore. In the west, the mountains of the Nilgiris, the Ānaimalais, the Palais and the Travancore hills formed a series of mountain-barriers, which, while protecting the Naik kingdom from the incursions of foreigners, enabled it at the same time to erect forts of its own that could serve as centres of offensive operations against a troublesome king of Travancore or a savage tribe of the forests.

SECTION II.

The difficulties of Viśvanātha.

With the completion of the conquest of the peninsula, Viśvanātha was able to devote himself to the work of pacification and settlement. It is in this work that we see his real greatness. The historian will join the chroniclers and praise, without hesitation and without limitation, his work as a ruler and administrator. Both in the method and the spirit of his settlement, in the organization of the governmental machinery and the formulation of the principles of administration, he furnishes—the most critical historian will acknowledge—the subject of a free panegyric. The difficulties that confronted him at the outset were difficulties which would have baffled any statesman. The problems to be solved, the difficulties to be overcome, and the clash of interests to be reconciled, were such as to tax the capacity and engage the energy of the most capable and energetic politician. He had in the first place to provide for the military security of the kingdom. Secondly, he had to consider a strangely complex situation in which political, social and even racial questions conflicted with each other. Politically, he had to gratify the soldiers and the men who had left their distant homes and followed him with unswerving loyalty in expectation of rewards in the form of lands, riches and offices. There was a wild, though natural, clamour among them for favours.

The Telugu chiefs.

We have already seen in the first chapter who were the Telugu chiefs that followed him and had colonised the country in the 15th century. The latter naturally supposed that their co-operation, allegiance and services were as valuable as those of the captains and lieutenants who came directly from the Telugu country. How far could the respective claims and clamours of these be satisfied?

The Tamil chiefs.

But it was not the scramble for favours among his countrymen alone that Viśvanātha had to satisfy. There were the indigenous chiefs of the country, the Tamilian magnates, sullen and discontented, proud though conquered, most of whom traced their ancestry and their history to the early days of the Paṇḍya rule. Weak and disunited as they were, they were too influential a class to be ignored. There were in the first place the Vānada Rāyars and the Paṇḍyas. There was the Sētpati, the head of all the Maravās, who could muster thousands of hardy soldiers and daring fighters at a nod, and was universally
considered the first of the minor rulers of the land. There was again the Tongdamān of Pudukkoṭai. In the neighbourhood of Madura were the Kauvān onai, chiefs of Kauvān onai, and Veljayan onai. The former by of these claimed to be a descendant of Śrī Kṛiṣṇa and of Immudi Valla vāintégru Aṣhiyutta Rāma Kauvān onai, who lived and distinguished himself in the Rāyā’s service about S. 800! Kanaka Rāya Kauvān onai of Veljayan onai was hardly less extravagant in his claims. He also traced his ancestry to Kṛiṣṇa, and to Anupparasa, a servant of the Rāyā in S. 626! It was in Tinnevelly that the indigenous chiefs were most numerous and influential. The chiefs of Elāyirampaṇai and Sivagiri whose legendary history has been already given. Tennambi Aṇjukkaṇṭār (the 11th of his dynastic line,) and Varaguna Rāma Pāṇḍya Varṇān, (the 91st of the Sivagiri chiefs)—waited on Viśvanātha for confirmation and favour. Farther south there were the valiant Ujāya Talaivan of Talaivan Kōṭai; the ambitious Valangai Puli Teva of Chokkampāṭṭi; and the daring Puli Kurāḷa Tēva of Naṭua Kuruchchi. Even more important was the fierce “tiger of the south”, the chief of Singampāṭṭi who claimed to be the descendant of one Aṇāḍharaṇa Tēva, a Marava of Rāmnāī, who about 1,100, became the servant of “Kalita Pāṇḍyan,” and in that capacity conquered, it is said, a Canarese raider named Sirdār Sanjāya, and got the lands around Siṅgampāṭṭi as his reward. Similar was the position of Marudappa Tēva of Uṭtumalai, the chief of Urkāḷu, etc. In the Province of Coimbatore also there were an equal number of old chiefs, whom the policy and wisdom of Viśvanātha had to conciliate and satisfy. But here the vast majority were, as we have already seen, Kauvān onai or Veljayan onai.

Their mutual conciliation.

Such were the indigenous chiefs, who had to be considered by Viśvanātha in his settlement of the kingdom. Hardly and turbulent, they were not likely to be satisfied with a status inferior to that of the Naiks or Tōṭiyans. To gratify them was a difficult and delicate business. Their suspicion and hatred of the foreigners had to be removed, and in its place there had to be created a feeling of trust and fellowship, of confidence and equality. They should be made to feel less as the conquered than the favoured; that under the new regime they might not have the old scope for disloyalty and disaffection, but were sure to have a new security and a new strength. The Tamil and Telugu chiefs, in short, must be made to feel one responsibility, one interest and one principle of loyalty. The question thus was not one of pure politics. It was racial and national. The solution undoubtedly involved sacrifice on all sides. The Telugu and Canarese followers of the new king were foreigners in another land. Imbued with the idea of conquerors, they had naturally a contempt for the conquered, which the differences of custom and language were likely to increase rather than decrease. This gulf, Viśvanātha had the penetration to see, must be bridged. The pride of conquest should on the one hand be changed into the responsibility of administration, and the sullen discontent of the conquered, on the contrary, into the happy loyalty of dutiful subjects. The love of power and the expectation of rewards which inspired the Telugu adventurers must be gratified; but at the same time, their ambition should be restrained, and they should be made to respect the beliefs and feelings of his new subjects. The investment of power should not mean increased room for the violation of peace or the oppression of the many; and the high position of his Telugu lieutenants must be combined with a high sense of duty, their strength with sympathy, and their ambition with absolute loyalty to
their suzerain. Visvanātha’s work, in brief, was not only one of pacification and settlement, of efficiency and strong government, but of union and conciliation, of racial integration and mutual understandings.

Administrative Problems.

Over and above this racial and political question, Visvanātha had to solve the problem of actual administrative improvement. The country had long been subject to the evils and hardships of wars, and all security of person and property had gone. Owing to the lack of efficient government, the local chiefs had degenerated from the position of governors into tyrants or robbers. A regular and efficient police had to be established, on a definite and easily workable understanding with the local authorities. Forests were, in spite of the colonisations of recent Telugus and Canarese, abundant still, and had to be cleared. Cultivation which had received a set-back had to be revived, deserted villages to be re-inhabited, roads to be constructed, temples revived, travel made safe and irrigation works opened. “There is nothing” says Gibbon, “perhaps more adverse to nature and reason than to hold in obedience remote countries and foreign nations, in opposition to their inclination and interest. A torrent of barbarians may pass over the earth, but an extensive empire must be supported by a refined system of policy and oppression: in the centre, an absolute power, prompt in action and rich in resources; a swift and easy communication with the extreme parts; fortifications to check the first effort of rebellion and regular administration to protect and punish; and a well disciplined army to inspire fear, without provoking discontent and despair.” What Visvanātha did was complete in every one of these remedies.

SECTION III.

Aryanātha Mudali. 22

Such were the difficulties which Visvanātha had to surmount and the remedies which he had to provide. And it is admirable how efficiently and thoroughly he set himself to his work. A warrior as well as statesman, he had the further advantage of the precepts and counsels of a remarkable minister and companion, Visvanātha. No king has ever had an able or a more faithful lieutenant and no master ever been treated with a greater devotion or a more genuine feeling of loyalty. But Aryanātha was not a mere devoted servant. He was much more. He was an uncommonly prudent and orderly minded statesman with a keen eye for practical organization and administration. Among the many rulers, generals and public men that flit across the pages of Indian History and vanish into darkness as soon as their meteoric career is over, there are comparatively few substantial statesmen whose wisdom, foresight and zeal were such as to introduce a new institution or policy which became an enduring factor in the history of their country. But even such rare individuals have, either owing to the scarcity of materials or ignorance of historians, been thrown into undeserved oblivion. Of these real but unrecognized makers of history, Aryanātha Mudali is one. A contemporary of Akbar and Todarmal, a trusted lieutenant of Vijayanagar and Visvanātha, he has left, as monuments of his genius, institutions which have not died to the present day. A profound scholar, it is said, in the sciences of astrology and mathematics, a good general and a farseeing statesman, Aryanātha was a versatile genius, and could acquit himself with as much felicity in the field as in the court. He took, as we have already seen, a prominent part in the establishment of the Naik dynasty of Madura, and now co-operated with its founder, Visvanātha, in the government of the kingdom, the evolution of order in place of confusion, and good government in place of anarchy. For more than half a century

22 All the MS. histories which give an account of Aryanātha’s life can be seen in Appendix I.
after Viśvanātha’s death, as we shall see presently, he was the pilot of the infant kingdom, the trusted minister and adviser—thanks to the amiability of his manners, the moderation of his counsels and his tact in managing men of different moods, desires and temperaments,—of three successive rulers of Madura; so that, when he died about 1600, he left it a strong and well-defended state, with sound finances, an efficient army, and a wholesome policy to be pursued by his successors.

His early life.

A few words may not be considered unnecessary in regard to his earlier life and career. Born of poor Veļḷāja parents, somewhere in the 2nd or 3rd decade of the 16th century, in a small hamlet called Maipēcu, near the historic town of Conjeeveram, Aryanātha, it is said, had certain experiences in his youth which foreshadowed his future greatness. A story, not uncommon in the case of many other Indians, who rose from similar obscurity to conspicuous stations and dignities in life, is narrated of his boyhood. When he was twelve years of age, we are informed, he went into a field where, owing to exhaustion, he fell asleep. The sun shone directly on his face, and his sleep was disturbed. Just at that time, a cobra, it is said, emerged from a neighbouring hole, and spread its hood, in parental solicitude, over the bright and handsome face of the unconscious boy. A priest of a local Gāṇeśa temple, who happened to witness this extraordinary spectacle, surmised, with the penetrative instinct of a Brāhman, the greatness in store for the boy. He awakened him, foretold his coming greatness; and when Aryanātha naturally evinced a feeling of suspicion, he emphasised his prophecy, took the youth home, entertained him at a feast, and exacted from him a written promise to the effect that, in case he became a great and wealthy man and made his mark in the world, he would give half his wealth to him. His interest centred in the welfare of the boy, the Nambi, we may be certain, undertook, from this time onward, his education. Endowed by nature with the choicest gifts of mind and body, Aryanātha became, when these were cultivated by a sound education, an intellectual prodigy. He attained considerable proficiency in mathematics, for which he had a natural aptitude, in the allied science of astrology, and in the military occupations of fencing, wrestling and archery. When about twenty, Aryanātha resolved, at the instance of his Brāhman preceptor and benefactor, to try his fortunes in Vijayanagar, then the resort of all men of talents and adventure. He first, we are told, entered the service of a nobleman of the court, Peṉja Mudali by name, the elder brother of an agent in the employ of the great Nāgama Naik. It was, we can hardly doubt, at this time that Aryanātha first saw his later friend, companion and master, Viśvanātha Naik, and laid the foundation of that close friendship which was to thicken with time and grow with age and vicissitudes. Nor can we be surprised at their mutual attraction. Both were men of culture and capacity, of romantic temperament and adventurous spirit. Both were men of great penetration, of organizing genius. Equal in ambition and intellect, in hardy physical valour as well as intellectual vigour, in the potential capacity for political organization and the potential talents of statesmanship, they seem to have had from the beginning a feeling of mutual esteem, cordiality and confidence. It is said, that the entry of Aryanātha into Peṉja Mudali’s service was signalised and followed by a very auspicious occurrence in the career of his master. Peṉja Mudali had, we are told, the honour of receiving the privilege of a royal palanquin. Attributing his fortune to the auspicious advent of the young hero, Peṉja entertained a tender regard for him and became inspired by a zeal to elevate him. He therefore commended his virtues and his talents to Nāgama Naik, who promptly introduced him into the imperial presence. Tradition has it that,
when Aryanâtha was presented before the emperor for an appointment, he found the ministers who were engaged in the adjustment of the budget accounts, unable to calculate them correctly, and that he, untutored villager as he was, pointed out the mistake committed by the royal accountants, and audited the account to their satisfaction. The genius of the young adventurer attracted the emperor's attention, which ripened into favour and confidence when Aryanâtha investigated the emperor's horoscope, and expounded his career in such a way as to dazzle the best astrologers of the court. These services gained for Aryanâtha the office of a royal accountant, in which capacity he so conducted himself as to be considered an excellent officer, equal to any important trust. But the emperor soon had occasion to thank Aryanâtha as a public benefactor and a trustworthy friend of his house. In our sketch of the early life of Viśvanâtha Nâîk, we have already seen how he is said to have distinguished himself above his contemporaries by his success in killing the sacrificial buffalo during the Navarâti festival. The MS. which records the life of Aryanâtha Mudaliâr, it is curious to observe, attributes the honour of the achievement, to Aryanâtha and not his friend. It says that when the emperor, courtiers and people were in despair as to the efficacy of the sacrifice, Aryanâtha came to the rescue, and so adjusted the posture of the buffalo and the direction of the axe that it was easy for the 'executioner' to perform his task. It is difficult to say which of the chronicles is true; but we may believe with Mr. Taylor that both Viśvanâtha and Aryanâtha must have acted together and accomplished the task. However it was, the service of Aryanâtha did not go unrewarded. The grateful emperor declared him his special favourite, and bestowed on him, together with the title of Mudaliâr, the rare honour and privilege of a state palanquin. It was not long before the emperor further honoured him, after a victorious contest with a wrestler of great renown and valor, by investing him with the command of a section of the imperial army. In the summit of his glory, the great Veḷḷâja adventurer did not forget his people. As a sign of his prosperity and a reminder of his old occupation, he sent, it is said, a plough and an ox-goad of gold to his sister. And when, shortly after, his marriage took place, he spent ten lacs of mohara, fed 40,000 relations and castemen, bestowed dresses and ornaments to whoever came to him, and celebrated at his own expense the marriages of many of his poor relatives and dependents. It was soon after this rise in Aryanâtha's fortunes that the war between the Pâṣyâ and the Chôla took place, and that Nâgama Nâîk, who was despatched to restore order, turned traitor. One of the Mîrîtanîgīya MSS. tells us that when Chandra-Sêkhara came to Vijayanagar to appeal to the emperor, Aryanâtha attached himself to his cause, procured the Râya's interview with the ex-chief, and arranged for the punitive expedition of Viśvanâtha Nâîk. Aryanâtha, we are further told, served as the lieutenant of Viśvanâtha in the campaign, and distinguished himself by his feats of valor. And when Viśvanâtha returned with his captive father to the imperial court, he left Aryanâtha, as we have already seen, in Madura as his representative, with a view to co-operate with Chandra-Sêkhara in the restoration of order and good government. In the subsequent events which ended in the elevation of Viśvanâtha to the sole and undisputed rule of Madura, Aryanâtha played a no mean part in securing that end; and it is not surprising that when the Nâîk chief proceeded to pacify and settle the kingdom, the sword as well as the advice of Aryanâtha was at his disposal. And Viśvanâtha displayed his gratitude and his regard by adorning him with the seal-rings of both the offices of Dalâvâî and Pradhâñi; and alike in the camp and in the council-room Viśvanâtha found in his lieutenant a devoted servant and an indispensable officer.

24 The Mîrîtanîgīya MS. II.
SECTION IV.

The Fortifications of Visvanatha.

The first work of Visvanatha and his minister was to provide for the defence and security of the realm. Their general scheme was to erect a chain of forts along the frontier and in the interior, so that external invasions and internal commotions could be easily checked.

The Forts on the northern frontier.

With regard to the frontier forts, the most important were in the north and northwest; for it was in this quarter that the kingdom was, on account of the sleepless ambition of the Mysoreans, who aspired to recover the districts of Salem and Coimbatore, most seriously open to the danger of invasions. A glance at the map will show that there are two lines of march from Mysore into the plains of Coimbatore, namely the courses of the Kaveri and of the Moyar-Bhavani; through the two respective passes of Kaveripuram and Gazella. Visvanatha's task was to erect as many as 24 forts from the thresholds of these passes all along the routes. On the first of these, that is, the Kaveripuram route, the principal forts were at Kaveripuram, 34 miles north-east of Bhavani, the extreme limit of the Naiik kingdom in this side;25 at Sampaill,26 32 miles north of Bhavani;27 at Bhavani itself and at Aqityur,28 12 miles north-west of it. It will be seen that all these forts were in the modern Bhavani Taluk; and beyond, in the Taluk of Kottlel, the Naiik of Madura had no footing. On the Gazella route, the principal forts were at Talamalai,29 at the head of the pass; at Gazella,30 10 miles east of the junction of the Moyar and the Bhavani; at Daial-Naiken,31 Kottai, and at Satyamangalam, situated near the southern end of the pass, and therefore commanding a most strategic situation.32 It was for this reason that, throughout the Naiik period, Satyamangalam was the seat of a deputy governor, whose loyalty or bravery was always of special concern to the king. It came, as we shall see later on, into the hands of the Mysore rulers in the latter part of the 17th century.

25 The walls of this fort stood in 1859. Kaveripuram has a Saiva temple with many inscriptions. It has a large number of resident Kanarese Brahmins.
26 Spelt sometimes Chamboli, Sambali, etc. The walls of the fort had been constructed of brick and stone. The bricks were sold about 1856 to the Iron Company and the walls were then demolished. **Mad. Journ.** VI (new series).
27 Bhavani is famous for its sanctity and its Sangamashastra temple, an extensive resort of pilgrims. It is 7 miles N. N. E. of Erode railway station. The Sangamashastra temple has a Vaishnava shrine also. The legend is that the god appeared here in the form of a linga to confer wealth on Kubera. The nectar-pot is also said to have overflowed and joined the Kaveri here. Here also the Asuras were overcome by Kali in the four corners of the town. The temple has only one entrance in the north. It was repaired by the Arch. Dept. in 1906. **(See Mad. Arch. Rep. 1910).** The walls of the fort are still standing in ruins. See Coimbatore Manual 441-2. **Ind. Ant.** I, 215. An incomplete legend of the place in detail is given in one of the Mack. MSS. See also **Mad. Jour.** XXII, 112 and Buchanans I, 429.
28 The ruins of the stone fort are still seen. A finely sculptured old Saiva temple is here.
29 The fort is now in ruins. 5 miles N. of this, at Hanuma Malai, there is another fort.
30 Ten miles east of the junction of the Moyar and the Bhavani. It is the gate of the most important pass between Mysore and Coimbatore.
31 Its large mud and stone-fort is practically demolished. There is a Saiva temple here.
32 The Satyamangalam fort was standing in its entirety in 1858 and played a most important part in the frontier wars between Madura and Mysore, and later on, in the Anglo-Mysorean wars. For details, see Imp. Gaz. Madras, II p. 95.
In the North-west.

Such were the forts established by Viśvanātha between Mysore and Coimbatore. A similar chain of forts were erected against the hill tribes who lived in the mountains to the west of Coimbatore province. The northernmost of these was at Attilurama,33 26 miles N.W. of Satyamangalam. Constructed on a lofty isolated hill 1,500 feet high, this strong and almost inaccessible fort commanded the valley of the Moyar, and so formed the most strategic hill fortress of the Nāiks. Immediately south of it, in the southern face of the Nilgiri hills, which are situated in the duāb between the Moyar and the Bhavani, are the two forts of Bhāgēsvāran-Kōṭai and Malai-Kōṭai. Farther south, beyond the Pālghāt gap, two similar forts were constructed on the Anaimalais.

The forts of Koṅgu Proper.

While the Coimbatore Province was guarded on its frontiers by the fortifications on the passes, on the one hand, and the western hills on the other, the interior parts of it were not neglected. Here, in the semi-circular bend made by the Bhavani and the Kāvēri, occupied by the two modern taluks of Coimbatore and Erode, were the forts of Coimbatore in the west, guarding the early course of the Noyyal river, of Erode and of Perundurai in continuation of the Kāvēri forts. Coming to the south, the course of the Amaravati, we find it guarded by Dhārāpuram and Karūr forts, while the region between the early course of the Amaravati and the Pālghāt gap was defended by the fort at Pulaḷaṭchi.

Part of the Koṅgu province34 was the southern part of the district of Salem, and the description of the military system of the former cannot be complete without a description of that of the latter. A survey of the geography of the modern district of Salem will show that it is naturally divisible into three distinct tracts of country. On the north is the Ḥosār Taluk, known as the Bālghāt, situated on the Mysore table-land and forming the most elevated portion of the district. Immediately south and east of it is the extensive plateau covered by the Taluks of Krishnagiri, Dharmapuri, Tirupattur and Uṭṭāṅgarai, known to history as the Baramahāl, and divided from the southern parts of the district by the chain of hills which lie around the central Shevarāyās. These hills, broken only at four places, the historic passes of Kottapāṭṭi, Manjavāḷi, Mārāḍrāṭṭi and Tēppūr, formed the barriers of the Nāīk kingdom in this quarter. The region to the south of them, the third and the southernmost geographical division of the Salem district, the well-known Talaghat, comprising the four taluks of Salem, Āṭṭūr, Nāmakkal and Tiruchchengōḍu, was distinctly within the Nāīk territory. From time immemorial this region had remained politically separate from the Baramahāl and the Bālghāt, and formed with Coimbatore the Koṅgu country, and now it became, with Coimbatore, the Koṅgu province of the Madura Nāīk kingdom. And Viśvanātha, with his usual policy, consolidated the region by the construction of a number of forts. The MS. chronicles inform us that these forts were at Salem,35 Āṭṭūr,35

33 See Mad. Journ. VI, the article on the Architectural Remains of the Madras Presidency.
35 Salem fort is now no longer existing. The western side of the city comprised the fort.
36 Though never a place of any military strength, its position in a much-contested district has made it the scene of frequent fighting.” For details see Mad. Manu, III, p. 780; Sowell’s Antiquities II, p. 200.
37 Āṭṭūr on the Vaiśtikamadai and 3 miles from the Kalväyan hills, is Taluk headquarters. As it commanded the pass from Salem to Tygadur, it was of great military importance. The fort was built by a Gheiṭī Mūdalār, who was Viśvanātha’s feudatory, though tradition attributes it to a later chief of the line. The story goes that, while once a hunting, Gheiṭī Mūdalār saw a hare start from a bush, and on examining the spot, discovered seven pots full of gold pieces with which he built the fort. For an elaborate description of the fort, see Salem Manu, II, p. 84 and Mad. Manu III, 13-14. In the former of these Le Fanu gives very interesting information about the buildings in the fort, the gold pieces that Gheiṭī Mūdalār found, etc.
Omalūr, Sēndamaṅgalam, Ānanadagiri, Paramatti, Moganūr, Nāmakkal, Tiruchchengōḻu, and Sankarlūr. Many of these forts, now in ruins, were built on striking, isolated and picturesque rocks, which had a commanding view of the surrounding plains and a religious sanctity in the eyes of the people by being the site of some god or goddess. The great fortress of Nāmakkal, for instance, crowned a great, white, rounded mass of gniss about 200 feet high, at the foot of which was situated the celebrated shrine of Nāmagiri Amman, the tutelary goddess of the place. The Sankarlūr hill again had similar religious associations and over all its granaries and storehouses, its suffocating halls and subterranean cells, the temples of Vishnu shone in full pride and glory.

(To be continued.)

MISCELLANEA.

WHO WROTE THE DASAKUMARACHARITA?

It is certainly very late in the day to raise the question of the authorship of the Daksākumara-Charita, when no less than twelve editions of the work (in England, 3 in Calcutta and 8 in Bombay), have passed through the Press under the editorship of distinguished Orientalists like H. H. Wilson, Büllner and Peterson, and Sanskrit scholars such as Bysack and Taranath in Bengal and Parab, Godbole and Kaly in Bombay. Having had an occasion to examine the work somewhat closely in the light of the precepts laid down by the author of the Kāvyakārana who is also known as Daṇḍin, I have come to doubt the soundness of the hypothesis ascribing both the Daksākumara-Charita and the Kāvyakārana to one and the same author. Without venturing to express an opinion one way or the other, I will proceed to state the results of my investigation of the question, leaving the issue to the matured judgment of ripen scholars.

(1) Among the merits of a good poet the author of the Kāvyakārana mentions the absence of vulgarity or indecency (वास्तवायाप्रमाणित तिमिरहदिहि रस) (K. D. I. 129). Among the demerits of a poetic composition he lays particular stress on indecency (हिंसक चिन्तनरूप निजविलय प्रक्रिया) (K. D. I. 33). How severe the author’s sense of propriety was best seen in the illustrations, which he has given in the work itself. For instance, he will not tolerate even a comparatively harmless sentence like this: “काल्ले अनादर्यानां मां नर कामवल बयन,” (K. D. I. 63). In his denunciation of indecency, he proceeds to say that even a single word may have a taint of vulgarity by suggesting what is not proper.“तत्सन्तरकासीख स्त्रियाद्वारा भ्रमण” (K. D. I. 63). Not satisfied with strictly prohibiting the use of indecent words, the author has gone the length of prescribing whatever is suggestive of impropriety even by the trick.

37 Omalūr is 10 miles N. W. of Salem, on the Sarabhaigundā. The fort here, according to one version, dates ‘from a time anterior to the establishment of the Chola dynasty about A.D. 1399” Sewell’s Antiquities I, p. 200.
38 This is seven miles N.E. of Nāmakkal, the Taluk headquarters. It is the seat of a Zamin-dari. The only things of antiquity there are two old Saiva and Vaiṣṇava temples.
39 This is the name given by one MS. Another MS. gives it as Anantagiri. The latter seems to be the correct one, as there is no place of the name of Anunadagiri. But Anantagiri is only another name for Attūr, and I don’t know why the chronicler mention it, while mentioning Attūr immediately after. For the identification of Attūr with Anantagiri, see Sewell’s Antiquities, I, p. 201 under the heading of Attūr.
40 This village is 9 miles W. S. W. of Nāmakkal. Sewell mentions only two Saiva and Vaiṣṇava temples as its antiquities. So also is the case with the Mad. Man. III, 631-2.
41 This is 12 miles south of Nāmakkal, on the Kāvēr. An old Saiva temple is the only ancient thing there. The Sanskrit name of the place is Bilvāḍirupā. See Mad. Man. III, 566-1.
42 See Imp. Gaz. Madras II, 61. According to some the fortress here was built by Rāmachandar Nāis, the Polycar of Śēśadurugalam and according to others by Lakshmi Narasāya, a Mysore officer. For other details see Salem Manual and Sewell’s Antiquities I, 204.
43 See Sewell’s Antiquities I, 203. The place is very important both for its arts and its historical associations.
44 Also called Sankagiri-durgam. It is 8 miles N. by W. of Tīrucheigūḍa. There is a fine hill-fort here and this must have been constructed in the time of Vīśvanātha. Its ancient Siva temple is a very famous place of pilgrimage. See Sewell’s Antiquities, I, 202; Madras Journal of Life, 1878, p. 155 ff.; and J.A.S.B., XIV, 785-9 where there is reference to the numismatic finds in this place.
of joining two contiguous words or by their implied meaning: "नवसंगसनयः यथा वाक्यस्रोतः यथा पुनः" (K. D. I. 67). Even an
innuendo conveying impropriety is sternly condemned. "एक बात वर्णित नारी, जो अंगिन्तः गृहविवाहीतिः" (K.D.
I. 67). Since these dicta of the Kavyadarsa before us, let us glance a little into the contents of the
Daksikumarcharita. Not to mention the tiresome
description and restatement of what in the author's
time were considered feminine charms, we have
explicit mention of sexual intercourse in no fewer
than ten places in the Daksikumarcharita. One
of these ten passages is so outrageously obscene
that it cannot but bring a blush to the cheek of
every cultured reader. Now, I venture to ask
if it is conceivable that an author, who, as an
authority on Rhetoric, wrote as an angel of
rigourousness, should or could, as a poet, have
been a veritable devil rolling in the mire of
obscenity? Is it possible that a teacher of Rhetoric
should or could have so far forgot himself as to
violate in practice what he taught in theory?

But this is not all. In the matter of refine-
ment of diction, the author of the Kavyadarsa
condemns the use of words which are hard
to pronounce and cites "यथा श्रवणम् एव
अवश्य एवानि ज्ञानश्रवणं" as an illustration of his
points. How many passages can be quoted from
the Daksikumarcharita like परमस्मार्कस्रोतः
विनमुखस्रोतानि विनग्राह्यम् (I. 3, 34)
In fact nearly the whole of
the seventh Uschakdas, deliberately composed
without the use of a single labial, is a practical
violation of the teaching of the Kavyadarsa,
inauthentic as the unwieldy and jawbreaking
compounds therein used are such as to tax the
vocal powers of even a practised reader. I
venture to repeat my question as to whether
the Daśin of the Kavyadarsa could have been also
the author of the Daksikumarcharita?

But I have yet to finish my examination of
the Daksikumarcharita. The author of the
Kavyadarsa in his exhaustive and comprehensive view
of the whole domain of poetic composition, has not
omitted to notice grammatical faults. "Any
expression of thought which transgresses the rules of
Grammar" says he, "is not elegant." "हि
प्रत्ययोऽस्मात् भुत्स्पर्शस्य विक्रियाकारः" (K. D.
I. 76). Such forms as ज्ञातिः (Part I. 34-7)
and अत्यन्तिकान्तिः, भविष्यम् and शास्त्रम् and such
constructions as स चार शब्दानां साध्वित्तिः, even if they do not show ignorance of
grammar, are yet instances of slovenliness which
might have been avoided. Such ambiguous and
unfelicitous sentences as नभवते नतिः
वेयताद्वित्तेः सङ्गमविवाहीति
नारी, जो अंगिन्तः गृहविवाहीतिः
दस्ताधरां सङ्गमाविवाहीति (Pt. I. p. 64 I. 6)
are to be found all through the work.

In some places such as नमन्त्रस्यमयाः
विनिमित्तायं (Pt. I. p. 2, 1, 2) or अभिधिक पति
प्रत्ययमण्डलादराः (Pt. I. p. 69 I. 11)
or वस्त्रविवाहीति नारी, जो अंगिन्तः
गृहविवाहीति either the object or the verb is omitted. There are
lapses of minor importance such as श्रेष्ठे
विवाहायाः (Pt. I. 3, 17) कामिनी
वेयताद्वित्तेः (उत्त?) विनिमित्तायं
(III. 6). विनिमित्तायं (Pt. I. p. 7, 1. 6)
vedic are वैद्यनिमित्तायं (evidently for श्रेष्ठे
विवाहायाः वैद्यनिमित्तायं
नारी, जो अंगिन्तः गृहविवाहीति (Pt. II. p. 24, I. 6)
परम्परा उच्चविवाहीति (Pt. II. p. 37, I. 9).
May not every one ask if he who wrote this was also the
author of the Kavyadarsa? Such unusual
expressions as अभवहविवाहीति (II. 22, 5) and
प्रत्ययमण्डलादराः calling on a Prince to recount
his adventures are also evidences of carelessness.

Besides laying down rules enjoying good taste
and grammatical accuracy, the author of the
Kavyadarsa has given a long catalogue of the
demerits of a poetical composition in the following
two verses:—

अपाय व्यवस्थितयाः सङ्गमाविवाहीतम्।
श्रवणं विवर्त्ति निविद्यायं निश्चिताकारः। (III. 125)
हेतुकालिकस्यविवाहायाः सर्वाधिकारिकः।
(III. 126)

If we apply these ten tests in an examination
of the Daksikumarcharita, it is possible that we
may be able to collect much more material to
confirm doubts as to the identity of the authorship
of these works. For instance, if we begin calling
out compounds containing words having the same
meaning (एकार्यं), there is every likelihood of
being able to point out many instances of the
mere heaping of words such as वर्णास्त्रम् — चूड़ियाः
चूड़ियाः वर्णाश्रमात्राः नीर्गताः गान्तास्त्रम् — वर्णाश्रमात्राः
चूड़ियाः वर्णाश्रमात्राः नीर्गताः गान्तास्त्रम् — कांलाः
वर्णाश्रमात्राः

To conclude, I am humbly of opinion that the
quest after the three books referred to by रज्जवार्ज्जः
has perhaps led to the mistaken identity of the
authorship of these two works. May it not be
that Daśin the poet has been confused with
Daśin the Rhetorician?

POONAG,
4th June 1914.

G. J. AGASHER.
THE HISTORY OF THE NAİK KINGDOM OF MADURA.

By V. RANGACHARI, M.A., L.T., MADRAS.

(Continued from p. 67.)

It will be now clear what trouble the Naik monarch took to strengthen his northern frontier. From the wild Anaimalais to the picturesque Pachaimalais north of Turaiyar, a chain of mountains, pierced by occasional passes and river valleys, formed a formidable barrier, which the Mysore kings had to break through for a successful incursion into the Madura kingdom. The strength of the hills was seconded by the labours of man, and every inch of ground which was likely to afford scope for incursion was fortified and guarded. The cities of the chief rivers, doubly important on account of their situation and their holiness, were placed in defence, and strategic rocks were made into skilful defence-works. Nowhere else do we find a remarkable series of fortifications constructed with such gigantic labour and enterprise. These were indeed not the personal works of Vişvanātha. Many of them were the works of his deputies or of the local chiefs who paid him tribute and obeyed his mandates. In Satyamaṅgalam, in Bhavini, in Salem, in almost every place there was some local chief or governor, on whom devolved the duty of looking after the defence of the land.

Other frontier forts.

The principle of fortification is strongly exemplified not only in the Madura-Mysore frontier, but also in the Tanjore and Travancore frontiers. Travancore formed, indeed, in theory, part of the Naik kingdom, but for practical purposes it was independent; and as the kings of Travancore were not unfrequent rebels, the Western Ghats, the dividing line between the two kingdoms proper, were carefully guarded, especially where there was room for ingress and egress. The Tōṭiya chieftains, who owned the Pallāyams which lay scattered along these hills, were allotted that task, and even to-day the forts which they constructed, chiefly of mud, but sometimes of stone, can be seen either in entirety or ruins.

The forts within the kingdom, Madura, etc.

But it was not the frontiers alone that were thus kept in vigilant defence. All the important seats of local government throughout the kingdom as well as temples of celebrity were fortified. Every Polya is or Naik, every Viceroy or Governor, lived in a fortified city. The fort was sometimes of mud, and sometimes of stone,—that depending on the importance of the locality, the status of the ruler, and the value of the services he rendered to the State. A distinguished service in the field under the suzerain’s standard, or some notable exploit on behalf of the State, was very often rewarded with the privilege of erecting a stone fort. As a rule, the Polya forts were of mud, and the royal ones of stone. It is scarcely necessary to describe in detail the situation and architecture of these. It is sufficient to state that, as in the Kōṅgu Province, stray and isolated rocks were used for martial works—as at Dindigul and Alagar Malai—and that the central government took care to see that the forts

45 E.g. Alagar Malai. The fort was repaired by the archaeological department in 1907-08. There are, besides the fort, Tirumal Naik’s palace and a temple with two tanks, in this place.

46 The Dindigul rock is 280 feet high, and is inaccessible. It was therefore the key of Madura on the northern side, and naturally strengthened by fortification. Alagar malai is 12 miles north of Madura and has a height of 1,000 feet. Five miles north of Madura is the famous elephant-rock, a solid block two miles long and one-fourth of a mile broad, on one side of which is a rock-cut temple. The other isolated rocks are Rangamalai, 20 miles north of Dindigul, (seven miles in circumference) Skandamalai and Pasumalai; four miles from Madura.
were not made centres of disaffection and disloyalty by turbulent chiefs or unscrupulous governors. The fortification of Madura, however, deserves to be treated in detail, as it was the capital city and as Visvanātha personally undertook its construction. He demolished the small Pāṇḍya fort which surrounded the temple, and constructed a new, more spacious and double-walled fort, which encompassed the whole city and defended its people from raiders or invaders. The fort had 72 bastions. Each of these bastions was placed under the defence of a particular Polygar, who was to maintain in Madura for this purpose a certain number of troops. It seems that the maintenance of the bastion troops was insisted on even in times of peace. It is unnecessary to point out which bastions were defended by which Polygars. A glance at the Polygar memoirs in the appendices will enlighten the enquirer on the point.

The important point to be noticed is that this system always kept the relations between the King and the Polygars intimate, and made the detection of disloyalty easy for the central government. The Polygar troops of the bastion were more or less hostages of their master’s good conduct. The troops of the respective Polygars were, in all probability, commanded by officers of their own choice. The nature of the relations between these military officers and the sthānapatis or ambassadors, whom each Polygar stationed at the court, is not known. The sthānapati was primarily a civil officer who represented his master’s interests in the Nāik court, and formed the official channel of communication between the central government and the Pālayams; but it is not improbable that he had some control over his military colleague’s movements.

The acquisition of Trichinopoly.

It was perhaps the same military purpose that made Visvanātha endeavour, with success, for the acquisition of the city of Trichinopoly, then in the possession of the Tanjore Nāik.† He had, it is true, not a military policy alone in view. He saw that the crowds of pious pilgrims, who went to the shrine of Srirangam, were subject to untold difficulties,—the danger of internecine wars, the ravages of robbers, the want of roads, the scarcity of rest houses, and the discomforts of practically a forest journey. Visvanātha obtained, in return for the cession of the fortress of Vallam, the town of Trichinopoly from the king of Tanjore. It was an exchange of immense advantage to both the parties. The possession of Vallam so near Tanjore by a foreign power had naturally been a source of anxiety and alarm to Sevappa Nāik. It had given rise to constant disputes and petty controversies between the two powers. The Nāik of Madura used to trouble his brother chief with frequent claims of compensation for alleged losses, which his own subjects sustained from the more turbulent or greedy of the Tanjore subjects. Visvanātha maintained that many evil men of Tanjore committed theft in his town of Vallam, that this was due to the defective police arrangements at Tanjore and so demanded from the latter the repair of the damages. The court of Tanjore was not backward in its grumblings and its demands. It did not only refuse compensation, but denied the need for it, and positively put forward counter-demands on similar grounds. This fertile source of ill-feeling was removed by the exchange of Trichinopoly for Vallam. Tanjore was rid of a thorn by its side, and Madura gained an important centre of commerce and pilgrimage. Visvanātha promptly replaced the old and ruined fort of Trichinopoly by a strong and double-walled one as in Madura. He introduced the copious waters of the

† Some MSS. attribute the transfer of Trichinopoly to the reign of Virappa, the predecessor of Tirumal Nāik and some to that of Tirumal himself. Both the versions to which Wilson refers are wrong. See J. R. A. S. IV p. 239.
Kāvēri into the ditches that encompassed the walls, constructed streets, excavated the Tēppakulam, cleared the thick and dangerous forests which covered the banks of the Kāvēri and had made travel extremely unsafe; established villages and temples in the region thus cleared, and stationed a vigilant police on the road to Srīraṅgam in order to secure the safety of the person and property of the pilgrims. The result of these salutary measures was seen in the colossal growth of the wealth and prosperity of Trichinopoly, which, from this time onward, became one of the most important cities of South India. So prosperous did it become that the Madura Nāiks gave up Madura and chose the city on the Kāvēri for their residence. Situated in a highly fertile, well-watered and picturesque region every inch of which was associated by the people with some historic or legendary event, Trichinopoly had the further merit of being nearer the northern confines of the kingdom, and in consequence a convenient centre from which the movements of the rival princes of Tanjore and Mysore could be easily watched. Strategically it was, with its rock citadel and the double-walled fortifications of Viśvanātha Nāik, what nature and art could combine to strengthen, while commercially, its situation was an almost ideal one.

It becomes the capital.

Madura, on the other hand, possessed few of these advantages. Situated in a level, sandy, saline tract, the monotony of which is not relieved by any fertile fields or fine rivers, easy of attack and difficult of defence, Madura had not one good feature, except the halo of ancient tradition and historic greatness, that commended it as the agreeable residence of a monarch. A barren country, a hot withering climate, a desolate and uninteresting neighbourhood, made it not only weak, but disagreeably hot and unhealthy. True, Viśvanātha instituted the feudal aristocracy of the Polygars and entrusted the defence of Madura to them in case of invasions from outside, but the arrangement had the dangers of a double-edged sword, in as much as the Polygars themselves were notorious for their lack of loyalty and fidelity. It was for these reasons that the Nāik kings, though invariably crowned at Madura in the shrine of Miṅakshi, always honoured the city of Trichinopoly with their presence. With the accession of Tirumal Nāik in 1623 Madura became, as we shall see later on, once again the seat of government, but it was only for a short time. Chokkanātha once again removed it to Trichinopoly, and it was there that the last Nāik monarch, the ill-fated Miṅakshi, succumbed in the 18th century to Mussalmans greed and domination.

SECTION V.
THE POLYGAR SYSTEM.

Having considered the details of the conquest of the peninsula and the measures taken for the maintenance of its military security, I shall now proceed to describe the manner in which Viśvanātha and his great minister tackled the political and racial problems with which they were, as I have mentioned, confronted at the beginning of their administrative career. Their plan for the distribution of rewards to those who shared the risks, the hardships and the glory of their expedition was to set up a class of military aristocracy, a landownership based on military tenure and administrative service known as the Polygar system,—a system which, except in regard to the gradations of tenantry and sub-tenantry, had a great resemblance to the mediaeval feudalism of Europe. A number of palayams or estates were created throughout the kingdom, and each of these was bestowed on a distinguished follower, Telugu or Tamilian. Traditionally there were 72 such estates, but
actually there were, as a reference to the appendices will shew, even more. The head of each estate, the ‘Polygar’ as he was called, was more or less a petty king. In the internal affairs of his estate, he was practically a despot. In theory, indeed, the suzerain could interfere, regulate or control; but in practice he seldom interfered in purely domestic concerns.

The Polygar’s political duties.

The Polygar had, in the first place, to pay tribute, generally a third of his income, to the king, or karta as he was generally termed. He had secondly to maintain, in proportion to the income of his pālayam, a certain number of troops for the central government and present himself, at their head, before the king, whenever summoned on a military undertaking. The number of troops he had to maintain depended, as we have already said, on the size of his estate and the amount of his revenues. It also perhaps depended on the status or rank of the holder. The polygar had, in his military capacity, to defend one of the bastions of the new Madura fort and keep a certain number of men there even in times of peace for that purpose. He was also to station permanently an agent of his, Sthanapati as he was called, to represent his interests in the court. Within his pālayam, the Polygar had onerous duties and responsibilities. On him devolved the entire task of looking after the welfare of the people living in his sīef. He had to administer justice, to clear forests, to found villages, to settle people in unpeopled regions, to extend cultivation, to erect temples, to construct irrigation works, to keep a vigilant police,—in short to rule his people as king. He was thus an extremely powerful individual, but it ought not to be supposed that the multifarious nature of his duties made his position too burdensome. The pālayam was, after all, a very small division. Normally it consisted of a dozen villages, and extended from north to south and east to west hardly more than a dozen miles. There was never in all probability more than 10,000 people in a single sīef, and in most sīefs, especially of the wild and mountainous parts, the population did not perhaps rise above a few hundreds.

The Polygar as a Policeman or Kāvalgār.

The Polygar was not only the absolute master of his pālayam, but the policeman of the king’s territory in his neighbourhood. He was in other words, not only responsible for the good government of his estate, but for the security of person and property of the people who lived in the king’s villages in the vicinity of his estate. The Polygar was thus invariably the Kāvalgār of the neighbouring region, but he was not necessarily a Kāvalgār. His duties might be confined solely to his pālayam and people; but as between every two pālagams there were invariably some villages of the king, he was in most cases a Kāvalgār. It was an arrangement at once ingenious and advantageous. It did not only curb the Polygar from an unscrupulous raid into the king’s lands, but made him positively responsible for their security. The Polygar was not without remuneration for his kīval duties. He was given either a right to collect certain dues from the people in all the villages which were subject to his kīval, or a piece of land in one or more villages to be enjoyed hereditarily. The Kāval lands thus bestowed on the Polygar were of course in the government villages, and for these he was exempted from taxation. The Polygar in the capacity of Kāvalgār had to make his own arrangement for the efficient discharge of his duties. Generally he appointed talayāris or policemen in every village in his jurisdiction and detectives to guard the roads from one village to another. These talayāris were, as arule, Maravas, or Kajans, but there was no rule as to the castes from which they were recruited. The jurisdiction

48 The number was subject to perpetual fluctuation and "increased or diminished with the absence or existence of any one preponderating power." (Wilson, J. R. A. S. III).
of each talayârs was, in case there were no special road wardens, as far as the boundary of the neighbouring village, and according to the established law and custom of the day, they were responsible to the Kâvalgâr for the security of person and property in their sphere of authority. Property lost had to be restored by them at any cost, and in case the thief remained free and the property unrecovered, they had to pay the cost to the loser; for the idea then was that, as the owner of property sustained a loss in consequence of a lack of police vigilance, the police must pay the penalty and repair his loss. It would appear, however, that in towns the police arrangements were entirely different and under the direct control of the government and not the Polygars.

Such was the arrangement which Viśvanâtha made in order to satisfy his Teingu and Canarese lieutenants, as well as the Tamil chiefs whom it was policy and wisdom to conciliate and to gratify. They became petty chiefs with much scope for the exercise of powers good and bad; and they indeed acquired themselves, if we are to give credence to the panegyriccal records of the Polygar families, with remarkable distinction as rulers, builders, statesmen, and patrons of literary culture. Memoir after memoir speaks of the temples erected by them, the roads constructed by them, their clearing of forests, their endowments to Brahmans, their founding of villages, their irrigation works, their choultries and charities, and so on.

Their merits and defects.

And there can be no doubt that, though many of the Polygar memoirs are myths and exaggerations, are the interested statements of admirers and dependent chroniclers, yet they did valuable service to the country in the extension of cultivation and the exploitation of its resources. Their service in the 16th century can in fact hardly be over-estimated. They were the clearers of forests in an age when the major portion of the country was covered by forests. They were a terror to the wild beasts which roamed freely in the country and devoured men and animals in unexpected moments and unexpected places. They were the saviours of men from the pest of robbers, more numerous and more cruel than the wild beasts. They were the cultivators of many waste lands and the civilizers of many barbarous mountain tribes. No place there was, however unhealthy in its climate and however disagreeable in its wildness, which did not witness the enterprise and the labour of these chiefs. The Palînis, the Ânimalais, the Travancore Hills, the Sirimalais, came to be really exploited for the first time by them. They in short introduced civilization in out of the way places, settled government where tribal anarchy had prevailed. Politically, materially and socially their work was invaluable. They were indeed not without defects. They were grim hardy men that knew not the softer sentiments of the heart. They were reckless and merciless in their wars. Above all, like the feudal barons of Europe, they had, thanks to their training and opportunity, their habitation in the midst of wild and inaccessible regions, too much spirit of independence to be absolutely loyal to the central government. To Viśvanâtha the new landed aristocracy might be obedient, loyal and grateful; but they could not be expected to be equally subservient to his successors, especially if they happened to be feeble and incompetent. We read of many occasions when the Polygars set up their will against a ruler who was unable to inflict his stern will or keep a vigorous vigilance over them.

There was thus in the Polygar system a tendency towards disunion and division of interests, which necessarily weakened the central government. The separatist tendency so far outweighed the unifying that, in the long run, Madura had to fear more her feudal barons than her external enemies. Nevertheless the system has on the whole done good, and the credit of organising and systematising it will always be a sound criterion and lasting monument of the statesmanship of Viśvanâtha and his great minister.

(To be continued.)
NOTES ON THE GRAMMAR OF THE OLD WESTERN RAJASTHANI
WITH SPECIAL REFERENCE TO APABHRAMÇA AND
TO GUJARATI AND MARWARI.

BY DR. L. P. TESSITORI, UDINE, ITALY.

(Continued from p. 58.)

 isiû na jãñai jã e makâ-hûthiya’dika-i jiva-hrañ vinaça karai “[The she-tiger] does not think: this [cub of mine] is destroying [many] living beings like huge elephants, etc.” (Up. 83).

loka na jãñai je ksei bhikâ diñai “The people does not know which alms is to be given” (Adi C,)

jã samyakta na ihañ ... te dûra raûga-dvesa-nu “That [men] do not obtain faith, is a fault of [the two passions of] attachment and hatred” (Up. 124).

§ 112. As I have done for râkhe (§ 111), I would likewise explain as an optative-imperative form jâñe, which in Old Western Rajasthãni is frequently used as a comparative conjuction in the sense of “as if, as it were.” It is obviously from the verb jãñai < Ap. jãñai < Skt. jánãti, and is practically the singular form of Brajã jánãhu, jánau. Examples of its employment are:

jâñe kapiû Kûla “Like Kûla incensed, as it were” (Kûha, 74)

raûga karai puhaavi narinda | jâñe jõgã avatariu Inda “The king rules on the earth, as it were Indra descended on the world” (F 646, 5)

galâ-naã viñai jâñe Kûla vâlaï chai “It is as if [he] wore a knife on [his] neck” (Indr. 74).

CHAPTER IX.

VERBS.

§ 113. Before entering into the consideration of conjugation in general, it will be necessary to give the conjugation of the substantive and auxiliary verb. This is chiefly formed from the Sanskrit roots bhû (OWR, hovãû) and rekã (OWR, achavãû), the negative form nathi only being from as. The tenses which are formed from bhû are the following:

Simple Present: 3rd sing. hui (general form) and hoi, hoya (pastical form), both from Ap. hoi < Skt. bhavati: also havai (Vi. 18, Ja. 10, 13) and huvai, which were already found in Prakrit (Pischel, § 475) and apparently still survive in Marwâri huvai, havi.33 3rd plur. hui (general form), hui (Adi 65, Čil. 104), hoi (Daç. iv), hoi (P.), huvai (Adi C.)

Compound Present: is regularly formed by combining with the simple present the present tense of the auxiliary verb (achavãû) (§§, 114, 118); 3rd sing. hui chai “becomes” (Up. 2).

Imperative: 3rd sing. huu (Saçañ 53, 111) from Ap. hou < Skt. bhavatu; also hau (Črañ., Up. 59, Saçañ. 61, 110) with weakening of u to a according to § 5 (1), hû (Črañ., Čil., Daç.), and havañ (Adi C.)

Preactive: 1st sing. hujii (Up. 54); 2nd sing. hoije (Kal. 42); 3rd sing. huye (Daç. i, 12); 2nd plur. hoyo (P. 416), huyoo (Saçañ. 153), hoyyø (P. 96). For the derivation of these forms see § 120.

Future: 2nd sing. hoisi (Daç., Bh. 91), hussi (Čil 96), hussii (F 663, 58), hosi (Daç. i, 10) from Ap. *hosaah (° hia) < Skt. bhavyati and Ap. *hosaah (° hia) < Skt. *bhavyasti; 3rd sing. huvai (Daç.), regular form from Ap. hosa (Siddhãhem., iv, 388, 418, 4) < Skt. *bhavyati (= bhavyati); also hussi (Up. 149, Čil. 95), husi (Ratn. 184), husqa (F 647), hosi (P. 166, 201, 213, 245, 428), hosqa (F 535, ii, 17); hasii (P. 381); 3rd plur. hoisyai (Saçañ. 57), hasii (P. 522).

33 I believe Marwãri huvai is from huvai (hui), by insertion of euphonic v.
**Precedent participle:** hāla (Kal., Bh., Ādi, etc.), hāla (Mu., Yog.), huta (Mu., Up. 10), hata (CaI. 14), hata (Up. 129), hīta (Up. 29), hoyata (DaC. xi, 8). Of these forms the one most commonly used in the ordinary sense of a present participle is hāla, which is obviously from Ap. honta (through *honta* according to § 45) < Skt. bhavantaḥ. To the same origin I trace also hata, which is used only in the meaning of the imperfect tense, the intermediate steps in the derivation being formed by hāta > hata. Since the common origin of hāta and hata, and consequently of Modern Gujarātī hata and kato, High Hindi hotā and thā etc., has remained unrecognised to the present day, I think it will not be unprofitable briefly to dwell here on this point, with a view to showing their identity. How the Apabhraṃga present participle came to partake of the character of the imperfect tense in Neo-Indian vernaculars, I shall explain § 123. Here it will suffice to remark that instances of hāta used in the meaning of the imperfect tense are not wanting in the Up., as:

* Tā upari evaśa śnehu hāta “So great was [his] love for thee” (Up. 149)
* Je āpārya hāta karmā “The karmā, which had been acquired” (Up. 165) etc. 36

Now, the passing of hāta into hata being evidenced by the existence of the intermediate forms hīta and huta, and the imperfect meaning of hata being traceable to hāta itself, we need no other proof to identify the one with the other. It remains to show the origin of the Modern Rajasthāni and Hindi forms thō (cho) and thā, which are commonly traced to Sanskrit *sthitaḥ.* In favour of this derivation there is no doubt the evidence of the Himalayan dialects, which exhibit some forms, like the thayo, thiyō of Garhwāli and Naipāli, which seem clearly to point out sthita- as their origin. But, on the other hand, if we come to the vernaculars of Gujarāt and Rājputānā, we find the two forms kato and thō, which are often used the one by the side of the other (cf. Kanaujī) so that there can hardly be any doubt as to their identity. Indeed the form thā for ordinary hata is already found P. 70. To the tendency of the present participle to be curtailed when used for the imperfect, we have another testimony in the form tāś, which also occurs P. 681 and has an analogy in Bundeli, where to is commonly used by the side of the entire form huto. The same derivation applies to High Hindī thā, which I look upon as a contraction from *hāta* < *hāta.* That it cannot be from sthita- is born out also by the consideration that in such a case it would be impossible to explain how sthita- came to be used as an auxiliary, i.e. as a principal verb, in a vernacular which possesses no traces of a verb like *thāna,* whilst on the contrary it was superseded by kato in Gujarātī, where thā is of quite common use.

The three forms kuta, kuta and hoyata are uninfluenced and are used only for the conditional tense (§ 123).

**Past participle:** hā, general form, from Ap. hā (§ 10) < Skt. bhātakaḥ; also hīna (Crā.), hīyata (SaCt. 103), hāyu (Up. 196; see § 50), and hoyata (P. 322). The radical vowel a is commonly shortened when the terminal vowel following is long, thus: hā vin (Up. 33, Bh. 65, 66), hā va masc. plur. (Cīl. 87) etc.

**Conjunctive participle:** hāy (Up., 44); hāy-na (SaCt. 77) from *hāya* (see § 131); also hāy-nā (SaCt. 78).

**Infinitive:** hoivā (Indr. 30), weak form from Ap. hoivā < Skt. *bhaveyyakam.*

**Noun of agency:** hūyākāra (Up. 179), hūyāru (Up. 101), hūyāru (Ibid.), all from Apabhraṃga *hōyākāra* (§ 130).

*36 Up. 44 we have kuta “it was,” and Up. 227 hā “they were.”*
This verb generally admits of the substantive meaning only, except for the participial forms, which are also capable of being employed in the auxiliary function. An exception is found in the following passage from F 644, where a present tense form is used as an auxiliary in connection with a past participle:

virdhānavi hui hui “An offence has been made”.

§ 114. The other verb, to wit acharāll, is capable of both the substantive and the auxiliary meaning. It is from Ap. acchāl < Skt. vyctai, for which see Pischel’s Prakrit Gramm., §§ 57, 460. According to § 2, (4) the initial a is commonly dropped. The following forms from this verb are evidenced:

Simple Present: 1st sing. chaṭ (Bh. 39, P. 342), chaṭ (P. 417, § 11, (4)); 2nd sing. acaṭi (F 728, 70), chaṭi (P. 342); 3rd sing. achaṭi (Kal. 43, P. 7, 415, F 646, 7), chaṭi (Kal., Yog., P.); 1st plur. chaṭi (Ratn. 173); 2nd plur. achaṭi (Kal. 41), chaṭi (Kal. 29, 40), used in substitution for the 2nd singular (cf. § 117); 3rd plur. acaṭi (Kal. 5), chaṭi (Adi, 68), chaṭ (Yog. iv, 119).


§ 115. The negative form nathi is from Ap. vathī < Skt, vāṣṭi, according to § 49. It is used for the substantive as well as for the auxiliary verb, and it does not change for persons or numbers. The same is the case with atti, vattī in the Prakrit, where both these forms are used for all persons of singular and plural alike (cf. Pischel, § 498). When employed in the function of an auxiliary, Old Western Rājasthāni nathi is generally combined either with present participles to form the present, as in:

nathi kahitā “Are not being told” (Up. 3),
or with past participles to form the pluperfect as in the examples:

kaṭa bāharī nathi nisari “I (fem.) had not gone out” (P. 303)
ticraṇi aji nagara-grāmā’dikā-ni sthīti nathi, thai “At that time cities, villages etc. had not yet been established” (Adi C.).

Cf. the example: jai na honti “If they were not” quoted by Dr. Hoernle, p. 334, n. 1, of his Gujarāni Grammar.

§ 116. All the various forms of the verb may be derived from the verbal root, which is practically obtained from the third singular of the simple present deprived of the -i termination. Verbal roots fall into two classes, viz. consonant and vocal. The former, which are by far the commoner, appear still to retain the original thematic a of Prakrit before the -i termination, whilst the latter, they generally ending in a vowel made up by the contraction of the original root with the thematic a, have lost every trace of it and may be described as practically adding the -i termination to the radical vowel directly. Examples:

<table>
<thead>
<tr>
<th>Root</th>
<th>Old Western Rājasthāni</th>
<th>Apabhraṃca</th>
<th>Sanskrit</th>
</tr>
</thead>
<tbody>
<tr>
<td>kar</td>
<td>kar-a-i</td>
<td>karai</td>
<td>*karai</td>
</tr>
<tr>
<td>bhaṇ</td>
<td>bhaṇ-a-i</td>
<td>bhaṇai</td>
<td>bhaṇai</td>
</tr>
<tr>
<td>pūčṭ</td>
<td>pūčṭ-a-i</td>
<td>pūcḥai</td>
<td>pūcḥai</td>
</tr>
<tr>
<td>raha</td>
<td>raha-a-i</td>
<td>rahai</td>
<td>rahai</td>
</tr>
<tr>
<td>khā</td>
<td>khā-i</td>
<td>khāi</td>
<td>*khādi</td>
</tr>
<tr>
<td>di</td>
<td>di-i</td>
<td>dei</td>
<td>*dayati</td>
</tr>
<tr>
<td>hu</td>
<td>hu-i</td>
<td>hoi</td>
<td>bhavati</td>
</tr>
<tr>
<td>dho</td>
<td>dho-i</td>
<td>dhovai</td>
<td>*dhovai</td>
</tr>
</tbody>
</table>
In some cases, however, vocal roots too may optionally take a (preceded by y or v) before the -i termination, as in the examples:

jā-ya-i (P. 208) for jā-i < Ap. jāi < Skt. yāti
thā-ya-i (P. 258) for thā-i < Ap. thāi < Skt. *sthāti
pi-va-i (P. 426) or pi-va-i (F 535, iv, 3) for pi-i (Dač. ix) < Ap. piāi < Skt. pibhati.

In the case of āva (infinitive āvanāi “to come”) we have not the thematic element va added to a vocal root, but an original consonantal root, namely āv-a-i, derived from Apabhraṣṭa āvai < Skt. āvāti (See Pischel’s Prakrit Grammar, § 254). In joyai, which is not unfrequently used by the side of joi (infinitive jovāī “to see”), it may be doubtful whether (y)a is to be regarded as a thematic addition to the Old Western Rājasthāni root jo, or rather as a survival of the original thematic a in the Apabhraṣṭa form joai < Skt. dyotate. I am, however, inclined in favour of the former explanation.

§ 117. In Old Western Rājasthāni the simple present is on the whole conjugated on the identical paradigm as in Apabhraṣṭa, except that h is dropped in the terminations of the 2nd person of the singular and all persons of the plural—(§ 37, (1)). Ex.:

<table>
<thead>
<tr>
<th>Apabhraṣṭa</th>
<th>O. W. Rājasthāni</th>
<th>Gujrātī</th>
<th>Mārvārī</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st sing.</td>
<td>kar-a-ā</td>
<td>kar-a-ā</td>
<td>karā</td>
</tr>
<tr>
<td>2nd sing.</td>
<td>kar-a-hi</td>
<td>kar-a-hi</td>
<td>karai</td>
</tr>
<tr>
<td></td>
<td>(kar-a-si)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd sing.</td>
<td>kar-a-i</td>
<td>kar-a-i</td>
<td>karai</td>
</tr>
<tr>
<td>1st plur.</td>
<td>kar-a-hu</td>
<td>kar-a-hu</td>
<td>karō</td>
</tr>
<tr>
<td>2nd plur.</td>
<td>kar-a-hi</td>
<td>kar-a-hi</td>
<td>karai</td>
</tr>
<tr>
<td>3rd plur.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The above synopsis, which exhibits only standard forms, is to be completed by the remarks following:

1st SINGULAR: The ending *a-ā is often either weakened into *a-ū (§ 11, (1)), as in bol-ū (Dač. ix), dhār-ū (Chāl. 10), or contracted into *a-ū (§ 11, (4)), as in kar-ā (Gīrā.), lāh-ū (Chāl.). In the MS. Dač. ix, there is an instance of *a-ā turned into *i-ū, to wit: bol-i-ū “I say”.

2nd SINGULAR: The -i termination is sometimes irrationally nasalized, thus kar-a-i (Up. 208). The forms in "si" are very rare and, as I have met them only in būlaṇaḥāsas on Jain works in Prakrit, it may be that they are somehow due to an influence of this language. Before -si, thematic a is optionally substituted by i or e. Examples are: saha-si (Bh. 71), anubhava-si (Bh. 28), kar-e-si (Bh. 52, 77), lāk-e-si (Bh. 52, Chāl. 88) rāc-e-si (Indr. 76), whereof the last ones seem to be coinciding with the corresponding forms of the e-conjugation in the Prakrit. In the MSS. Kal. and Up. there are many instances of forms ending in *a-ū, *a-ū, *a-ā. Of these, the forms in *a-ū are in prevalence in Kal., which is the older of the two MSS., whereas Up., which is dated in the year Samvat 1567, has no forms in *a-ū, but only in *a-ā, *a-ā. Examples are: from Kal.: naśād-ā-ā (16), čoh-ā-ā (27), ch-ā-ā (29, 39), pāl-ā-ā ch-ā-ā (30), lār-ā-ā (29), ch-ā (30); from Up.: dekh-ā ch-ā (34), samācar-ā-ā ch-ā-ā (51), bās-ā-ā ch-ā-ā (54), nīgam-ā-ā ch-ā-ā (61) etc. Sporadic forms in *a-ā are also found in other texts, as: kar-ā and vas-ā-ā occurring in the Vasantavālīśa, 42, 83, and vāch-ā occurring Dač. i, 12. I explain all these forms as 2nd plurals nasalized,
used in substitution for the singular. Instances of the plural having supersedèd the singular are quite common in Old Western Rājasthānī, and in all other vernaculars generally. For the change *a* > *aa* see § 11, (5).

3rd singular: Agreeably to § 10, (1), the ending *a*-i is often weakened into *a*, as in the examples: ch-i (Yog., passim), ṣā-p-i, ra-h-i, máy-i (Cāl.), kāh-i (P. 188), la-i, rāh-i (Rāy, 2). F C 31, 3 *a*-i is contracted into *a* (§ 10, (3)); ṇha-yi. Not unfrequently the plural termination *a* is substituted for the singular, as in: di-i (Kal. 1, Črā.), khā-i (Dāg., F 535, iv, 3). Isolated forms are: ch-a-ā (Kal. 1) and pūch-ā-a (P. 597), the latter occurring at the end of a verse.

1st plural: As in the case of the 1st singular, the ending *a*-ā is liable to be both contracted into *ā* and simplified into *ā*. Ex.: jā-yā (Rāt. 161), la-hi (Dāg. i, 4). The use of the ending *a*-ā is apparently confined to the two MSS. Ādi C. and Sāt., which have been shown to be representatives of the Eastern tendency and to be of a comparatively recent date. Two instances of 1st plurals in *ā*, however, occur already in the Vāsana-vilāsa, a MS. which is dated in the year Sāgarpur 1593. I have no difficulty in explaining the ending *a*-ā as a derivation from *a*-ā, through the terminal *u* being weakened to *a* (§ 11, (5)). We have just seen that for the 2nd singular Kal. employs both the *a*-ā and the *a*-ā termination. The same must have been the case here. Certain it is that the forms in *ā* are more recent than those in *a*-ā, and their use has become peculiar of Mārvārī. Possibly the reason that led to adopt the unusual contraction in *ā* is that of making a distinction between the 1st and 2nd persons plural, which in standard Old Western Rājasthānī are identical, but for the former being nasalized. This is also born out by the analogy of Gujarātī, which appears to have completely abandoned the proper termination *a*-ā, and substituted *i*-i (the ending of the 3rd sing. present passive) for it. (See § 137).

3rd plural: Nasalisation is very commonly omitted, as in Modern Gujarātī and Mārvārī. In poetry the Sanskrit ending *a*-nī is not rarely met with, ex.: kar-a-nī (Rāy. 31, vi, 49), vās-a-nī (Vi. 49), bha-y-a-nī, jā-y-a-nī, (Vi. 18), hu-nī “They become” (Rāy. 31), gām-a-nī (P. 76).

The Old Western Rājasthānī simple present generally retains its original indicative present meaning, and only occasionally is employed to give the meaning of the conjunctive or of the future. Examples of the latter employment are:

*jina svāmi-nāh lāha-pāsāya “So that I may obtain the favour of the lord” (P. 406)*

*rāya ap-amānśa Dantila-nāi karai | fehā upāya maik āvānśa “I must achieve that means [by which] the king should slight Dantila” (P. 239)*

*mujhā-sī kisi-kārāi te dosa “How could he find fault with me?” (P. 215)*

*viṣa delī kai mārāṇga gastra “Should I poison [him] or kill [him] with the sword?” (P. 284)*

*dei dukha asamāna “I will cause [him] an incomparable pain” (F 783, 54).*

§ 118. The compound or definite present is formed by adding to the simple present the present tense of the auxiliary verb (ajcha-hā (§. 114). Examples are:

1st singular: jā-hi cha-h “I am going” (P. 296)

aghā-hi kā-h “I am opening” (Ādi C.)

2nd singular: kahā-hi cha-h “Thou art saying” (Črā.)

joi cha-h “Thou keepest looking” (Sāt. 71)

3rd singular: bhamā-hi cha-h “He is wandering about” (Dāg. 1)
1st plural: jāī chaī amhe "We are going" (p. 649)
amhe karaī chaī "We are doing" (Saśā. 115) etc.

Modern Gujarāti adopts the same form and so also Mārwāri, except that it changes chaī, chaī into hái, hai etc.

§ 119. The imperative tense is made up partly of the old potential, partly of the old imperative, and partly of the present indicative.

1st singular: Does nowhere occur in the pure imperative meaning, but is obviously formed from the 1st singular present indicative. In the last of the examples quoted at the end of § 117, deī may be considered as an imperative as well.

2nd singular: Ends in *i as in Apabhraṃça (*i, *e, see Pischel’s Prak. Gr., § 461).

Ex.: scei (Bh. 102, Indr. 100), viraṇi (Bh. 25, Indr. 13), kari (Kal. 39, Adi C., P. etc).

With roots ending in *a the *i termination contracts with this vowel (§ 14), as in the examples; thā (Indr. 100), jā (P. 217), kāya thā mż mż "Do not be a coward!" (P. 193).

In poetry, *e is often substituted for *i, ex.: kure (P. 250, 255), māyā (P. 223, 233), ghālē (Kānh, 73), botā (F 722, 4) etc. Quite exceptional are forms in *e in prose, like kahe and thaye which occur in Adi C. When used in poetry, the ending *e is no doubt introduced only to suit the exigencies of prosody, when a long quantity is required.

I would explain it either as a survival of an intermediate form between Sanskrit *e and Apabhraṃça and Old Western Rajasthānī *e, *i, or — which is practically the same — as a lengthening of the latter vowels. For comparison’s sake let me quote Old Western Rājasthānī jōi (P. 358), which is identical with Apabhraṃça joi (Siddhārtha, iv, 394, 395), from Sanskrit *dyētē. (Pischel, § 461). In P. there occur three instances of forms in *ai, namely rahi (P. 430, 626) and kahi (P. 533), which are possibly but strong forms of rahi, kahi according (4, 32).

3rd singular: Ends in *ai (weak form *u, § 11, 11) as in the Apabhraṃça, from Sanskrit *atu. Examples: chaī (Kal. 7, 19), hāi (F 644).

1st plural: Is apparently identical with the 1st plural of the present indicative, as in the Apabhraṃça. The two examples, however, which I have met with in Dāg. are not nasalized: ma thāi "Let us not become!" (Dāg. i, 1), amhe lāhu "Let us take!" (Dāg. i, 4).

2nd plural: Takes the termination *ai (*u), from Apabhraṃça *ahu < Skt. *atha.

Examples are: karaī (Bh. 9), savaī (P. 29), jōs (Bh. 15, 74, P. 291), āvaī (Adi C.), dīa (P. 294) etc. The ending *ai is sometimes, though very rarely, changed to *iu, as in: padikkhaī (Bh. 3), bhāvai (P. 25).

3rd plural: The regular ending ought to be *ai (*i) as in the present indicative, from Apabhraṃça *ahi. The only instance of this form I have come across is Indr. 76, where the MS. in Florence (F 579) reads pādai, and that in the India Office Library (S. 1561, c.) pādai.

The prohibitive imperative is formed by the aid of the prohibitive adverbs, for which see § 103. For the prohibitive-imperative future see § 121.

§ 120. Of the preceptive tense or, as it is commonly, though improperly, termed, respectful imperative, Old Western Rājasthānī presents more evidence than any of the modern cognate vernaculars. Whilst in the latter the use of this tense is confined to the 2nd person singular and plural, in Old Western Rājasthānī traces are still surviving of the use of other persons also, namely of the 1st and 3rd singular. From this we may gather that in origin this tense was regularly conjugated through all persons and numbers. The terminations for the persons that are evidenced are the following:
1ST SINGULAR: "iṣiṣi > *ajiṣī,
2ND AND 3RD SINGULAR: *iṣe > *aṣo.
2ND PLURAL: *iṣo > *aṣ or *iṣyo > *aṣyo.

Observe that y is often substituted for j, according to § 22, and after vocal roots the i initial in the termination is commonly dropped, or rather absorbed into the foregoing vowel (§ 14). Illustrations of the various forms are:

1ST SINGULAR: kṣiṣi (Up. 54)
2ND SINGULAR: kariṣi (Bh. 44), jāviṣi (Bh. 21, P. 564), jōjē (P. 251), hoja (Kal. 42)
3RD SINGULAR: huye (≡ Sanskrit astu, Doç. 1, 12), jējē (P. 107, 312; cf. Marathi, pāhiṣe and Gujarāṭī joiē)
2ND PLURAL: subiṣo, *jyo (P. 629, F 783, 65, F 715, i, 7), karaṣyo (Bh. 3, F 724), jājyo (P. 553), sbbhdāṣyo (F 535, ix. 2, F 783, 63), pāṣyo (P. 553), hyyo (P. 416), kāy (P. 96), thāyya (P. 317).


Lassen was the first, I believe, to assume the Sanskrit precative as the origin of these respectful imperative forms (Inst. Ling. Prac., 357), but his theory was afterwards refuted by Dr. Hoernle, who advanced the opinion that the so-called respectful imperative is but "... regularly conjugated passive verb, which has assumed an active sense" (Gaudian Gramm., § 409). I do not think this is exactly correct. In my opinion, we should rather say that it is an old precative, which has assumed the terminations of the present indicative tense. This seems to have already been the case with the Prakrit, since Prakrit Grammarians testify to the existence of forms like hoṣjai, hoṣjasi (Kriāṇcīvāra iv, 29), deṣjai (Hemacandra, iv, 383, 3) etc. Thus I trace Old Western Rājasthāṇī kṣiṣi to Apabhraṃga *hoṣjai, a form equivalent with hoṣjami, which occurs in the Andha-māṇkhāda and Jamamāharāṣṭrī (Leumann’s Dasavādīyasulva, 621, 43; Jacobi’s Māharāṣṭrī Erzählungen 29, 19); and similarly Old Western Rājasthāṇī hoṣ to Apabhraṃga *hoṣjaihī, and Old Western Rājasthāṇī kariṣyo to Apabhraṃga *kariṣjauhī. That hoṣi and kariṣyo are not passive forms is shown by the short vowel i, which points out that *iṣe is not from *iṣai, in which case we ought to have *iṣai as in the passive, but from *iṣaihī.

Another feature which distinguishes the precative from the passive in Old Western Rājasthāṇī is that *aṣi, *aṣi are always contracted into *aṣ, *aṣ in the former, never in the latter. This practically means that for the precative the contraction of the vowels took place during the period of transition of Apabhraṃga into Old Western Rājasthāṇī, whilst for the passive it took place only afterwards.

§ 121. In Old Western Rājasthāṇī the simple future is formed in the signmatic way as in Apabhraṃga. In the latter language the following signmatic forms are evidenced: 1st sing. karis (Siddhahem., iv, 396, 4), pāris (Ibid.), phaṣis (Siddhahem., iv, 422, 12), rāses (Siddhahem., iv, 414, 4), 3rd sing. hosat (Siddhahem., iv, 388, 418, 4), esi (Siddhahem., iv, 414, 4). These few Apabhraṃga forms exactly coinciding in their terminations with the corresponding ones of the Old Western Rājasthāṇī, we are entitled to conclude that the signmatic future is conjugated on quite the same paradigm in Apabhraṃga as well as in Old Western Rājasthāṇī. I give below the complete table of the terminations occurring in the latter.

* śādi
1st plural: *i-si, *i-sya, *i-syā (*a-siū etc.)
2nd plural: *i-siū, *i-syāū (*a-siū etc.)

Illustrations of the various forms are the following:
1st singular: jāṣiū (Up. 105), bolisū (Pr. 1, Čil. 1, F 7), karīsiū (P. 427), dhārisū (P. 178), thuṣāyā (F 636, 1), kāhīsiū (F 783, 8);
2nd singular: jāsī (Up. 105, Bh. 31), hūsī (F 663, 58);
3rd singular: kāhīsiū (Čil.), desī (Up. 99), miliṣyai (Ādī C.), karīsiū (Dać. iv), ṭambaṣī (P. 174), jāsīsiū (Ādī C.);
1st plural: bolisū (Dać.), pāmisū (Up. 56), karīsāū (Up. 56), mārisāū (Śaṣṭ. 110) ṭambaṣāū (Ādī C.);
2nd plural: thāṣiū (Ādī C.), jīpīṣiū (Ibid.);
3rd plural: kāhī (Rs. 206), charaṣyā (F 635, ii, 21), ṭambaṣā (F 524).

Vocal roots may optionally lose the i initial in the terminations, as in the examples: lesiū (Rs. 28), hosī (Čil. 61), thāṣiū (P. 684), jāsī (Up. 179), jāsī (Yog. ii, 38).

Cf. Abhāvpāṇça, hosī (Pischel’s Materiales z. Kenn. d. Abhpr., 388, 418, 4), which is used by the side of hosī (Ibid., 395, 2).

Instead of the thematic vowel i, e is not unfrequently found between the root and the terminations. Ex.: kesīsiū (P. 118), bolesī (Čil. 1), pūkhesī (P. 141), hosīsiū (Bh. 93).

Cf. Jāprāṇača, kāresī (R. 207), dhāresī (Vi. 6), kesī (P. 524). No doubt such form are to be explained as pertaining to the e-conjugation of Prakrit and Abhāvpāṇça. Cf. Prakrit kārīsiū (Hālā, 724) and Abhāvpāṇça rāsesu (Śiddhakām., iv, 414, 4).

The forms with thematic a are derived from those with i, according to § 4, (1). In Modern Gujarāti and Mārāvī the former are of general use. The Gujarāti terminations *i-a, *ače, *ače, *i-ga (*a-ga), *a-go, *a-go are derived from the Old Western Rājāṣṭhāṇi forms with -ya, according to the particular process mentioned in the Introduction amongst the features of Gujarāti. The 1st person only is from Old Western Rājāṣṭhāṇi *i-ṣa (≠ Abhāvpāṇça *i-sa), and has y to agree with the remaining forms. In Mārāvī the sigmatic future has been superseded by that with a, and nowadays it is used only in the singular. But Jaipūrī has retained it, and exhibits the following terminations: *a-yī, *a-sī, *a-sī, *a-syī, *a-so, *a-so. Observe the contractions *i, *a, which are peculiar of Mārāvī and Eastern Rājāṣṭhāṇi, Gujarāti having *e, *a (weak form) in their stead. As seen above, forms like jāpi and ṭambaṣ already occur in Ādī C.

The 2nd person singular and plural of the sigmatic future is often used with ma (§ 103) to give the meaning of the prohibitive imperative. This construction, which I would call future-imperative, may be traced as back as Prakrit and Abhāvpāṇça, since an instance thereof, possibly derived from the Abhāvpāṇça, is already found in the Jainamāhārāṣṭrī of Dhrmmadās’s Uṃvasamālī, to wit: mā kāhīsi (gāthā 123). Old Western Rājāṣṭhāṇi examples are: ma kari (P. 485, 537), ma rahi (Vi. 8), ma pākiśi (Kāñḍha, 73), ma kari (Up. 18, P. 299), karasyo mā (F 606), ma desī (Indr. 3).

Of the periphrastic future with āśi (≠ -lo), which is nowadays extant in Jaipūrī, I have found two instances, the one occurring in P. and the other in Up. Here they are:

na bolai-i (3rd sing. fem.) “[I] thou wilt not speak” (P. 310), and
amhe pachai karī-lō (1st plur. masc.) “We will do [it] afterwards” (Up. 288).

(Tob e continued.)
VAṬŚAYĀNA, AUTHOR OF THE NYAYABHĀSYA.

BY Mahāmahopadhyāya SATIS CHANDRA VIDYABHUSANA, M. A., Ph.D., M.R.A.S., F.A.S.B.

Vāṭśayāna preceded Dignāga.

10 Vāṭśayāna, author of the Nyāyabhaṣya, must have flourished before Dignāga as the latter criticises him. Vāṭśayāna observes:

Manasaś ca indriyabhāvān-nya vacyam lakṣaṇaṁ tāntaramitii. Tantrāntaraśamācārācācattai pratyetavyamitii paramatamopratisiddham anumatamitih hi tantrayuktī. (Nyāyabhāṣya 1-1-4).

"A different definition (of perception) is not given since the mind is a sense-organ. This is to be deduced from the declaration of another system (the Vaiśeṣika which acknowledges the mind to be a sense-organ); and it is an axiom of philosophy that 'if I do not oppose a theory of my opponent, it is to be understood that I accept it'."

Dignāga criticises the above observation in a verse of the Pramāṇasamuccaya, the Tibetan version of which is quoted below:

Bde-sogs gsal-bya min-pa-kam
Dwaṅ-po gshan yod yid-dwaṅ-po
Bkag-pa-med-phiy thob-ce-na
Dwaṅ-po gshan-gyi sgra-don-med

(The Tibetan version of Pramāṇasamuccaya called Tshad-ma-kun-las-štus-pa, Chap. 1, contained in Tangyur, Mdo, volume Ce).

The original Sanskrit text of the verse is quoted by Vācaspati Miśra thus:

Na sukhādi prameyam vā
Mano vāśindriyaṅtaram |
Aniveshādupāttham cet
Anyendriya-rutam vṛthā. ||

(Pramāṇasamuccaya, Vācaspati Miśra in his Nyāyavārtika-tātparyaṭīkā 1-1-4).

"Pleasure etc. are not a distinct object of Knowledge; nor is the mind a separate sense-organ: if non-opposition signified acceptance it was useless to enumerate other sense-organs".

Vāṭśayāna preceded perhaps Vasubandhu too.

Vasubandhu, a Buddhist logician, controverts the theory of syllogism as expounded in the Nyāyasaṅgīta by maintaining that a syllogism consists of two parts (avayava), viz. a proposition (pratijñā) and a reason (hetu) and that the example (udāharaṇa) does not form a necessary part of it. Udvyotakara, author of the Nyāyavārtika, while defending the Nyāyasūtra from this attack of Vasubandhu refers to the Buddhist logician by the term "anye" (others) thus:

Siddho drṣṭāna ityanye (Nyāyavārtika 1-1-37)

"Others say that the example is superfluous".

Vācaspati Miśra in his Nyāyavārtika Tātparyaṭīkā says that the term "anye" refers to Vasubandhu whose view he quotes as follows:

—
Atra Vasubandhunā pratiśhādayah trayo avayavāh durvihitā Akṣapāda lakṣāyena ityuktam (Nyāyavārttikādāparyājñikā 1-1-37). “Here Vasubandhu observes that the three parts of a syllogism as defined by Akṣapāda (author of the Nyāyasūtra) are disingenious”.

Vātsyāyana in his Nyāyabhāṣya gives an elaborate exposition of the three parts of a syllogism, but does not oppose, nay even refer to, the antagonistic view of Vasubandhu. This shows that Vasubandhu lived before Udyotakara and Vācaspati Miśra but after Vātsyāyana.

Vātsyāyana quotes the Arthādastra.

“Ānvikṣikī” which is used in the sense of philosophy comprising the Sāṃkhya, Yoga and Lokāyata, is extolled in a verse of the Arthādastra (Chapter on “Vidyāsaṃuddēśa” or enumeration of sciences) thus:

Pradīpāh sarva-vidyānām upāyah sarvakarmaṇām |
Araṇāh sarva-dharmānām saivadānvikṣikī maṭā ||

(Arthādastra, Chap. II).

“The Ānvikṣikī (Philosophy) is known always to be the lamp of all sciences, the means of all actions and the support of all virtues”.

Vātsyāyana, who takes Ānvikṣikī in the restricted sense of Logic (Nyāya) quotes, in his Nyāyabhāṣya (1-1-1), the above verse with a little modification thus:

Seyam Ānvikṣikī pramāṇādī-padārthair vibhajyamānām |
Pradīpāh sarva-vidyānām upāyah sarvakarmaṇām |
Araṇāh sarva-dharmānām vidyadeve prakṛtiś || (Nyāyabhāṣya 1-1-1)

“The same Ānvikṣikī divided into sections on Pramāṇa etc. has been described in the Chapter on Vidyoddēṣa (enumeration of sciences) as the lamp of all sciences, the means of all actions and the support of all virtues”.

Now the Arthādastra, from which the verse has been quoted is supposed by some scholars to be the work of Kautilya (better known as Cāṇakya), Prime minister of Candra-gupta who reigned about 326 B.C. Vātsyāyana who quotes the Arthādastra cannot therefore be older than the 4th century B.C.

Vātsyāyana knew the Mahābhāṣya.

Vātsyāyana in his Nyāyabhāṣya 5-2-10 gives as an example of “the incoherent” (apārthaṭa) a sentence which seems to have been taken verbatim from the Mahābhāṣya of Pañcatilī. The sentence runs thus:

Daśa-dāśimāniṣadāpūpāh |
Kuṇḍam ajājinām palalapiṇḍāḥ |

(Mahābhāṣya 1-13, and Nyayabhāṣya 5-1-10).

“Ten pomegranates, six cakes, a bowl, goat’s skin and a lump of sweets.”

1 The Jain Logician Siddhasena Divākara, who flourished about 533 A.D., refers in his Nyāyavārttikā probably to Vasubandhu when he says that according to some experts in Logic antarāyātha, the internal inseparable connection or the connection between the middle term (hetu) and the major term (śāstikā) is quite enough in establishing a thesis and the example (ārtikā) cited from outside is altogether useless. Siddhasena Divākara writes:

antarāyāthaśc ca sarvadeśo dharmo bhātiruddhāh |
Vārthā tā eva taddhātubhyāsya eva Nyāyāntaḥ vídūḥ ||


“Experts in Logic (such as Vasubandhu) maintain that an example from outside is useless because a thesis can be established by the internal inseparable connection alone, and because the example even if cited serves no purpose if there is no such internal inseparable connection.”
As Patañjali lived about 150 n. c., Vatsyāyana, author of the Nyāyabhāṣya, must have flourished after that date.

**Vatsyāyana was posterior to Nāgārjuna.**

The *Nyāyasūtra* contains certain aphorisms which refer to the doctrines expounded in some well-known Buddhist works. These aphorisms do not constitute an essential part of the *Nyāyasūtra*, and were evidently interpolated into it before or during the time of Vatsyāyana who wrote commentary on them. Hence Vatsyāyana must have flourished after the composition of the Buddhist works, the doctrines of which are referred to and criticised in the *Nyāyasūtra*. Certain passages of the *Nyāyasūtra* together with their corresponding passages from a Buddhist work called the *Mādhyamika-Sūtra* are quoted below to show that Vatsyāyana lived after Nāgārjuna the author of the Buddhist work:

   "Things cannot be self-existent owing to their inter-relations."

   Vatsyāyana commenting on this *sūtra* says that a thing is long in relation to another thing which is short and *vice-versa*.

   There is not found any thing which is long or short by itself, and hence "*na svabhāvasiddhiḥ bhāvānām*"—there is no self-existence of things (*Nyāyabhāṣya* 4.1-39).

   "A thing is neither existent nor non-existent nor both owing to the mutual incongruity of existence and non-existence."

   Vatsyāyana explains this *sūtra* as follows:

   A thing cannot, prior to its production, be existent inasmuch as it is absurd for a thing which is already existent to come into existence; it can neither be non-existent because there must be some material from which a thing is produced; and similarly it cannot be both existent and non-existent owing to the mutual incongruity of these two conditions. *Prāṇa niśpatte niśpatṭhāharmakāntām nāhaṁ etc.* (*Nyāyabhāṣya* 4.1-48).

   "No, it occurs like the lumination of a lamp."

   (The doctrine of production, *utpāda*, is explained in the *Mādhyamika-sūtra*, Chapter VII called the *Svākhyāparikāda*.)

1. *Na hi svabhāvo bhāvānām pratyayādiṣṇa vidyate* (*Mādhyamika-sūtra*, Chap. I.)
   "There is no self-existence of things owing to their mutual relationship!"

   [The doctrine of relation is explained in the *Mādhyamika-sūtra*, chapter I, entitled the *Pratyayā-ṣaṅkhyā*].

   "There cannot be production of a thing which is existent, non-existent or both."

3. *Pradipah svaparātmanoh samprakāśyitā yathā*.
   (*Mādhyamika-sūtra* Chap. VII.)
   "Just as a lamp illumines itself as well as other objects."
Vātsyāyana in explaining this sūtra remarks as follows:

Yathā pradīpa-prakāṣāh pradīpāntara-prakāṣām antareṇa gchye, tathā pramanānī pramāṇāntaram antareṇa gchyanantaimi.

(Nyāyabhaṣya 2.1.19.)

"Just as the lumination of a lamp is apprehended without the lumination of another lamp, so an evidence of right knowledge is accepted without a further evidence."

(Nyāya-sūtra 4.2.32.)

"The concept of things is like a jugglery, the city of the celestial quiristers or a mirage."

5. Vartamanābhāvaḥ patataḥ patitapatita-vya-kilapapattah.
(Nyāya-sūtra 2.1.37.)

"The present time is non-existent because the falling down of an object relates to the time during which the object fell down and to the time during which it will fall down."

(Vātsyāyana commenting on this sūtra says that the path traversed is the portion which has already been passed over and the time related to it is the past time; the path to be traversed is the one which has not yet been passed over and the time related thereto is the future time—there is no third path which is being traversed nor is there any time which is called vartamāna the present."

Vātsyāyana was posterior to the author of the Lāṅkāvatāra-sūtra.

There are passages in the Nyāya-sūtra which were evidently interpolated into it from the Lāṅkāvatāra-sūtra. Vāetsyāyana, who explains them in his Nyāyabhāṣya, must have been posterior to the author of the Lāṅkāvatāra-sūtra from which they were taken. Some of the passages are cited blow:

(Nyāya-sūtra 4.2.26.)

(Lāṅkāvatāra-sūtra, Chap. II and Chap. X)
"There is no essence in things inasmuch as they are discerned by our intellect."
(This refers probably to Viṣṇuṇavāda).

2. Sphatikapāṇi aparoparotpattē kṣanikavādvyaktinām āhetuh.
   (Nyāyaśūtra 3-2-11).
   Notpattivināskāraḥyaupalabdheḥ (Nyāyaśūtra 3-2-13).

"Even in the case of a crystal there is no cause for the production of one after another, because all individuals are momentary."
"This is, we reply, not so because we do perceive the cause of production and destruction."

Vātsyāyana in explaining the Buddhist view of aphorism 3-2-11 says that if we suppose all things to be momentary, the crystal which is produced cannot be the same one which is destroyed. In explaining Nyāya view in aphorism 3-2-13 Vātsyāyana says that we do perceive one and the same crystal undergoing production and destruction by the increase and decrease of its parts.

We cannot ascertain the essence of things which are discerned by our intellect."
(This is a verse propounding Viṣṇuṇavāda).

2. Nirvīryāpāram kāśikam vivik tam k ayavarjyām |
   Anutpattisa dhammānām
   Kāśikārtham vādāmyātan ||
   Utpattīyantaraṁ bhamgam
   na vai deśi mṛtisāh ||
   (Laṅkāvatāra-sūtra, Chap. VI).

"A momentary thing is that which is devoid of function, is distinct and not liable to destruction. By saying that a thing is momentary I mean that it is not produced. I do not, 0 dull people, teach destruction after production."

(According to the Laṅkāvatāra (Chapter VI—Kāvika-parivarta) a thing which is momentary (Kā尼亚) is neither produced nor destroyed but is devoid of all functions. Vātsyāyana controverts this view by supporting his Nyāya predecessors that things are not momentary inasmuch as they undergo production and destruction by the increase and decrease of their parts.).

**Date of Vātsyāyana.**

From the extracts cited above it is evident that Vātsyāyana flourished before Dignāga and possibly also before Vasubandhu, and as these two Buddhist logicians lived about A.D. 500 and A.D. 480 respectively² the latest date that can be assigned to Vātsyāyana is about A.D. 450.

The quotations from the Arthāṣṭra and the Mahābhāṣya show that Vātsyāyana lived after 150 B.C., while the extracts from the Mādhyaṃkika-Sūtra and the Laṅkāvatāra-Sūtra leave no room for doubt that the authors of these two works preceded Vātsyāyana. Hence the earliest limit of his age is A.D. 300², when the Mādhyaṃkika-Sūtra and the Laṅkāvatāra-sūtra are supposed to have been composed. Taking the mean between the earliest and latest dates we may approximately place Vātsyāyana at about A.D. 400, when Maitreyanātha the founder of the Yogācāra school of the Buddhist philosophy lived and flourished. The Abhisamayalaṃkāra-sūtra, which is one of the principal works of the

² Vide my History of the Medieval School of Indian Logic, pp. 75, 80.
Yogacara School is a summary of teachings of the Prajnaparamitā-sūtra. Similarly the Madhyamika-sūtra which is the first work of the Madhyamika School is based on the Prājñāpāramitā-sūtra. It is therefore from one and the same source that Nāgārjuna evolved the Madhyamika doctrine and Maitreyaṇātha the Yogacara system.

The Mahāyāna Buddhism arose in the 1st. century A.D., and its development into four schools of the Madhyamika, Yogacara, Saṁdhyānikā and Vaibhāṣika cannot be supposed to have taken place earlier than the 3rd century. A.D. 300 would not therefore be a too late date for such highly specialised works as the Madhyamika-Sūtra, the Laṅkāvatāra-sūtra, etc.

The Yogacara system, which arose about A.D. 400 was in a nebulous state when Vātsyāyana wrote his Nyāyabhāṣya, in which there is only a passing glance at the doctrine of ksanikavāda (the doctrine of momentary existence), and perhaps also at that of viśṇunāvāda (the doctrine of the reality of cognition alone), whereas the principal doctrines of the Madhyamika system, which is dated about A.D. 300 and is therefore older than the Yogacara system, received a comparatively full treatment at his hands. The doctrines of Kṣanikavāda and Viṣṇunāvāda, which are discussed in the Nyāya-sūtra-bhāṣya already referred to, have been taken from the Laṅkāvatāra-sūtra which, though it professes to teach the doctrine of asirāmaya (ānyatā), may be regarded as a work introductory to the Yogacara system.

Different names of Vātsyāyana.

In the Nyāya-Vārtika, the author of the Nyāyabhāṣya is called Vātsyāyana:—

Yadassapādapratinim bhāsya Vātsyāyana jagat Akāri mahatātaka Bhāravājena Vārtikam (Nyāyavārtika, Book V, Chap. II. last line);

Vācaspiti Mira, author of the Nyāyavārtikatātparyatikā, calls him by the name of Pakṣila-Svāmi:—

“Aha bhagavatā Ak apādana nihṛtyasahidavā ādite prapīte vyutpādite ca bhagavatā Pakṣila svāmīni kim pṛram avuṣṭate yaṛtur kāntikāрамbha iti.”

(Nyāyavārtika-tātparyatikā, opening line).

The Jaina Hemacandra, who in his Abhidhānacintāmāni mentions together the authors of the Abhidhāna, the Kāmī-sūtra and the Nyāyabhāṣya probably because they all belong to the same clan, calls Vātsyāyana by the name of Pakṣila Svāmi and Drāmila.

Vātsyāyana’s birth-place.

Drāmila is evidently the same as Drāvīḍa, and Vātsyāyana was in all probability a native of Drāvīḍa (the Deccan) of which the capital was at Kāncipuram, modern Conjeeveram.

4 The Abhiṣekayākāra-sūtra consists of eight chapters of which the seventh is called Abhiṣekayākāra Prājñāpāramitopadeśasūtra. The doctrine of momentariness and other allied doctrines are thus referred to in the Abhiṣekayākāra-sūtra, Chapter VII.:

Śrīnandopaya dharmāya sthitā tāhāntīcāranya
Atakaḥnātasya dharmāyaḥ kaṇṭhetikena viṇḍati
Śrīnanda-dāsīnāṇaśvaravatya ānvariṣaṁ 
Dharmāniśānātāyaḥ puruṣaṁ parīkṣaṁ pueyaṁ” (Asiatic Society of Bengal MSS.)

5 Vātsyāyana Mallanāgaḥ Kaṇṭilāgaḥ Conkṣakṣatū Drāmilaḥ Pakṣila-Svāmi Vinayagopalaśuvalaḥ (Abhidhāna-Cintāmāni)

6 Kāñci was the capital of the ancient kingdom of Dravīḍa, whose age is at present undecided, Huen-thang would make it as old as Buddha, for he states that Buddha himself converted the people, that Dharmapala was born at Kāñci, and that Asoka built many stūpas in the neighbourhood. One of the Kadamba kings claims to have defeated the Pāluva king and slain him. The inscription, in which this is mentioned, is dated, in Dr. Fleet’s estimation, in the fifth century A.D.; and the slain monarch was, he thinks, probably Vīṣṇupopavarman. (Vide Beal’s Buddhist Records, Vol. II. pp. 228-230.) (Ante, 8, 50; 9, 30. Sewell’s Antiquities, Madras, P. 176-177).
veram. The title Sâti appended to Pakšila in the name Pakša-Sâti also points to his birth-place having been in Drāviḍa. We may add that Kānchipuram was a centre not only of Brahmanic learning but also of Buddhist culture, and it was here that Dignāga (about A.D. 500), Dharmapāla (about A.D. 600) and other Buddhist logicians lived and flourished. It may be of some interest to note in this connection that Vātsyāyana should make a reference in the Nyāyabhāṣya (2.1.40) to the boiling of rice which is the staple food of the people of Drāviḍa.

We may therefore conclude that Vātsyāyana, author of the Nyāyabhāṣya, was a native of Drāviḍa (Kānchipuram) who flourished about A.D. 400, when Chandra-Gupta II called Vikramaditya, was king of Magadha. This Vātsyāyana should not be confounded with the sage of that name who compiled the Arthaśāstra or the Kāmasūtra.

MISCELLANEA.

CHAMARS AS GUARDIANS OF TREASURE.

When reading recently J. Baillie Fraser’s Military Memoir of Lieut.-Col. James Skinner, C.B., (London, 2 Vols. 1851), I came on a statement regarding the function of the despised Chamars, or skinners and tanners, as guardians of hidden treasure, which is new to me. The author (vol. II, pp. 184 seqq.) tells us that the riches as well as the strength of the fort at Bhurtpore (Bhatkalpore) were celebrated, and were much talked of after Lord Lake’s repulse in 1805. During the siege by Lord Lake, it is said that the Raja, when in need of cash, consulted the headman of the Chamars, who pointed out ‘a certain spot, where, on digging, they found a store of three lakhs of gold mohurs (equal to £600,000 sterling) and a number of brass guns.’ The headman when pressed told the Raja that he might reckon on a supply of a lakh of rupees a day for two years, if necessary.

The author affirms that it was a regular practice to entrust the secret of buried treasure to the outcast Chamars, who would be incapable of using the cash by reason of their degraded position. He continues:—

‘It may be thought strange that when these Chamars are so well known to be the depositors of so much hidden treasure, the chiefs or kings of the country should not by some means force the secret from them. But such is their foritude and peculiar point of honour, that when this has been attempted they have always suffered torture and death in preference to betraying their ancestral trust, which, in fact, has something of a religious sacredness attached to it; and on one occasion no less than fourteen Chamars were thus put to death."

‘It is said that Diaram, the Rajah of Hatras succeeded by a stratagem in obtaining some money from the Chamars of that fortress, and in cheating them out of their customary fee. They had agreed to furnish him with a small sum, on his paying them their dues and granting them his protection; and this he in the first instance honestly performed. But on the next application a larger sum was pointed out to him, when he refused to part with a shilling of it to them. We believe they foretold his ruin from this piece of perfidy.’

According to Fraser, “the only occasions on which they were permitted to discover and make use of this ancient treasure, were in cases of great state difficulties,” such as the siege of Bhurtpore.

Although I have made some search I cannot find any other reference to the alleged control of the Chamars over hidden treasure. Can any reader give illustrations of Fraser’s statements?

Hāthras (Hatras), now a considerable and growing town in the ‘Allgarh District of the United Provinces, used to possess a fort, considered to be among the strongest in Upper India. After the British annexation in 1803, the tālukdār, Dayā Rām (Diaram) often gave trouble. In 1817 an expedition under the command of Major-General Marshall was sent against him. ‘After a short siege, terminated by a heavy cannonade, a magazine within the fort blew up and destroyed half the garrison. Dayā Rām himself made his escape under cover of the night, and the remainder of the garrison surrendered at discretion’ (Imp. Gaz., 1908).

Vincent A. Smith.
ARCHITECTURE AND SCULPTURE IN MYSORE; THE HOYSALA STYLE.

BY VINCENT A. SMITH.

THE Reports of Mr. R. Narasimhachar, the officer in charge of Archaeological Researches in Mysore, published annually from 1907-8 until 1913-14, contain a wonderful amount of novel information on all sorts of subjects, including history, epigraphy, folklore, local customs, religion, numismatics, architecture, and sculpture, and would furnish material for a score of articles. I do not propose on this occasion to attempt any general review of Mr. Narasimhachar's work, or to discuss the majority of the subjects treated in his Reports, which deserve greater publicity than they are likely to attain.

But I think some brief observations on the extraordinary wealth of the artistic products of Mysore as disclosed by the Reports may be of interest, and that possibly such notice as I can give may stimulate Mr. Narasimhachar, aided by the liberal patronage of the Mysore Government, to produce in due course after adequate study, a separate work dealing with the achievements of the Mysore school of artists in the domain of architecture and sculpture.

The sculpture is mainly architectural decoration, but good metal work also exists. I shall confine myself almost exclusively to buildings and sculptures in the distinctive Hoysala style.

In 1911 when my History of Fine Art in India and Ceylon was sent to press, I was acquainted with what Fergusson had written concerning the temples built in the style named by him Chalukyan, but more suitably designated as the Hoysala style, the most characteristic examples having been erected during the twelfth and thirteenth centuries in the dominions of the kings of the Hoysala dynasty. Fergusson had described and illustrated to some extent the temples at Halebid and other places in his History of Indian and Eastern Architecture (Book iv, chap. 1, ed. 1910, with photographs not included in the original edition), and also published a sumptuous volume entitled Architecture in Dharwar and Mysore illustrated by large plates of the exterior of the temples.

In my book two fresh photographs were reproduced, one (fig. 14) representing the Somnathpur temple already illustrated by Fergusson, the other (Plate x) depicting the fine temple at Nuggahalli, not previously published. Mr. Narasimhachar kindly supplied me with that photograph, as well as with others which I was then unable to use. Various temples are also illustrated in Mr. and Mrs. Workman's book Through Town and Jungle (1904), and in the works of Mr. Rice. Mr. Narasimhachar's well-illustrated reports add greatly to the information concerning the Hoysala temples contained in the works cited, and furnish an immense amount of entirely new matter descriptive of the sculpture. In my History (pp. 44, 226) the interesting fact was noted that many of the individual statues decorating the temples are signed by the artists, but that time examples of such statues were not available. I further observed that 'the artists who designed such enormous sheets of rich sculpture [as are seen at Halebid, Plate xi] aimed at producing an imposing effect by the splendour of a mass of carvings of the highest complexity, rather than by inviting attention to individual figures. Nevertheless, the individual figures will bear examination in detail, the elephants especially being exquisitely true to nature. The gods and human figures are less satisfactory.'

1 Mr. A. Rea in Chalukyan Architecture (Madras, 1896; being Vol. XXI of the New Imp. Series of the Archaeol. Survey of India), discusses the local style prevalent during the twelfth century in the Bellary District, which is distinct from the Hoysala style.
Mr. Narasimhachar has now published many examples of the signed statues, and has been good enough to supply me with some photographs of them. In the light of the fuller knowledge thus acquired it must be confessed that the remarks made in 1911 are inadequate and fail to do justice to the subject. If a new edition of my book should ever be called for, a separate section would be required for the discussion of the Hoysala sculpture, and a more favourable verdict on its merits would have to be recorded.

Before proceeding farther, the attention of the reader may be invited to two recently published important works dealing with matters closely connected with the subject of this article. Both are full of unfamiliar information and are deserving of attentive study. They are:

1. *Archéologie du Sud de l'Inde*, by G. Jouveau-Dubreuil, Professor at the College of Pondicherry, 2 vols., large 8vo (Geuthner, Paris, 1914, being vol. xxvi of the Annales du Musée Guimet, Bibliothèque d'études);


The first volume of the French author's work deals with Dravidian architecture, and does not treat directly of the Chalukya or Hoysala style, but, inasmuch as that style may be regarded as a variety of the Dravidian, the learned professor's discussion is relevant to a certain degree to the subject of this paper. The second volume is devoted to iconography, which, of course, is essentially much the same in Madras and in Mysore, although there are many differences in details.

Mr. Gopinatha Rao's book is more directly relevant. The early copies, with one of which I have been favoured, were issued in the very inconvenient form of a huge volume 4½ inches thick with seven different pagings. In that form the book is apt to frighten even a sturdy student, but there is reason to expect that it will be re-issued in a handier shape.

This first volume, the only one yet published, deals with the Vaishnava deities, and is to be followed by a similar treatise on the Saiva gods and goddesses. The work is based on extensive personal investigations in Southern India combined with the study of a large number of Sanskrit MSS. previously unknown to scholars. The contents seem to be nearly all novel, and the illustrations are excellent. They include some sculptures in the Hoysala style.

The student making use of Mr. Gopinatha Rao's big book will be able to identify and name almost any image among the multitudinous sculptures of the Hoysala period. No European could possibly have written such a book.

In Appendix B. the author gives a detailed description of the Ullama-dasa-tala measure to be used in the making of images, and shows that the formal, apparently mechanical rules for construction followed by Indian artists work out in practice as the adequate expression of aesthetic principles. The same subject has been treated on broader lines in Ostasiatische Zeitschrift, April-June, 1914 (vol. II, No. 1) in an article entitled 'Some Hindu “Silpa” Shastras in their relation to South Indian Sculpture,' by Mr. W. S. Hadaway, who is himself a worker in metal, with practical knowledge of the application of the rules. The war, unfortunately, has prevented the author from continuing his valuable study, as he had hoped to do.

The Hindu image maker or sculptor, Mr. Hadaway observes, 'does not work from life, as is the usual practice among Europeans, but he has, in place of the living model, a
most elaborate and beautiful system of proportions, which he uses constantly, combining these with close observation and study of natural detail. It is, in fact, a series of anatomical rules and formulae, of infinitely more practical use than any European system which I know of, for the Indian one treats of the actual proportion and of the surface form, rather than the more "scientific" attachments of muscles and the articulation of bones.

There is in the Hindu system nothing complicated or difficult to understand or remember, but, like every other canon of artistic proportion, these methods are no more capable of producing "works of art" in unskilled hands than are any other aids or methods. These ādstras are the common property of Hindu artisans, whether of northern or southern India.'

Mr. Hadaway consulted many MSS., but found one from the Palace Library at Trevandrum to be specially instructive. Five different principal sets of proportions are in use, one being that expounded by Mr. Gōpīnātha Rāo. There are also some minor variations recognized.

The Mysore sculptors, it need hardly be said, used the same canons as those followed in other parts of India, and they certainly knew how to illuminate the dry rules by the fire of individual genius.

The three treatises above described not being yet widely known or easily accessible, some readers of the Indian Antiquary may be glad to hear of their existence and even willing to procure copies of the books. The study of Indian art is only beginning; and offers room for any number of workers. Notwithstanding all the ravages of time and iconoclasts many noble monuments still remain. The older archaeological books concerned themselves usually with architecture alone. Mr. Narasimhachar's recent reports make a new departure by the devotion of considerable space and liberal illustration to Individual works of art, which are of special interest in Mysore by reason of the artists' signatures so frequently affixed.

The Hoysala style of temple architecture is characterized by a richly carved base or plinth, supporting the temple, which is polygonal, star-shaped in plan, and roofed by a low pyramidal tower, often surmounted by a vase-shaped ornament. In many cases there are either two or three towers, so that the temple may be described as being either double or triple. The Somnathpur temple is the most familiar example of the triple form. Silver smiths have frequently utilized models of it in designs for caskets. The whole of a Hoysala building is generally treated as the background for an extraordinary mass of complicated sculpture, sometimes occurring in great sheets of bas-reliefs and generally comprising many statues and statuettes, almost or wholly detached. The temples at Halebid are the best known, as having been illustrated by Ferguson and me, but there are several, perhaps it might be said, many others equally or almost equally ornate.

A few examples of notable buildings may be cited from the last four reports of Mr. Narasimhachar.

(1) The Chennakesava Temple at Hullikere, situated in a small village about nine miles to the west of Konehalli, a railway station on the Bangalore and Poona line, was built in A.D. 1163 in the reign of Narasimha I Hoysala. It is rather small and stands in the middle of a cloistered courtyard.

* The outer walls are not profusely sculptured, nor are there horizontal rows of animals, etc., in succession, as in the temples at Halebid, Basaral, Nuggihalli, etc.; but instead there are five figures of Vishnu alternating with well-executed turrets and pilasters, with
the names inscribed at the base, such as Nārāyaṇa, Vāmana, Dāmōdara, Sankarśana, Aniruddha, Achiṣyata, etc. The labels are effaced on some of the figures, of which there appear to be 24 in all, representing the 24 mārtis or forms of Vishnu. The temple has a fine tower, in front of which we have the usual Saṭa and the tiger. Saṭa’s figure is well carved and richly ornamented. In a niche on the east face of the tower, which resembles that at the Bāhēśvara temple at Koramangala, Hassan Taluk, is a richly carved figure of Kēśava flanked by chauri-bearers (see Plate I).

The plate referred to represents a very elegant and attractive composition, crowned by a characteristic example of the vase ornament (Report for 1910-11, page 2, Plate I).

The twenty-four images of Vishnu are the subject of a special chapter in Mr. Gōpinātha Rāo’s book on iconography (pp. 227-244 of text with three plates). All the images depicted belong to a Hoysala temple at Belūr (A.D. 1117). A second labelled set of the 24 images is to be seen at Panthia near Māndhāta in the Central Provinces (H. F. A., p. 296 note), and others exist.

(2) Another notable temple described in the same report (page 5) is that of Lakṣmi-narasimha at Javagal, erected about the middle of the thirteenth century. ‘On the outer walls, beginning from the bottom, we have these usual rows of sculptures:—(1) Elephants, (2) horsemen, (3) scroll work, (4) Purānic scenes, (5) vyalis or śārdūlas, (6) swans, (7) large images with canopies, (8) cornice, (9) turrets, and (10) eaves.’ A variant list of similar rows of sculptures at Halebid is given on page 7, and other variations occur elsewhere. The elephants seem to be always at the bottom. The Hoysalesvvara temple at Halebid was built or completed in the reign of Narasimha I (A.D. 1141-73) (page 8).

(3) Temple of Kēśava at Belūr. This temple was built about A.D. 1117 by the famous Hoysala king Bittiga or Vishnuvardhana, but the door-frames, door-lintels, and perforated screens were added by his grandson, Ballāla II (1173-1220).

The temple is remarkable for the variety and high quality of the sculpture. It would take too much space to copy the full description, but a few sentences may be quoted:

The perforated screens are twenty in number. ‘Ten of them are sculptured, the two at the sides of the east doorway representing the darbhar of a Hoysala king, probably Ballāla II, and the others various Purānic scenes. The pillars at the sides of every screen have on their capitals figures standing out supporting the eaves. These Madanakai figures, as they are called in Kannada, which are mostly female, are wonderful works of art. Once there were forty of them round the temple. It is fortunate that only two are now missing. Two of them represent Durgā. Three are huntresses, one bearing a bow and the others shooting birds with arrows. The pose of the latter is imposing though perfectly natural. Most of the other figures are either dancing or playing on musical instruments or dressing or decorating themselves. Several of these are represented as wearing breeches. The majority of the madanakai figures also occur in the 6th row in miniature .

The last madanakai figure to the left of the north doorway, which represents a huntress, is flanked by two small figures, of which the one to the left is represented as carrying a bamboo lathi to the ends of which are tied a deer and a crane shot in the chase; while the other gets a thorn removed from the leg by a seated figure which uses a needle for the purpose. The second figure to the right of the east doorway holds in its hand betel leaves which are true to nature, while the small figure at its left side spits scented water with a syringe. In the creeper-like canopy of the figure to the left of the north doorway is
sculptured on a fruit a fly, perfect in every detail, on which a lizard is preparing to pounce. (Same Report, pages 12,13).

Plate I shows the perforated screen on the south-east of the temple, with two excellent madanakai figures. The one on the left is a huntress. The figure on the right represents a woman plucking away her cloth from a mischievous monkey which has seized it with his teeth.

(4) The temples at Belgami are remarkable for their early age, having been erected in the latter part of the eleventh century, before the Hoysala dynasty became independent. An inscription definitely dates the Tripurāntakesvara Temple in A. D. 1070. That temple has a curious frieze illustrating several stories from the Panchatantra, including 'The swans and the tortoise,' and others (Same Report, pp. 16,17).

(5) The Amṛtiśvara temple at Amritapura in the Tarikere Taluk, described and illustrated in the Report for 1911-12 (pp. 24-26 and frontispiece), is a building of exceptional beauty, presenting various peculiarities of construction, and full of choice sculpture. It dates from A. D. 1196. Mr. Gopnātha Rāo considers it to be 'by no means inferior to the temple at Halebid,' and urges the necessity of measures for its conservation.

The sculptures illustrate with great fulness the Bhāgavata Purāṇa, and the Mahābhārata, as well as the whole of the Ramayāṇa.

'The stone prakāra or compound wall is now in ruins. It had on the top all round thick stone discs, about 6½ feet in diameter, with rectangular bases, both in one piece, the outer faces being sculptured with fine figures of flowers, animals, gods, etc., in relief. This is another special feature of this temple. A few of the discs are in position, though most of them have fallen down. The prakāra must have once presented the appearance of a veritable art gallery, seeing that the artistically carved figures are of various kinds and designs. About a dozen varieties were observed in flowers alone, some standing by themselves, and some enclosed in fine geometrical figures such as squares and circles. The same was the case with the figures of animals.'

So far as I know, such a screen of sculpture surrounding the grounds of a Hindu temple is unique.

(6) Nuggihalli possesses two fine Hoysala temples, namely, (1) that of Lakṣmi-Narasimha, of which I have published a photograph (H. F. A., Pl. x), and (2) the Somesvara temple. The first has the three-towered or triple form, and is full of elaborate sculpture. The second has only one tower and is less ornate. Both were erected about the middle of the thirteenth century, and are described in the Report for 1912-13 (pp. 2, 3).

(7) The same Report (p. 8) describes a ruined Jain temple in the Hoysala style, with some good sculptures. This case adds one more to the many proofs that Fergusson was mistaken in assuming the existence of a Jain style, the truth being that the adherents of all religions used the artistic style prevailing in their country and time. The temple described is at Hale-Belgola near Sravana-Belgola. Another Jain temple in the Hoysala style at Chitka Hanasōāe is described on p. 18.

(8) The latest Report, that for 1913-14 (p. 8), mentions an old temple in Hoysala style called Kalleśvara at Channagiri. It has two cells and towers.

Having given a summary account of the most notable temples in the Hoysala style recorded in the Reports, I digress from my special subject to draw attention to the wonderful temple in Dravidian style at Nandi, which dates from the eighth century and
appears to be the finest and most ornate of the temples in Dravidian style to be found in Mysore (Report, 1913-14, pp. 12-15, Plates IV, V). It is a double temple, measuring 370 by 250 feet, and is crowded with magnificent sculptures, differing, of course, in style from those of the much later Hoysala period. Whenever the history of art in Mysore shall come to be written in detail, the discussion of the architecture and sculpture of the Nandi temple will require a chapter to itself. Mr. Narasimhachar observes that in the detached building, called Kalyāṇa-Maṭaṇa, built of black stone, ‘the pillars (Plate IV, 4) are beautifully carved from top to bottom. The delicacy of work and the elaboration of details are simply marvellous. Nowhere else is such exquisite craftsmanship to be seen, not even in the fine Chalukyan [sic], Hoysala] temples of the State. Birds, beasts, foliage, and human figures are perfectly chiselled. Not even an inch of space is left vacant.’

A specially interesting statuette about three feet high is traditionally supposed to represent a Chola king seated bare headed in the posture of meditation (Pl. IV, 2). The temple would seem to deserve a monograph devoted to it alone.

I now leave the temples and proceed to offer some remarks on the rich store of Hoysala sculpture.

All students of Indian art are familiar with the fact that, as a rule, the sculptures and paintings are anonymous, the artists being apparently indifferent to personal fame. But the Mysore sculptors, especially those of the Hoysala period in the twelfth and thirteenth centuries, took great pains to preserve their own names by writing them in neat Kanarese characters below their several works. Even before the Hoysala age we find traces of the fame of individual artists. A newly discovered inscription on a rock at Sravana-Belgola mentions a sculptor named Bidigōja, with the honorary prefix Srimart, somewhere about A. D. 900 (Report, 1908-9, p. 15, para 60); and two other records at the same place, of date unspecified, mention Chandráditya and Nāgavarman as having carved Jinas, animals, and other figures for the Jainas (Report 1912-13, p. 32).

The earliest records of the Hoysala sculptors seem to be those on the Amrītsāvara temple at Amrītsāvara, built in A. D. 1196. The 15 signatures comprise Mallitamma or Malitama, and Mali, each four times; and Padumaṇa, Baluga, Malaya, Subujaga, Padumaya and Mulaṇa, each once. The last named signs in the Nāgari character, an indication that he came from the north.

The most prolific of the sculptors was Mallitamma II, perhaps grandson of the artist of the same name at Amrītsāvara. We find his work at the Lakshmi-narasimha temple of Nuggihalli A. D. 1249, where he did the figures on the north-wall; ten times at the Lakshmi-narasimha temple of Jāvagal; and 40 times at the Keśava temple of Sāmāṇḍhapūr. He does not assume any titles, but his colleague, Bālīkṛṣṇa of Nandi, who executed the figures on the south wall at Nuggihalli, calls himself ‘a thunder-bolt to the mountain of hostile titled sculptors’ and ‘a spear to the head of titled architects.’ It would seem that in the thirteenth century there was much professional jealousy among the artistic architects. Of course, in India the architects have never formed a distinct profession. The temples, no matter how elaborate, were designed and built by headmen among the workers, and the same person, no doubt, often attended to both building and sculpture.

At the Hoysalēśvara temple of Halebid we find no less than 36 names of sculptors recorded, 32 on the walls, and four more on the basement. Only two names, those of Dāsōja and Bīrama, agree with those in the list of the Keśava Temple of Belūr.
It would be tiresome to give further lists of forgotten names. Mr. Narasimhachar has enabled critics to differentiate between the workmanship of different artists by publishing, at my request, several plates of signed images in his last two Reports. Plate II of 1912-13 gives four examples of Mallitamma and Plate III gives three of his colleague Baichója from Nuggehalli, while in the Report for 1913-14, we are given in Plate II two more images by Mallitamma II, and in Plate III, illustrations of the work of seven sculptors, namely Masanitamma, Nanjaya, Chaudeya, Baleya, Lohita, Yalamasaya, and Ramaya, all from Sónáthpur. At present, I do not feel sufficiently familiar with the style to attempt discrimination between the achievements of the several artists. At first sight, all seem so very much alike, but no doubt differences exist, which could be detected by an eye sufficiently trained.

The style of all is extraordinarily ornate, and most minute care has been bestowed on the ornaments and accessories of the figures. The partly conventionalized foliage is beautifully executed. I admire particularly a Lakshmi by Mallitamma II (Report, 1912-13, Pl. II, 3); and a Para-väsudeva by Baichója (ibid., Pl. III, 3), but the taste of other people might prefer different figures.

The kindness of Mr. Narasimhachar enables me to present two unpublished photographs illustrating the work at the Hoysaleswara temple of Halebid by four sculptors, viz., Révója, Māba, Māchamma father of Māba, and Masaqa son of Kavója. The composition by Révója, is supposed doubtfully to represent the fight between Bhima and Brihadratha. [See Plate II]
The subjects of the other frieze [See Plate III] are more certainly identified as: Central panel—Umá and Mahásvaara, by Māba son of Māchamma; Left panel—Brahma, Vishnu, Shaṇmukha, and Gaṇeśa, by Masaqa, son of Kavója; and Right panel—Siva dancing, by Māba.

When I was studying the Report for 1910-11 (p. 8, para 19), a passage in the description of the sculptures of the Hoysaleswara temple at Halebid, reading as—“to the left of the 6th niche, in the battle between Karṣa and Arjuna, a soldier using a telescope”—struck me as being curious and needing explanation. In the Report for 1912-13 (p. 58, para. 132), Mr. Narasimhachar says that the sculpture may be taken as dating from about the middle of the twelfth century, and quotes my comment as follows:

“The telescope is a surprise. The principle of the instrument was known in Europe to Roger Bacon, who died about 1294, but the instrument was not in practical use until 1608, in Holland (Encycl. Brit., latest edition). You might follow out the hint given by the sculpture. Is there any mention of the subject in Sanskrit literature?”

I have often examined the photograph and shown it to other people, without satisfactory result. At first sight it looks as if the man were really using a telescope, but I can hardly believe that such an instrument was used in India in the twelfth century. Moreover, what would be the need of it in a conflict where the parties were fighting in close contact? I think that the object which looks so like a telescope must really be intended for a club. [Every reader can judge for himself by examining Plate IV].

It would be easy to write much more, but it is time to stop, and I conclude by noting that several passages in the Reports show that artists of considerable merit still exist in the Mysore State. The notice of the family of sculptors living at Devanalli, the birthplace of Tipu Sultan, is particularly interesting, because the members of the family use a Sanskrit treatise on their art entitled Sakalādhikāra and are acquainted with other works on the subject (Report, 1913-14, p. 18). The title Sakalādhikāra is not included in the list of treatises used by Mr. Gopinatha Rāo for his work on Iconography.
NOTES ON THE GRAMMAR OF THE OLD WESTERN RAJASTHANI WITH SPECIAL REFERENCE TO APABHRAŚAÇA AND TO GUJARATI AND MARWARI.

BY Dr. L. P. TESSITORI, UDINE, ITALY.

(Continued from p. 81.)

For the simple future the present indicative is sometimes substituted, as in the example:

hā nahi marī "I shall not die" (Bh. 41).

§ 122. The present participle ends in *a-tāi (masc.), *a-tā (fem.), *a-tā (neut.), from Ap. *a-nāti, *a-nī. *a-nāti < Skt. *a-nakāhī, *a-nakāhī, *a-nakam. The elision of the nasal in this case is common to all Neo-Indian vernaculars, with a few exceptions chiefly formed by Sindhi and Pañjabī, which also differ in having d instead of t. Possibly the dental nasal had already been weakened into annāśika in some case in the Apabhraśaça as it may be guessed from the examples karita, quoted by Hemacandra Siddhāhem., iv, 388, and jāta occurring Prākṛtāpaimalā, i, 132. In Old Western Rājasthānī poetry, however, (as well as in Old Hindi), instances are not wanting of present participles in *antāi as: cālantu (Vi. 9), dharantu (Vi. 84), bhāhantī (instrum., Vi. 8), phirantā (Vi. 12), karantī (Rṣ. 55), mahamahantī (Rṣ. 56), etc. In the case of hūtaī, the present participle of the substantive verb (§ 113), the nasal has been retained probably under the influence of ā, but here also it was regularly lost in the cognate form hatāi, used for the imperfect tense. In the MS. Up. we meet with a few instances of present participles in *itaī, as: vāda karita (Up. 131).

The present participle is inflected according to number, gender and case, like any other adjective. Ex.: jāntu (masc. sing., Yog. ii, 23), ṭaṭchāti (fem. sing., Cāl. 18), thāktaī (neut. sing., Saś. 92, 104, 105), cāhātā (masc. plur., Bh. 78), āgatai (loc. sing., Ādi Ā.), etc.

Very often, chiefly after present participles used adjectively or absolutely, hūtaī is added pleonastically. Ex.: jottai āhūtaī (Bh. 9), cōcataī āhūtaī (Bh. 81), jāgataī āhūtaī (Dač. iv), bhamataī āhūtaī (Ādi. 46), padhīi hūtaī (Dač. iv), etc. More rarely, after present participles used adjectively, thākataī is added instead of hūtaī as in: bhamataī thikāi (P. 665). In the following passage from Up., karatai is used in the same pleonastic function of ordinary hūtaī;

īsī dekhatāi karatai kā na bājkai "Seing this, why doest thou not wake?" (Up. 208). Absolute locatives are very frequent.

§ 123. Like in most of the cognate vernaculars, in Old Western Rājasthānī too the present participle is capable of being used as a finite form to give the meaning of the imperfect and past conditional tense. The latter was already the case with the Prakrit, as is testified by Hemacandra, sūtra iii, 180 of his Prakrit grammar. In Old Western Rājasthānī the participial form doing function for the imperfect is distinguished from that doing function for the past conditional in that the former is inflected and the latter uninflected. I explain this difference as being due to a different position of the accent in each case. From the fact that participial imperfects always end in a strong termination, and in the particular case of hātaī > thāii, taī (§ 113) contract or drop the initial

---

27 Of course, vocal roots do not take thematic a before the terminations. Ex.: jō-tai (Crā.), ke-taī (Dač. v, 94), etc.
syllable, we are entitled to conclude that they are accented on their last syllable; whereas participial conditionals, which have come to lose every termination distinctive of gender and number, must obviously be accented on their radical syllable. As for the development of the imperfect meaning from the present participle, this is but a natural consequence of the continuative idea, which the latter involves. A verbal construction, which certainly contributed to the coming into use of the participial imperfect, is the absolute locative construction of the present participle, which is very common in Old Western Rajasthani. In rendering such absolute locatives into English, we are obliged to use the imperfect tense. Take the example following: bhogavatīni réjya-nilá bhogavatai “While the Reverend One was enjoying [his] king-
play” (Adī C).

In the example above, we need but change the locative forms bhogavatīni and bhogavatai into the nominative bhogavantī and bhogavatai, and introduce some relative temporal adverb like ji-vārai, to transform the absolute phrase into a finite sentence with the verb in the imperfect.

Illustrations of the use of the participial imperfect in Old Western Rajasthani are:
ji-vārai Raabhā kulag[r]a|pāvō vari|t|tā, tudā jūgalā sagalā-hi kandāhāra, mālāhāra, pā|t[|fr]āhāra, pue|f-hāra, phalāhāra karātā “When [Lord] Raabhā was living in the state of a kulakara, then the yugals were all eating bulbs, roots, leaves, flowers and fruits” (Adī C).

[Marudevi] Bharatha-nāi dinā-n-prati olamhaṁ deti “[Marudevi] every day kept reproaching Bharatha” (Ibid).

ra|ya levā vēchata “He] wanted to take possession of the kingdom” (Dd. 3).
apāvō mukhi ghotatū “[He] used to put [it] in his mouth” (Up. 149).

The Old Western Rajasthani participial conditional is used not only for the past, but also for the present, when the condition expressed by the protasis is such as cannot come into existence. Examples are:
ja|vēra|vā tāpa karata, tāi moki-i-ji pāmata “Had [he] performed such a penance, [he] would have reached emancipation” (Up. 81).
ja|tēlālā pūra|l ākāh ārata, tāi mokī-ji jāta “If such a period of life were completed, [they] would reach emancipation” (Up. 29).
ja|vēra-veva na huta, tāi kā|a jīva dukkha pāmata “If there were not [the two passions of] attachment and hatred, which living being would undergo suffering?” (Up. 129).

In the following instance the participial conditional is exceptionally inflected:
ja|vē te Pradeṣī-ra|ya-nāi Keṣī-ru saṃyoja na huta, tāi naragī-t-ji jata “If that king Pradeṣī had not met Keṣī, he would have gone just to the hell” (Up. 103).

§ 124. The so-called *adverbial present participle* is formed by inflecting into *ā* the present participle. Thus from karatai, we have karād, from hūta, hūd. In the same way as present participles (§ 122), adverbial participles too may optionally retain the dental nasal, when used in poetry. Ex.: karantā (Vī. 87), bhavanā (P 535, vii 1), jhūrantā (Rā. 12).

This adverbial participle has survived in both Gujarāṭī and Mārwārī, and is also found in Marāṭhi. I explain it as an absolute plural genitive contracted from Apabhraṣṭa *āntāḥā*, or *āntāhā* Instances of absolute genitives are comparatively not scanty in the Apabhraṣṭa. Cf. cintāntāhā, which is quoted by Hemaśandra (Siddhā., iv, 362) and is used
absolutely much in the same way as the Old Western Rājasthānī adverbial participle. A positive testimony to the correctness of my derivation, is in the following Old Western Rājasthānī adverbial phrase, in which the adverbial participle is made to agree with a plural genitive:

*tumha jamaḥi chaṭṭā “You being [my] son-in-law” (P. 357).

Cf. also:

*mājha-rahaḥ bolati ḫulaḥ tamhe sākhalaṅī “mama vadatāḥ yūyaṃ çṛutā” (Dač. v).

Another testimony is in the very form bolati ḫulaḥ occurring in the example above, where we notice the same pleonastic use of ḫulaḥ, that has been shown to be common after the present participle (§ 122). Cf. also jotiḥ ḫulaḥ occurring in Adi C.

The adverbial participle is frequently used idiomatically in connection with adjectives having the general meaning of “difficult.” Ex.:

*māsuyapaṁṣaṁ pīmañ ḫohilaṅī “The human condition is difficult to be attained” (Dd. 1).

tehaṅ-ṇaṅ virati āvataṅ ḫohilaṅ chāi “To him disgust is difficult to come” (Ṣaṅ. 8).

§ 135. With the present participle compound tenses are formed, as in most of the cognate vernaculars. I have noticed the following:

Present: nāsatā chaṭṭaḥ “[They] are flying away” (Kal. 9).

savahā-saṅ vāda karataṅ chaṭṭa “Keeps quarrelling with everybody” (Up. 131).

udaga pāmatu nathī “[He] does not get anxious” (Dač. v, 90).

rāti divasā rahi jharatī “[She] is keeping grieving day and night” (F 783, 59).

nirantara rudana karati rahiā “[She] is keeping crying incessantly” (Adi C).

With the two last examples cf. the so-called continuatives of Hindi (Kellogg’s Hindi Gr., §§ 442, 754 d).

Future: māharaṅ saṃsāriṅaṅ āvataṅ hāsī “My relatives will be coming [here]” (Up. 167).

Past: nākhataṅ gayaṅ “[He] threw away” (Dd. 5).

saṅgrahataṅ gayaṅ “[He] picked up” (Ibid.).

joto havo (for jotoṁ havo) “[He] took to consider” (Kṛamapatrakathā, 36 25),”

puchati havi “[She] asked” (Ditto, 16).

bolati hāsī “[They] said” (Ditto, 43).

The tenses evidenced by the three last examples exactly corresponds to the so-called “inceptive imperfect” of Braṅga and Old Baiswāṛi, for which see Kellogg, Op. cit., §§ 491, 550.

Imperfect: jatāṅ thāṅ “He was going” (P. 70).

kīk̄ jātī hāṅ “Where wast thou going ?” (P. 301).

je śāpāṛjī ḫulaṅ karna (Up. 167), see § 113.

§ 126. I shall group Old Western Rājasthānī past participles under four heads according to their terminations and origin.

1. Past participles ending in *iu, (*yu); (*iāu), *yaṅ. This is by far the widest class in Old Western Rājasthānī. The *iu termination is from Apabhraṅga *iu < Skt. *itaḥ, and in the early period of the language this is the ruling termination. Its strong form *iāu (< Skt. *itak) is of very rare occurrence, except under the form *yaṅ, which seems at first to have been used only after vocal roots, though subsequently

---

28 This refers to a MS. in the Kgl. Bibliothek of Berlin (Weber 1977), containing a comparatively recent commentary on the Kumārapātaṅga kathā, written in a slightly antiquated form of Gujarāṭī.
its usage went spreading on to such an extent as to completely supersede the former. Nowadays *yo (< *ya) is the common past participle termination in all the dialects of Gujarati and Rajputana.

Old Western Rajasthani examples are:

- **kar-ya** (P. F 715) from **kar-a-i**.
- **kah-ya** (Yog., Çil., Ádi, etc.) from **kah-a-i**.
- **ud-ya** (P. 341) from **ád-a-i**.
- **áp-ya** (P. 264) from **áp-a-i**.
- **dhyá-ya** (Kal. 17) from **dhyá-ya-i**.
- **jo-ya** (P. 212) from **jo-i**.
- **thá-ya** (P., Ádi. 37, Indr. 30, Ádi C., etc.) from **thá-i**.
- **hu-ya** (P. 633) from **hu-i**.

Practically the same *ya termination also occurs in past participles derived from the passive voice in *t-ya-i (§ 137), as: **di-ya** (P.) from **di-ya-i** passive of **di-i**, **ép-ya** (P. 324) from **ép-ya-i** passive of **ép-a-i**, **ávi-ya** (P. 323) from **ávi-ya-i** passive-reflexive of **áv-a-i**, etc.

The *ya termination anomalously occurs in the following two forms of past participles from vocal roots, to wit: **dú-ya** (Cr.) from **dú-i**, and **li-ya** (R. 35) from **lí-i**, which possibly are built after the analogy of **ki-ya** (R. 35, Kán. 87) from Ap. **ka-ya** or *kii < Skt. kri-**

Examples of the *ya terminations being affixed to consonantal roots are: **phál-ya**, **phá-ya** (F 535, ii, 2), **avatar-ya** (F 783, 35), **vyatikram-ya** (Ádi C.), all of which are from denominative verbs.

Noticeable are the past participles following:

- **cú-ya** (Bh. 48) < Ap. **cu-ya** (§ 18) < Skt. cyutaka-ha.

(2) Past participles ending in *dá-ya. These being chiefly used in the passive meaning, it would appear that they are derived from the potential passive in á (§ 140), and are connected with Sindhi past participles like ubhá-ya, vjhadá-ya, khá-ya, viká-ya, etc., which are from the passive verb in *á-amsa (Cf. Trumpp, Sindhi Grammar, § 45). Instances of past participles in *á-ya, however, are not wanting in the Jaimamhara-ṣṭra — cf. pdá-ya, which occurs four times in Jacobi's Mákaraṭra Erzählungen —; and in the Ardhamagadhi *á-ya is sometimes substituted for *má-ya (See Pischel's Prakrt. Gsrm., § 562). Again, past participles in *dá-ya, *án-ya are not rare in the old Baiswâr of Tuaisi Dâsa, as: **phír-án-ri-sána**, haragá-ya, etc. (See Kellogg's Hindi Grammar, § 560, b). Old Western Rajasthani examples are:

- **uhlá-ya** "Extinguished" Up. 118.
- **kriyá-ya** "Bought." P. 47.

39 Cf. the two parallel forms kāthá-ya and kāṭámsá in Gujarati (Belzare's, Etymological Gujarati-English Dictionary, p. 129).
*kṣobhāṇaī* "Frightened" P. 197.
*vīśrāṇaī* "Crushed" P. 75.
*chetarāṇaī* "Deceived" Ādi. 76.
*mukhāṇaī* "Set free, discharged" Bh. 13, F 633
*murchaṇī* (fem.) "Fainted away" F 783, 69.
*rāgāṇaī* "Dyed" P. 444.
*rāśaṇaī* "Incensed" Vi. 7.
*vāṇaṇī* (fem.) "Bare" F 783, 69.
*vīkṣaḥaṇī* (fem.) "Disconcerned" F 783, 65.
*sadāhaṇaī* "Completed" Dd. 7.

This form of past participles has survived in Gujarāṭī and is still in use in the colloquial of north Gujarāṭī (Grierson’s *L S I.*, vol. ix, Pt. ii, p. 343).

(3) Past participles ending in *dhaī*ī. These are confined to the six instances following: *kidhāṇaī* "Done" connected with *karāṇa*ī, (Kal. 26, P., R. 30, Ādi., Bh., Ādi C. etc.). *khādhaṇaī* "Eaten" connected with *khāṇa*ī, (P. 255, Yog. iii, 32, 39).
*dildhaṇaī* "Given" connected with *dīṇa*ī (Yog. ii, 41, Indr. 3, Pr. 17, P., Ādi., Ādi C., etc.).
*pidhaṇaī* "Drunk" connected with *piṇa*ī (Kal. 11, P. 428, F 706).
*bidhaṇaī* "Frightened" connected with *bihaṇa*ī (Cf. Modern Gujarāṭī *bidha*ī).
*lidhaṇaī* "Taken" connected with *liṇa*ī (Cāl. 34, Up., etc.).

These forms are still surviving in Modern Gujarāṭī and Mārwārī and have already attracted the attention of students of compared Neo-Indian vernaculars, but have never been satisfactorily explained. After a long consideration of the question, I have finally persuaded myself that *dhaī*ī has derived from *nhaī*ī, through insertion of an euphonic *d*. The process is somewhat akin to the well known case of Apabhraṃsa *paṅgaraḥa* (< Skt. *paṁcadaśan*), which in Old Western Rājasthānī gives *panara* (§ 80), but in Gujarāṭī and Mārwārī *panāra*, Paḷijāṇī *pandara*, Sindi *pandaraḥa* and *pandāra*, Marāhī *pandhāra*. Professor Pischel has shown that the Prakrit past participle *diṇa*ṇa is from *did-na* (Prakrit Gramm., § 566), and, on the other hand, evidence is not wanting that in Prakrit the past participle suffix *-na* is much more largely used than in Sanskrit. It is to hypothetical forms in *-na*, like *kṛṣṇa*īa, *khaṇa*ṇaī, *dīṇa*ṇa (dīṇaḥaṇa), *piṇa*ṇaī, *binhaṇa* (1), *liṇa*ṇa (liṅhaṇa), from which, according to § 41, Old Western Rājasthānī makes: *khaṇa*ṇa, *khaṇa*ṇa, *dīṇa*ṇa, *binhaṇa*, *binhaṇa*, *linhaṇa* and subsequently, euphonic *d* being inserted in the place of *n* : *kidhaṇa*, *khādhaṇa*, *dildhaṇa*, *bidhaṇa*, *lidhaṇa*. A case perfectly analogous with this is Prakrit *cindha*, which is from *cinha* < Skt. *cina* (Cf. Pischel’s Prakrit Gramm., § 267). The set *khaṇa*ṇa, *binhaṇa*, *linhaṇa* occurs in Eastern Rājasthānī and further on in Braja, and is also found in the Old Baiswārī of Tulasi Dāsa. Of *bidhaṇa*ī I have found no instances in my Old Western Rājasthānī materials, but it is safe to postulate it from the evidence of Modern Gujarāṭī. Old Western Rājasthānī has in its stead *bīnhaṇa*ī (P. 227, 451), which is the parent of Modern Gujarāṭī *bino* and is probably derived from the *bīnhaṇa* of the *nha*-set above. Quite exceptional is the occurrence of the *dhaī*-termination in *vajḍhyāṇa*, a past participle neuter plural from *vajāṇa*ī (Kānk. 78). The case of *lādhaṇaī* "Obtained" (Ādi. 29, Bh. 53, Ādi C.) has nothing to do with the past participles in *dhaī*ī, it being regularly derived from
Apabhraṃṣa laddhau < Skt. labdhakah. The same remark applies to sidhau, pratibuddhau, and others which will be found recorded in the following paragraph.

(4) Past participles derived from original Sanskrit participles in -ta or -na from consonantal roots. The two elements of the conjunct formed by the union of the final consonant of the root with the suffix in Sanskrit, were assimilated in Apabhraṃṣa and subsequently simplified, according to § 40, in Old Western Rājasthānī. Examples are:

- lāgai (Dd. 8) < Ap. laggai < Skt. lagnakah.
- dīṭṭai (P., Yog., Bh. 4, Dd. etc.) < Ap. dīṭṭai < Skt. dṛṭṭakah.
- nāṭṭai (P. 195, 582, Dd. 1) < Ap. nāṭṭai < Skt. nassyakāh.
- baṭṭai (F 653, iii, 2) < Ap. bvaṭṭai (§ 5, 3) < Skt. upavṛttakāh.
- būṭṭai (F 416, 21) < Ap. būṭṭai < Skt. brūṭṭakāh.
- **Dentals**: khautai (P. 53, Daq., Indr. 61, Saṭṭi. 80) < Ap. khautai < Skt. kṛuptakāh.
- bāḍhai (Bh. 76, 78) < Ap. bddhai < Skt. bddhakah.
- sidhai (F 653, iv, 12) < Ap. sidhai < Skt. siddhakah.
- **Dental Nasals**: uppanai (Bh. 18) < Ap. uppanai < Skt. utpannakāh.
- nippanai (F 653, Daq.) < Ap. nippanai < Skt. nippannakāh.

(5) Past participles in *alo, *ila. The only instances of past participles with the element l I have come across in the Old Western Rājasthānī MSS. I have seen, are:

- suṣaṭṭai “Heard” from suṣai, and dhuṣaṭṭai “Shaken” from dhuṣai, two poetical forms both occurring F 715, ii, 60, a MS. dated in the year Sanavat 1641, and kidhau “Done” occurring Ṛṣ. 148. Modern Gujarāti, as is well known, may optionally form past participles by the suffix *elo or *ela (indeclinable), thereby agreeing with Marīṭhī, Oriyā, Bengali and Bihārī, to all of which languages the same practice is likewise common.

The origin of these past participles in l had long remained unrecognized by students of Neo-Indian vernaculars. According to the customary derivation, l was traced to Sanskrit *ita, through Prakrit *ida, by d being first changed into d > r and then into l. Such an explanation met with two difficulties: first that in Prakrit the change of d to l is a very doubtful one except in a few cases registered by Hemacandra under sūtras i, 217-8 of his Siddhā, in most of which d is initial, and anyhow it is not probable that a Prakrit dental consonant first passed into a cerebral and then back again into a dental; and secondly that in Gujarāti original d does not give l, but f, as in the example solo from Ap. solaha < Skt. sōḍaṇa. Dr. Hoernle (Compar. Grammar, § 306) had tried to obviate the former difficulty by deriving l directly from d, but here again the change d > l is very
rare in Prakrit and in some of the cases, where it apparently occurs, it is doubtful whether \( l \) represents the pure dental, or the cerebral \( l \), derived from \( d \) through \( d \). The above derivation appeared therefore to be strongly improbable, a fact which had already occurred, indeed, to the Rev. Kellogg in the first edition of his Hindi Grammar (1875), and a few years after to Mr. Beames, who, in the third volume (1879) of his Comparative Grammar, advanced the opinion that the Neo-Indian participle in \( l \) might be somehow connected with the Slavonic preterites in \( l \), and possibly represent the survival of an ancient form not preserved in classical Sanskrit nor in the written Prakrits, which was in existence before the separation of the various members of the Indo-European family.

The right explanation, however, was much more simple. The first who came near to the truth was Sir Charles Lyall, who in his Sketch of the Hindustani Language (1880) suggested that the \( l \) was a diminutive suffix. Next to him Mr. R. G. Bhandarkar, in his Wilson Lectures, pointed out the Prakrit suffix \( -illa \) as the prototype of modern \( l \), but it was not till 1902 that Professor Sten Konow, in his Note on the Past Tense in Marathi (J.R.A.S., xxxiv, p. 417 ff.), clearly showed the above derivation to be the correct one. Sir George Grierson had previously come to the same opinion. That modern \( l \) must have derived from Prakrit \( ll \) is clearly evidenced not only by the Old Western Râjâsthâni forms in \( -illâ \) quoted above, but also by the corresponding suffixes \( -elo, -ela \) of Modern Gujarâtî, where \( l \) being dental, is necessarily referable to original \( ll \).

We must think of the Prakrit taddhita suffix \( -illa \) (\( -ella \)), which in the Jainamâhrâstrî is capable of being appended not only to nouns and adjectives, but also to past participles. Examples are very common in the Avâyakas: ágaelliya “Come” fem. (Leumann’s edition, p. 27), varelliya “Betrothed” fem. (ibid., p. 29), chaddiellya “Spit” (ibid., p. 44, n.), etc., and sporadic traces are not wanting in other texts, e.g. laddhilliya “Obtained” fem. acc., occurring in the Jainamâhrâstrî of Dharmadâsa’s Uvaasamâlâ, 292, and ágilliya “Brought” occurring in the Ardhamâgadhî of the Vîrâhâpannati, 961. The scanty of such participial forms in literary Jainamâhrâstrî texts, and their being comparatively very common in the language of the Avâyakas, which represents for us the most uncultivated and ancient form of Jainamâhrâstrî we have documents of, is a good testimony to the employment of Prakrit past participles in \( -illa \) being confined to the vulgar speech, and consequently to their being widely spread in the ordinary use. Now the Prakrit taddhita suffix \( -illâ, -illaa, -illiia \) passes into Old Western Râjâsthâni as \( -ila, -ilaa, -ilia \) or \( -ala, -alaa, -alia \) (see §§ 144, 145) — the very suffixes contained in the Old Western Râjâsthâni past participle suvillâ (poetical form for suvîld) and kidhâlî quoted above. The Modern Gujarâtî form in \( *elo \) can be easily explained as having originated from an amplification of \( a \) or \( i \) to \( aî \), whence \( ê \). Cf. §§ 2, (3), and 4, (2).

The Old Western Râjâsthâni past participles, to whichever of the five classes they may belong, are inflected according to gender, number and case, like any regular adjective. In poetry an uninflected form in \( *a \) is sometimes used for all genders and numbers. Thus: Rś. 3, 14, we find karia for karâ, Rś. 30 lobhia for lobhiu and ávia for ávis, Rś. 55 paitha for paithî, P. 448 didha, kidha for didhi, kidhâi, etc.

§ 127. The Old Western Râjâsthâni past participle is used a) as a verb, b) as a neuter verbal noun, and c) as an adjective or substantive. When used as a verb, it admits of all the three constructions, namely:

1) The Active (karâri prayoga), as in the examples:
   haâ bolîu “I said” (P. 230).
karahā ḍhaṇīu "The camel spoke" (P. 496),
Vrahmadatta rājya pāṃya "Brahmadatta obtained the kingdom" (Dd. 1),
kūrṇa muṇha-nē lāvyo cē "Who did carry me [here]?" (Kūrmāputrabhāte 28 𝑋)
(2) The personal passive (karman v prayoga), as in the examples:
rajakanyā maḥ dītī "I saw the princess" (P. 337)
maḥ didhā ḍana "I have granted [him] the gift [of life]" (P. 232)
īt . . . janamā yā ṇri Jinarāja "Thou hast given birth to the Venerable king of the
Jinas" (Ṛṣ. 65).
Māladeva Devadattā teṇāvi, pātaṛāni kidhi "Māladeva had Devadatta summoned,
[and] made her head-queen" (Dd. 6).
devate devadundubhī vajāvi "The deities sounded the divine drums" (Ādi C.);
(3) The impersonal passive (bhāvi prayoga), as in the examples following, which are
all taken from Ādi C. :
loke harsita thake Ćreyāṃsa-nai puchya "The people, being delighted, asked
Čreyāṃsa . . . "
Sundari-naiv Bharatāi rākhi "Bharata detained Sundari."

It will be seen that in all these three examples the verb is attracted into the gender
of the object, as in Modern Gujarāti. In the example quoted by Sir George A. Grierson
from the Ms. (L.S.J., Vol. ix, Part ii, p. 360), however, the participle is in the neuter,
and so it is also in the following passage from P. 314 :
t̥e pūnasai bandhāvī vaḥi "[She] tied that unchaste one again."

Of the three verbal constructions of the past participle, the second is by far the
commonest in Old Western Rājāstānī.

§ 128. When used as a verbal noun, the past participle is inflected in the neuter
(-masculine) form. No instances occur of the nominative. It admits of two constructions
to wit :

(1) The oblique construction governed by a postposition. Examples :
pūnya karyā vinā "Without having performed meritorious acts" (F 722, 63).
Setuṇja-girā sevyā yuṇā "Without having worshipped the Čatrumjaya mountain"
(ii.ii., 64).
nisaryā pachi "After having gone out" (Ādi. 16).
Ujēnti-thi Māladeva cēṇyā pachi "After Māladeva's having started from Ujjain"
(Dd. 6).

civeyā pāṭhai "After having decayed" (Ādi C.).
(2) The absolute construction, in which the past participle is put in the locative,
instrumental or plural genitive case. The first one seems to have been the most frequent
case and it is from that the conjunctive participle in "i has originated as will be shown
subsequently (§ 131). Examples :
madya pūḍhāi gahilāi karāi "Having drunk wine, you behave like a mad" (P. 302).
e janamā yā desyāi nāma Vardhamāna-kumāra "Once he will be born, I will give [him]
the name of Vardhamāna-kumāra" (F 535, iv, 2).
vivādi śapanai bhaṭai "Altercation having arisen" (Ṣaṭ. 52).
jāi pāpa jasa lidhāi nāmī "Sins are destroyed at uttering the name whereof"
(Ṣaṭ. 34).

See note 38, to § 125.
sosa karyaḥ syā thāya " By grieving what profit is made " (F 535, iv, 7).

In the last of the examples above, one would be at a loss to decide whether karyaḥ is a form in the locative or rather in the instrumental. Of the plural genitive form I have noticed the instances following:

rahiṣya baṁha ṣhari " Remain sitting in the house! " (P. 296).
hū āviḥ hūtaṁ roda svaṁ " I have come, from having heard [you] crying " (P. 535)
nathā jaya " [They] are flying away " (Kāhā. 49)
āpi samiḥi raḥya " Fire being near " (Indr. 42)
ayavāna-nai eṣai raḥya " While in the young age " (Indr. 98).

It is unnecessary to remark that here also—like in the case of the so-called adverbial present participle (§ 124)—ā is contracted from Apabhraṣṭā "āhā ( "ahā), the plural genitive termination. From the analogy with the adverbial present participles, we might call these absolute genitive forms adverbial past participles. These also have survived in both Modern Gujarāṭī and Mārvaṭī.

§ 129. When used as an adjective, the past participle is very frequently followed by hūtaṁ, the present participle of the auxiliary verb. (Cf. the analogous case of the present participle, § 122).

Take the two following examples, both from Daṣṇa:
"guv hūtaṁ " Gone " (v. 2).
rāshu hūtaṁ " Incensed."

Instead of hūtaṁ, thakau (thiskau) is also found; as in:
baṁha thakī " Being seated " fem. (Adī C.)
harau thakau " Glad " (Up. 6).

For an analogous employment of thakau in Apabhraṣṭā, see Prākṛtapaśīgala, i, 190.

In the two following passages from P., the past participle is used with raḥai in much the same way as the so-called continuatives of Hindi (Cf. Kellogg’s Hindi Grammar, §§ 442, 754, d):

āja svāmī sahu bhākhya raḥai " To-day, O Sir, all are hungry " (P. 483).
apaboliu raḥīu " [He] remained silent " (P. 484).

Examples of past participles used as substantives are:
kahī navi kariū " [You] have not done what [I] had told [you] " (P. 551).
jau kahī karaui " If [you will] do what I am going to tell [you] " (P. 552).

§ 130. From the past participle the following compound tenses are evidenced:

Perfect: apuṁ chā iha " I have come here " (P. 417).
nidrā-vasi hau chai bāla, " The girl has been overcome by sleep " (P. 341).
āvūya chā ame " We have come " (Ratn. 175).
mūkyūt chā " [They] have been abandoned " (Yog. iv, 119).
āga vaṅkaṁvā chāi " It is described further on " (Crā.)
lokā bhelā thayā chāi " People have assembled " (Adī C.)

Pluperfect: kahā tā " It had been said " (P. 681)
kahaḥ hataḥ tehavā te karya " He made them such as they had been told " (P. 37)
je vṛāhmaṇa sanghātāi atavi vāghī hatai " The brahmaṇa in whose company [he] had crossed the forest " (Ddī. 6).

gaya hatai " [They] had gone " (Adī C.).

Past conditional: āja-loyaḥ ādācarya hau hōyata, jai kimha-i nū sadhū-gopya dik-ānaī
viśai ramiū hōyata " By this time I would have become a preceptor, if I had taken any
pleasure in the initiation which is fit for the holy men " (Daṣṇa xi, 8).
§ 131. The conjunctive participle is formed in two ways in Old Western Rājasthāni, to wit:

(1) By adding to the root the termination -evi, which is identical with Apabhraṃṭa -evi (Pischel's Prakr. Gramm., § 588) from Sanskrit -evii, an old locative. This form of the conjunctive participle is very rarely used in Old Western Rājasthāni and chiefly confined to poetry. It is clearly but an Apabhraṃṭa survival that is fast dying out. Examples are:

bhaveti, bharevi Vi. 27.
pañamevi Čāl. 1.
vandevi P 715, i, 2.

(2) By adding to the root the termination -i. This is the general form for the conjunctive participle in Old Western Rājasthāni, and it has survived unchanged in Modern Gujarāti and in some dialects of Modern Rājasthāni like Mālvi (Grierson's L.S.I., Vol. ix, Part ii. p. 57). I shall first give some illustrations, and then enter into the discussion of its origin:

nāmi Čāl. 1.
vistāri Kal. 5.
vaśāsi P 678.

In poetry -i is often followed by pleonastic a (§ 2, (6)). Examples:

pāli Rś. 15.
chāiti Rś. 59.
varīya Jā. 4.

In both poetry and prose, the conjunctive participle in -i is very frequently enforced by appending to it pleonastically the postposition nāi, as in:

kari-nāi Rś. 8, P. 276.
vici-nāi Vi. 20.
thai-nāi P. 275.
mīla-nāi Rś. 63.

or the postposition kari, as in:

todāvi-kari P. 172.
bhogavi-kari Čāl. 4.

mehal-nāi Kānh. 97, Bh. 70.
jāsi-nāi Bh. 92.
chāati-nāi Ādi. 7.
bhovai-nāi Indr. 23.

deak-kari Ādi C.

It is evident that the last but one form of the Old Western Rājasthāni conjunctive participle is the parent of Gujarāti *i-ne, whereas the last one is but the strong form of Mārwāri *a-kara (from *i-kari), Paṣjāth *i-kara, Braja *i-kari, etc.

Students of Neo-Indian vernaculars have hitherto been maintaining that the *i termination of the Gujarāti conjunctive participle has derived from Apabhraṃṭa *i < Skt. *ya. Now, this is strongly improbable as there are no possible reasons to account for an Apabhraṃṭa final i being turned into i in any vernacular in a similar case. Nor on the other hand are we entitled to assume the Prakrit termination *ia to have been occurring in the Apabhraṃṭa, when there is no safe evidence to rely upon and such a termination is ignored by Prakrit Grammarians. Again, had the vernacular conjunctive participle come down from Sanskrit *ya, namely from an old instrumental which since the Vedic age has lost its original case meaning, it would be most extraordinary on the part of the modern vernaculars to have recovered the notion that that form originally was a decilensional case, and have consequently combined it with case postpositions.

(To be continued.)
A NOTE ON SOME SPECIAL FEATURES OF PRONUNCIATION, Etc., IN THE GUJARATI LANGUAGE.

BY N. B. DIVATIA, B. A.; BANDRA.

(Continued from p. 19.)

To come to item (b) again;—the presence of the h-sound in certain words. A few instances will put the matter in a clear light. Take the words खन, खोंट, खान, खों, खी. It will be seen that an h-sound is heard in all these words, and its presence is traceable etymologically to an existing h in the intermediate Prakrit or Apabhraṃsa stage; thus:

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Prakrit or Apabhraṃsa</th>
<th>Gujarati</th>
</tr>
</thead>
<tbody>
<tr>
<td>गनिर</td>
<td>गिर</td>
<td>गन</td>
</tr>
<tr>
<td>गधर</td>
<td>गिर</td>
<td>गर</td>
</tr>
<tr>
<td>गहर्ष</td>
<td>गहर</td>
<td>गहर</td>
</tr>
</tbody>
</table>

(intermediate stages:—)

| गहर | गहर |
| गहर | गहर |

Instances can be multiplied in great variety. But these will suffice as types. Now the following features as regards this h-sound deserve special notice:

1. The h-sound is weak (न्युयवचन) in Gujarati;

and 2. The tendency of this h-sound is to move towards and mingle with the initial syllable in a word.

The truth about (1) will be perceived if we remember

(a) that this sound is weak in certain Gujarati words where the h is written even by those who advocate the dropping of h in words of the type named above, e. g. हाथ (० I), हाथै (०-०); हाथी (= still); हाथान (= a barber); हाथान (= light); etc.;

and

(b) that even in Prakrit and Apabhraṃsa this h is very often weakly sounded as is decidedly indicated by metrical values; e. g. विषय वाषार गन्तु (स्ट्र. ४-६-५१४) The h in गन्तु here is obviously weak: otherwise the preceding अ would possess two mātrās and spoil the metre.

The advocates against h forget this essential fact and distort the sound in खन etc. by sounding it strongly.

As regards (2), an accurate observation of the sound is the best test. However, a clear indication of the tendency pointed out by me is furnished by certain words where
the ṣ mingles so thoroughly with the initial consonant as to give a class aspirate as a resultant sound; e. g.—

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Prakrit or Apabhraṣṭa</th>
<th>Gujarati</th>
</tr>
</thead>
<tbody>
<tr>
<td>गीर्य</td>
<td>गीर्य</td>
<td>गीर</td>
</tr>
<tr>
<td>गृह्व</td>
<td>गृह्व</td>
<td>गृह</td>
</tr>
<tr>
<td>गौमुन्</td>
<td>गौमुन्</td>
<td>गमुन</td>
</tr>
<tr>
<td>गहयन्</td>
<td>गहयन्</td>
<td>गपन</td>
</tr>
<tr>
<td>सङ्ख</td>
<td>सङ्ख</td>
<td>सघ</td>
</tr>
<tr>
<td>शीनम्</td>
<td>शीनम्</td>
<td>शीम</td>
</tr>
</tbody>
</table>

(Note:—This result is due to the fact that the ग्य and ग्य are almost identical, with a few exceptions, whereas in the case of घ, घु, घुं etc. they are so different as to prevent the formation into घ, घा.)

A further independent indication is furnished by the fact that in Hindi we always write ध, धन, धर्म, धा, though it must be noted that the ह-sound is strong in Hindi, an effect of the strong lung power of the sturdy races of Upper India.

This brief analysis will be enough to justify the spelling of words of this class with an ह rather than without it. Dr. Tessaouri refers to the list of words quoted by Sir George Grierson at pp. 347 ff. of his volume on Gujarāti in the Linguistic Survey of India. The list is necessarily faulty occasionally; e. g. dāhyā (wise, prudent) is given as a word in which the ह-sound is not written; but in fact, nobody even amongst the advocates of dropping the ह writes dāhyā; similarly jehr or jher (= poison) given in the list is always written with an aspirate, most commonly jher (with the class aspirate); on the other hand, tehris (= thirty-three) is wrongly given as possessing an ह-sound. This by the way; what I wish to accentuate is the fact that this ह-sound must be, and is now being, shown in writing in our Gujarāti language. To substantiate this statement I am reluctantly compelled to briefly go into the history of the agitation for phonetic spelling which I hinted at in my opening paras in this Note, and in which I took the main share.

Those who know this history will remember that until the Educational Department introduced an arbitrary and artificial system of spelling over 40 years ago, this ह-sound was represented in actual writing in some manner or other, as is evidenced by books published before that period and private letters and other writings. The inconsistencies and errors of the Departmental books attracted the attention of the late Mr. Navalram Lakshmiram, a sound Gujarāti scholar, who wrote an able discussion in his Gujarāti-Salā

---

8 This process has a beginning even in the Prakrit stage in some cases; e. g., Sanskrit लर्म प्रकृत ल्रर्म. The Prakrit grammarians give ल्र as the ready-made adeśa of ल्र, for the sake of brevity and convenience; but the word really passes silently through the following phonetic stages:— ल्र, ल्र्र, लार, लर.।

4 True, this system was adopted under the advice of a Committee of “experts” of the day. But the Committee laboured under certain, disadvantages. It is not possible to go into the whole history. But it may be pointed out that while some of the errors of the Committee were disapproved of by such men as the late Śastsri Vrajalal Kālidās, the sound elements in its recommendations, on the other hand, were not correctly understood, or were not properly followed, in the editing of the school books of the day.
Patra in 1872 A.D. He pointed out, amongst other things, that the \( h \) sound could not be left unrepresented in writing, though the position he assigned to it in the body of a word was not quite correct. His efforts proved fatigued. Then after a full of sixteen years, the subject was revived by me in a small treatise on Gujarati Spelling in which I pleaded for the adoption of a phonetic system of writing Gujarati words, on the two-fold ground that our vernacular languages, being evolved out of Sanskrit (an essentially phonetic language) possessed a special phonetic aptitude and their genius was suited, unlike English, to such a system, and that the philological history of the words in our language justified and facilitated the adoption of that system. I wrote to the Director of Public Instruction forwarding a copy of my treatise, and suggesting an inquiry into this question with a view to reform the existing system (or want of system) of spelling. Nothing came out of it. Later on about the year 1904 A.D. when a committee was appointed by the Educational Department to revise the Vernacular Text Books, I made a fresh effort and brought the subject to the notice of the President of the Committee, but with an equal want of success.

It may be noted in passing that between the year 1888 (when my first treatise appeared) and 1904 A.D. the agitation for phonetic spelling was kept up by me by articles in Gujarati magazines and by putting into practice my system in all my writings. It succeeded to some extent in influencing the method of spelling in the case of several books written by private persons unconnected with the Educational Department.

Before the First Gujarati Sahitya Parishad in 1905 A.D. I read a paper on Gujarati spelling wherein I reviewed the whole history of the question, and discussed all the main points and offered my views and suggestions. The result of all this agitation is that my efforts have borne fruit through the very feet of the Departmental Literature there exists a wide field, and while the Educational Department and some of its devotees have stuck to the orthodox system of unscientific and historically untrue spelling, a number of present day writers and others have accepted the rational system and are freely using this \( h \) in the words in which it is really sounded, as a glance at any recent book or monthly magazine will show; thus pointing to the signs of the times and leaving no doubt that this \( h \) has come to stay, as has been admitted to me even by the adherents of the orthodox school.

I must not omit to mention the name of the late Mr. Madhavlal H. Desai, Principal of the Ahmedabad Training College, who, as Editor of the Gujarati Sahitya Patra and in other

---

7 I must frankly state here that the composition of this Committee was far from representative, as it mainly consisted of gentlemen wedged to the existing system, and the results of their labours practically showed that they adhered to the policy of clinging to the existing departmental practice, and where any changes were introduced they made matters worse, instead of improving them.

8 I have in view especially the admission of some of the members of the Spelling Committee appointed at my instance by the First Gujarati Sahitya Parishad, who finished their deliberations and submitted their report to the Fourth Parishad. I was one of the members. Our report was necessarily inconclusive, in the face of certain strong views held by several members, and our recommendations were therefore on the lines of a non-committal policy. As regards the \( h \) sound we all admitted its existence, but in view of the divergence of opinions held by the members, we refrained from stating how it was to be represented. This was but an official statement. But as a matter of fact the \( h \)-sound is now freely used in writing in our every day literature by a number of writers.
capacities, advocated and adopted to some extent the phonetic system of spelling. This brief review of the history of this agitation and its result in the practical writing of the day, will show that it is incorrect to say that the $\acute{a}$-sound is dropped in writing; it does not accord with the exact state of things in Gujarati literature. Sir G. Grierson's statement to this effect was naturally influenced by the authorities to which alone he had access; these obviously ignored the existing phase in the history of Gujarati spelling, and perhaps minimized its value and significance.

I must now touch two out of the several important linguistic features dealt with by Dr. Tessitori. The first is the postposition raha (रहा) which he notices as one of the characteristics of the Mârâwâri tendency in later Old Western Râjâstânî. The use of this dative postposition to express the sense of the genitive is regarded by the learned doctor as a Mârâwâri tendency. I am not in a position to call into question the correctness of this view. But I shall place one particular fact regarding this postposition and its genitive use, which is likely to influence him in coming to a definite conclusion. The Mugdhavodhaha-Aukti, no doubt, is free in its use of this raha in a genitive as well as dative sense. But there is another set of works which I have come across and in which this postposition is used in the genitive sense with equal liberality. I allude to certain Parsi religious and other works translated into Sanskrit by Mobed Neriosang Daival, who is believed to have flourished in the 12th or 13th century of the Christian Era. These Sanskrit translations have been further rendered into Gujarati (i.e. the language of the period prevailing in Gujarâi) by other Mobeds later on some time about the 14th or the first half of the 15th century A.D., as I conclude from the nature of the language. It is in these old Gujarati translations that the postposition is found used with great frequency. A few instances will be not without interest:

(1) यानक सुराखारी रहि पाल कर। उजसहरी उच्चन विश्वति

8 I may be permitted to point out incidentally that the name of the work is Aukti and not Maukti, Sir George Grierson has repeatedly called it Maukti. (Vide pp. 335 and 359 of his Linguistic Survey of India, Vol. IX, Part II). Dr. Fleet in an editorial foot-note at the opening page of my review of that work, (vide ante, February 1892, p. 32), has deliberately come to the conclusion that the name is Maukti and not Aukti, on the basis of the evidence given by him which, as a matter of fact, leads to an opposite conclusion. This mistake seems to have arisen out of the fact that the whole name मुक्तिकमलम can be separated in two ways मुक्तिकमलम +अक्तिकम and मुक्तिकमलम + अक्तिकम, and also out of the fact that H. Dhuvara called this edition of the work प्रमाण मानिक्ष, or a series contemplated by him. But it is clear that the true name is अक्तिकम, 1st because मानिक्ष as appended in this name makes no proper sense, 2ndly because मानिक्ष has a reference to the expression योगम्य-(आयप्र) मानह: in the opening verse of the work, and 3rdly and mainly because in the concluding colophon the author himself distinctly calls it अक्तिकम: —

ामकम चतुष्पुष्टि भो-  
देवधामगुरुकसम: —

Aukti was evidently a common designation for treatises of this kind. There is one such, called Vâkyaprakâsa Aukti written in V., S. 1567; its opening verse says:—

देवधाम गुरुकसम:  
संस्कृतिकीच्या वहने बालानी हितकुपे: —

(This work is listed in Prof. Bühler's Catalogue at No. iiii 18, also in Dr. Aufrecht's Catalogus Catalogorum).

10 These works have been published under the patronage of the Parsi Panchdyot of Bombay under the able and learned editorship of Eravd Sheriarji Bharucha.
Another work called Ardd Geirä (or Ardâ Virâ) is translated into Sanskrit and then into Gujarâtî. A manuscript copy of this written in v. s. 1507 (==A. D. 1451) was shown to me by Mr. Behramgor Anklesaria. I find therein the following:

Now, what I may place for Dr. Tessitori's consideration is the fact that these Parsis in the 14th and 15th centuries A. D. could hardly have themselves come under a Mârâûg influence, as they had not travelled then beyond Cambay, Div and parts of Central Gujarat. I do not forget that the Old Western Rajastâñf was the prevalent language, and it did not split up into Gujarâtî and Mârâûg till after the 15th century, and that all that is intended by Dr. Tessitori is the silent Mârâûg tendency, indicated by features peculiar to Mârâûg and dropped by Gujarâtî. Still I submit these data for such use as he may wish to make of them.

The second point is that touched at p. 24 of the February (1914 A. D.) number of this Journal under item 6. It refers to the existence in Mârâûg and Gujarâtî of separate words to express the plural of the first personal pronoun, when the addressee is included, and when he is excluded. Gujarâtî has hame (हमे) when the person addressed is excluded and âpaæ (आपने) when he is included. I wish to point out that this peculiarity is not general amongst the vernaculars of India. Gujarâtî is one of the few exceptions, which also include the Dravidian (and also the Muqda) dialects. (Vide Extract from the Manual of the Administration of the Madras Presidency, taken by Sir George Grierson in his article on Languages in the Imperial Gazetteer of India (new Edition), Vol. I, (A. D. 1807) p. 380).

I cannot go into the voluminous details of phonetics so studiously collected by Dr. Tessitori. It is neither necessary nor within the purpose and scope of the present Note to do so. But I may take this occasion and make a suggestion with due deference. It is about the advisability of classifying the several heads under this chapter on phonetics so as to bring several diverse features under a possible common principle. I would cite the instances under § 2 (4), § 5 (3) and § 7 (3). These refer to the dropping of the initial c, initial ò, and initial c. If the several instances falling under these heads are studied together, it will be seen that they fall under the common principle which governs the rule that an unaccented initial syllable is generally dropped. This phonetic rule has been indicated by Dr. Sir P. G. Bhandarkar in one of his Wilson Philological Lectures. (Vide Journal Bombay Asiatic Society, Vol. XVII, Part II A. D. 1889, P. 145). However, it is perhaps necessary for Dr. Tessitori to deal with each head separately under the system of analysis adopted by him.
KAYATHA.

Ante, p. 20 K. P. T., in his attempt to find out the ethnic origin of the writer-caste Kayastha, states that the original form of the word seems to be Kasyatha, and that if Kayastha or Kayathan, which he is told means 'papers,' 'records,' in Telugu, is a native Dravidian word, the question of the ethnic origin of Kayastha will be set at rest. He also desires some one from the Madras Presidency to enlighten him on the philology of Kayathan.

The word for paper in Telugu is kāpiṭa or kākita or kāpīḍa, and not kāyatha or kāyathan. The other Dravidian languages also use the same word in a slightly altered form:—Tamil kāpiṭam; Malayalam kāpiṭam; and Kannada kāpiḍa. In Urdu it is kāḍa and in Hindi kāḍā. All these forms are evidently modifications of the Arabic word for paper, kāḍaḍ. According to Bühler, the use of paper in India was introduced by the Muhammadans after the 12th century A.D. It is true that paper was an invention of the Chinese, who are said to have first made a properly felted paper of vegetable fibre in A. D. 105. But it does not seem to have been largely used in India until the Mughal period. It is said that the Arabs began to manufacture paper in A. D. 731, and that they learned the art from the Chinese and communicated it to Europe.1

It will thus be seen that the word for paper in the Dravidian languages is clearly a loan-word and consequently it is not likely to afford much help to K. P. T. in setting the question of the ethnic origin of Kayastha at rest.

As several Purānas contain accounts of the origin of the Kayasthas, the caste is certainly much older than the 12th century, after which, it is said, the use of paper was introduced into India by the Muhammadans.

BANGALORE,
19th October 1914.

R. NARASIMHACHAR.

NOTES AND QUERIES.

SHAHJAHAN AND JAHANARA.

In vol. xliii, p. 223, and ante, p. 16, references are made to a scandalous tale told by De Laët about Shahjahān and his daughter Jahānārā, which was repeated by Peter Mundy. Mundy had a similar tale to tell about Nārāmahāt:

"The King [Jahāngīr] being incensed against him [Prince Khurram, afterwards Shahjahān] on some occasions (and as they say, for having too secret familiarity with Nooremoholl], he fled and stood out in Rebellion to the day of the Kings' death" [vol. II. p. 106, ed. Temple]. Mundy was writing in 1632 and was evidently repeating a story told by Finch in 1610 (Purchas, vol. IV. p. 37, Maclehose ed.), when describing Lahor. Finch's story runs thus:—"Past the Sugar Gong [gānum, village, market] is a faire Meskite [masjīd, mosque] built by Sheke Fereed [Sheikh Farid]; beyond it (without the Towne, in the way to the [Shahmīr] Gärdena is a faire monument for Don Sha [Sulṭān Dāniyāl] his mother, one of Acabar [Akbar] his wives, with whom it is said Sha Selim [Shāh Šālim, afterwards Jahāngīr] had to do (her name was Immacqu Kelle [Anārkāll], or Pomegranate kernel), upon notice of which the King caused her to be inclosed quicke [alive] within a wall in her

1 Indic Palaeography, § 37 ff.
3 His mother was, however, the daughter of Rājā Bihārī Mal Kachhwāhā and certainly not Anārkāll
Moholl [mahal, palace], where shee dyed: and the King in token of his love commands a sumptuous Tombe to be built of stone in the midst of a foursquare Garden richly walled, with a gate, and divers roomes over it: the convexity of the Tombe he hath willed to be wrought in worke of gold, with a large faire Jonter [chauñá, sháñá, garden-pavilion, summer-house] with roomes over-head. Note that most of these monuments which I mention, are of such largeness, that if they were otherwise contrived, would have room to entertain a very good man, with his whole household."

The tomb of the unfortunate Añärkall has become famous in modern times as the pro-Cathedral of the Christians at Lahor after the British occupation. The note in the Gazetteer of the Lahore District, 1883-4, p. 187, runs thus:—

"Añärkall's tomb, now the station church and pro-Cathedral derives its name from Añärkall, the title given to Nádir Begam or Sharifu'n-nisá, a favourite slave girl of the Emperor Akbar, who, being suspected of the offence of returning a smile from Jahángrír, his son, was buried alive. The edifice was erected by Jahángrír [Akbar] in A.D. 1600, and the marble tomb, which once stood beneath the central dome, but is now in a side chamber, bears the following Persia inscription:

Ahi go man báz bínám rá äyur-a-kheeq râ,
To goyâmät shukr gajam Kúrdiğár kheeq râ.

Ahi could I behold the face of my beloved once more,
I would give thanks unto my God unto the day of resurrection."

Jahángrír died at Rájauri in Kashmir in 1627, expressing a wish to be buried at Lahor, which was religiously carried out by Núrmañal. She erected a mausoleum to him at Sháhddára, near Lahor, in 1637, close to which she was herself buried in 1645. Her name was therefore intimately connected with the neighbourhood.

We can now see what happened. Finch writing from Lahor in 1610, when Añärkall's story was fresh, got it more or less right, but by Mundy's time, in Agra, 1632, the story had been embellished until it became truly scandalous and attributed to a lady of still greater fame in the next generation and closely connected with Lahor. It is quite possible that the scandal told of Sháhjáhán and his daughters, usually of Jahánshári, the most famous, but also, as Mundy's statement proves (vol. II. p.203), of Chaman Begam, is a mere passing on of a well known tale to a third generation.

I may add that when I was in the Panjab about thirty years ago the story of Añärkall was referred to the days of Ranjit Singh in the early years of the 19th century, and as ordinarily told was to the effect that during a procession she was seen to smile at a man in the crowd. This was reported to the great Sikh ruler, who had her immured alive then and there. A search for the male culprit revealed him as her brother, whereas Ranjit Singh in great remorse built the magnificent tomb to her memory which is now the pro-Cathedral at Lahor. And this in spite of the tomb being obviously Muhammadan and about three centuries old.

The Lahore Gazetteer version of the story of Añärkall identifying her with Nádir Begam and the vague title Sharifu'n-nisá (Chief among women) seems to drag in yet another imperial lady of the time, closely connected with Lahor. She was the daughter of Sultan Farviz, a son of Jahángrír, and was married to her first cousin, Dárá Shikoh, the eldest son of Sháhjáhán, also a son of Jahángrír. She was buried by the tomb of Mír Mir, near Lahor, in 1659.

All these considerations seem to point to extreme caution being necessary in accepting scandalous tales about the great ones of Indian history.3

R. C. Temple.

I am inclined to believe with Beale, Oriental Biographical Dictionary, that Añärkall was some slave of one of the Emperors, who came to a tragical end in a fashion not uncommon in Mughal days.
THE HISTORY OF THE NAÎK KINGDOM OF MADURA.

BY Y. RANGACHARI, M.A., L.T., MADRAS.

(Continued from page 73.)

CHAPTER III.

SECTION VI.

The Naïk Administrative System.

WHILE Viśvanātha and his minister placed the Polygar system on a definite basis, they were also statesmanlike enough to organize a system of strong and efficient central administrative machinery. In this work of organizing a central government, they were indeed not original. They did not interfere, for example, with the absolutism of the monarch, or rather of his representative, the Naïk; but they seem to have succeeded to a very large extent in establishing such a system as to impress on the ruler a certain amount of moral, if not legal, responsibility. He was, for instance, to place himself under the advice of able ministers and the influence of public opinion. He was to exercise his powers through six ministers or departmental heads, who held their offices for life, unless their conduct provoked the displeasure of their monarch with the loss of their office. These were the Mantri or Prime Minister, the Daḷavāi or Commander-in-Chief, the Pradhāni or Finance Minister, the Rāy-sam or Private Secretary of the King, the Kaṇakkan or Accountant-General, and the Sīhānapati or Head of the Diplomatic Department. The Mantri, says the Maṇavālā Nārāyaṇa Satakam, was to advise the king on all affairs of State, on the proceedings to be issued and the proclamations to be made. As Mr. Nelson says, the two offices of Mantri and Daḷavāi remained originally distinct, but in the time of Viśvanātha I. they were amalgamated into one office. The great statesman Aryanātha Mudali was, as has been already mentioned, invested with the seals and rings of both these offices. The Daḷavāi thereby became the supreme civil and military officer of the State. Next to the king he was the greatest man in the country; his voice in consequence had great weight with the king, and though the latter was not legally bound by his counsels, he rarely went against them. It seems that the office of Daḷavāi, the most coveted in the State, was generally, though not universally, held by Brahmans. At the beginning of the Naïk history, it was indeed held by the great statesman and soldier Aryanātha Mudali, but the majority of his successors were Brahmans. We do not know who succeeded Aryanātha Mudali in his exalted office, on his death in 1600. For thirty years there is a blank. Then emerges, in the reign of Tirumal Naïk, that great and dominant figure, the gallant Rāmapaiya, the ideal soldier, the second builder of the Sētu, the subjugator of the Sētupati, the conqueror of Mysore, the friend of the Rāya, the favourite of the Naïk, the hero of the Brahmans. On his death about 1655 his mantle fell on his unworthy son, Sīva Rāmaiya, who, not wanting in the capacity of his father, lacked his fidelity to the king, and was consequently deservedly disgraced and, we may be sure, dismissed. The next Daḷavāi, Lāngaṇa Naïk, was, as his name shows, a Tōṭiyiya. A very troublesome and ambitious individual, he was the source of every domestic plot and the instigator of every foreign invasion in the early part of

49 Dal (Canarese)=army. Dalavāi therefore means General. But the word, points out Wilks, is sometimes translated as Minister, Regent, etc. See Wilk's Mysore, I, p. XI foot-note.
50 See the O.H. MSS. Vol. II, appendix for some extracts from this work. There is a very cheap Tamil edition available in the bazaar for a penny. See also Bāis. Catan, Vol. III and Madura Manual.
51 See his Madura Manual.
Chokkanátha's reign, and his fidelity had to be secured by his daughter's marriage with the king. His successor Veṅkaṭa Krishnáyá, the hero of the Tanjore War and the destroyer of the Tanjore Náik Dynasty, was a Brahman: so also was his successor, the acute Góvindappáyá, whose diplomacy rescued Chokkanátha from his Mussalman oppressor Rustam Khan, though his valour could not prevent the foreign dominance over the land and the consequent dismemberment of the kingdom. Proceeding to the regency of Maṅgámál, we find that she had for her Dájaváí, the Brahman Narasappáiyá, whose strong administration and sound policy have extorted the reluctant admiration of the Jesuits themselves. His successor Aachcháya, the alleged lover and ruiner of the queen, was also a Brahman. The Dájaváí of Vijayaraṅga Chokkanátha, a succession of dishonest and unscrupulous men, who took advantage of the king's religious tendency to deceive him and enrich themselves, were all members of the Brahmanical caste,—the unjust and cruel Kastúrä Raṅga, the avaricious Naravappáiyá who appropriated the pay of the army, and the greedy Veṅkaṭa Rághavácháryá, who acquired untold riches, and who, in the reign of Minákshi, upset the balance of parties by joining Baṅgáru Tirumalá and thus precipitated the destruction of the Náiks and the advent of the Musalmáns. After the expulsion of the Náiks from Madura, the exiled Baṅgáru Tirumalá and his son once again chose for the honourable, but now barren, post of Dájaváí, from the descendants of the great Aryanátha Mudaliars, the Dájaváí Mudaliars of the later Carnatic history, whose opulence and influence in the Tinnevelly districts have not died out even to-day. It will be thus seen that the vast majority of the Dájaváis were Brahmans. It was Brahmanical valour that mainly saved the kingdom from internal raids and external dangers. It was the Brahmanical statesmanship that ensured the efficiency of administration and the security of the people. It was unfortunately the want of Brahmanical support or loyalty, again, that led to the growth of factions and the conquest of the country by the Muhammedans. The Dájaváí thus was the most responsible officer in the State. In many respects he was its pivot. On his vigilance depended the smooth administration of the kingdom, and on his bravery its security from invasion or rebellion. All the affairs of State, internal and external, were under his general control or direction. Questions of war and peace, of the issue of customary laws, of official honours and privileges, he discussed with the king. The author of the Madura Manual surmises that the Mantri or Dájaváí was purely an advisory officer, and had no share in the actual administration of the realm. According to him, the Dájaváí's power depended more on the wisdom of his counsels and the force of his personality than on the actual amount of executive power constitutionally or customarily attached to his office. He was a general supervising officer—the officer who laid down the general policy of the State, and had no charge of any definite department of administration. Nor is it difficult to explain this. The Dájaváí was the supreme military officer of the realm and had to be frequently away from the capital. He could not, in consequence, take a direct part in the administration. Nevertheless, as the king's general adviser, he could exert his influence from anywhere in the kingdom, and his stay in the camp could not have resulted, in case he was a strong man, in the decline of his authority in the court.

The Pradhání52 was the head of the department of finance, looking after the incidence and collection of revenue. It is difficult to define the exact nature of his relation with the Kaṅakkaran or Accountant. The latter was, most probably, only engaged in the

---

52 I have in vain tried to frame a succession list of the Pradhánis in the Náik period, or that of any other minister.
narrow and technical business of keeping the accounts of the in-comings and out-goings of the royal treasury. On the Pradháni devolved the difficult and important duties of determining the sources of revenue, securing the proper incidence of taxation, and organizing the machinery for its collection; while the duties of the Kañakan were confined to the narrow task of checking accounts and maintaining the balance-sheet. The one had necessarily to be a statesman, acquainted with the social and economic conditions of the country, the movement of prices, the nature of the season, the character of the harvest, and the enduring power of the people. The other was merely a mathematician, skilful in the manipulation of figures and the maintenance of statistics.

The Sthánapati was a highly important officer, and had the charge of foreign affairs. As a rule he stayed in the capital, but on emergencies he used to lead any embassy to foreign courts. The qualifications of the Sthánapati were indeed numerous. He had to be a careful observer, a fine speaker, a skilful diplomatist, a student of customs and etiquette, a man of polished behaviour and enticing personality. He had, under his control, an army of spies and agents, detective officers and confidential reporters, who communicated matters of political, military or other significance, transpiring in the courts or camps of foreign kings, of the viceroy and governors, and of the Polygars and vassal chiefs. It was through the spies that the king became acquainted with events of his kingdom, and the regular reports of the officers played a less important part than the communications of these secret agents. It was a system, of course, hardly conducive to that strict confidence which should exist between the king and his deputies or vassals. An atmosphere of distrust and suspicion thus pervaded the whole administration, and while it was successful in keeping the timid in the paths of honesty and duty, it rightly wounded the self-respect, and excited the displeasure, of many an honest servant of the king. But a despotism without an extensive system of espionage is, as the world's history shows, an impossible phenomenon.

The kingdom was divided, for administrative purposes, into provinces which were ruled by governors appointed by the Karta. It is difficult to say whether the governors held their offices for life or for a period. Evidently there was no rule on the subject and the duration of a governor's tenure of power depended on the Karta's will. At any rate no governor, even though he might have been governor for life, seems to have been able to legally transfer his authority to his descendants, though the hereditary principle was not without its influence. The Governor was also the commander-in-chief of the Province or Simai, thus combining in his hands both civil and military powers. The importance, area and resources of the provinces were not the same throughout the kingdom. Some had by their situation, their riches or their population, a special importance, and had rulers, in consequence, who were invested with special dignity and rank. The exact number of the Provinces or Simais into which the kingdom was divided is not known, but it is certain that there were at least seven of them. These were Satyamaigalam in the northern frontier, Cóimbatore, Diwigul, Trichinopoly or rather Maṇṇappuram, Madura, Srivilliputtur or Nājummaigalam, and Tinnevelly. Of these, Madura and Trichinopoly were the nominal and real capitals of the kingdom and seem to have been under the direct administration of the king, guided by an officer named Sāvadhikārī. Of the other provinces the governors of the turbulent district of Tinnevelly and the frontier district of Satyamaigalam seem to have occupied a comparatively high rank. Just as a modern province is divided, for the sake of efficient administration into districts, taluka
and villages, so the Śimai or Province of the Nāik kingdom was divided into Nāḍus, and the Nāṭus into grāmas or villages. The villages were distinguished by the various terminations of ār, paṭṭi, kuḍi, kuruĉchē, maṇgalam, etc. An aggregate of villages formed a Nāṭu, and an aggregate of Nāṭus a Śimai. At the head of each of these was a royal officer who looked after the collection of the revenue, watched perhaps the movements of the Polygars, and watched over the other local interests of the Karta. The revenue officer of the villages was under the control of the officer of the Nāṭu and the latter in his turn under the Provincial Governor. Most probably the Governor was under the direct control of the Pradhānī, the finance minister. The head of each political division was not only a revenue officer, but had perhaps to look after other things,—for example the muster of the local levies at the instance of the governor, the supervision of temple affairs, the supervision of the police arrangements in the villages and roads made by the kāvalgāra or royal servants, and so on. At the bottom of the political division was of course the village. It was the smallest administrative unit, and was an independent, miniature state, leading an isolated, self-sufficient existence. The Karta's officers rarely interfered in it, except in times of war and of harvest, when the Ambalahāran collected the tax through the Kaṣakkupillai or Village Accountant. The officers of a Grāma—the Maṅiakār or Patel, the Accountant, the Talayārī, and others were elected by the assembled people—the Mahājana assembly of the village—which thus enjoyed a form of self-government as simple as it was effective.

Just as a modern Presidency has in its midst, native states, the Nāik Śimai had, in the midst of government territory, indigenous kingdoms. The rulers of these paid their tribute either to the governor of the province or to the Karta directly. In the vast majority of cases they seem to have paid it to the Kaṣakkupillai, probably with Pradhānī's knowledge, at the time of the New-year, or the Mahānavaṁ festival, when they had necessarily to attend the Karta's kolu, in the capital. The indigenous kings seem to have been, in military matters, entirely subordinate to the Governor. For it was at his instance that they had to muster their troops. They had to accompany him as his lieutenants during distant campaigns. In regard to their correspondence with the central government I am unable to say whether they had to proceed through the Governor, or had the power to send their despatches direct. But all the chronicles clearly say that they had Sthānapatis to represent them in Madura or Trichinopoly, and it is not improbable that, in some matters at least, they dealt directly with the central government. Unfortunately we are unable to say, owing to want of materials, in what respects they had direct dealings with the government at Madura and in what respects with the provincial governors. As a whole, the relations between the Karta or his provincial representative and the vassal chiefs were cordial. The frequent mention of the Karta's grants in the territory of the latter, or of grants by the chief himself for the merit of the Karta, of hunting excursions in which both took part, and of similar events, proves that ordinarily there was a relation of harmony and mutual good-will.

Next in dignity to the indigenous kings were the Polygars, whose duties and responsibilities have been already described. It is sufficient to say that they, so far as they had to do

---

33 This was at any rate the case in Vijayanagar. It is highly probable that the Nāik kings of Madura adopted the same plan.
with the people who lived in their estates, did not differ in any respect from the Karta himself. They were called by their people Rāja. Their residence was styled palace. Their court was also dignified by the name of kolū. They could, like the Karta at Madura convene a kolū on ceremonial occasions, and receive small gifts from the people. They lived, as a rule, in fortified villages. They had the dignities and paraphernalia of royalty. In short, in their estates they were all in all. It seems they had even the power of life-and-death. The chief judge, the supreme revenue manager, the commander, and the administrator of the Pāḷayam, the Polygar was truly a miniature king. As the policeman of the neighbouring royal territory he had an even greater influence. In relation to the Karta at Madura, he was a tributary chief. It seems he paid one-third of his revenue as tribute, besides contributing a quota of troops in accordance with his dignity and rank among the Polygars. For, different Polygars had different areas of land and so different degrees of power. Some could construct, as I have already pointed out, stone forts, while others could not. Some had more imposing paraphernalia. Some might be placed above their brother chiefs in recognition of their service to the State. The chief of Kaṁśivaḍi, for example,54 was the head of the 18 Polygars of Dindigul Simai; and as such he had the right of leading the van in the royal army. Real service was sometimes rewarded with the honour of being the bodyguard of the Karta. Manuscripts say that the Polygars had their own officers for the internal administration of their estates. They seem to have had a Saṅgāḥikāri or Divēn; a Kārwār; etc. to help them in the collection of revenue, the maintenance of the police, and so on. In their estates also, as in royal territory, the village was self-sufficient and independent.

From all this it is evident that the Naik kingdom was divided into Simais, petty kingdoms and Pāḷayams, Nāḷus, Magānas (a collection of a few villages) and villages. There was thus a certain plan or organization of the administrative system. But there was a fatal weakness in it. There was a lamentable lack of efficiency. As Wilks points out, the central authority was weak and provincial chieftains always tended to become independent kings. The strength of imperial unity (Madura, in fact, seemed to be an Empire rather than a kingdom) depending more on the character of the monarch or Karta than on the system of government. If he was a strong man the vassals were willing, for their own sakes, to pay allegiance; if not, they flouted the royal viceroy or representative, withheld tribute, oppressed their subjects with impunity, and warred with their neighbours without check. And yet the central government was far more attracted by the barren laurels of foreign wars than by the safer and even more indispensable work of internal organization. Foolish and presumptuous, the Kartas cared more for a showy and enterprising armed engagement with a foreign power than for a strong, sound constitution based on popular welfare and imperial responsibility. Even Vijayanagar suffered under this defect. “The external appearance,” says Wilks, “of the general government was brilliant and imposing; its internal organization feeble and irregular; foreign conquest was a more fashionable theme than domestic finance at the court of Vijayanagar.”55 The Naik kingdom suffered from the same cause of weakness. Again and again the State was engaged in wars with Mysore, with Tanjore, with the Muhammadans and so on. The MS. histories are full of these wars, as we have already seen; but they are completely silent in

54 See the Genealogical Account of the Kaṁśivaḍi Chiefs.
regard to the governmental machinery or system of administration. Where they speak of internal politics, they speak only of Poligar risings, and these are eloquent testimony of the want of system in the then administration.

Another source of weakness was the doubtful system of inheritance which then prevailed. "The Hindoo system of policy, jurisprudence and religion, affects still more strongly than any European code, the rights of hereditary succession; but the sons are all co-heirs; and the faint distinction in favour of the eldest son is limited by the express condition, that he shall be worthy of the charge. But unhappily there is nothing so difficult to determine as the relative worth of opposing claimants; and in the pretensions to royalty, the double question of divine favour and superior merit must, in spite of reason, be decided by the sword." Hence the frequent disputes and wars of succession. In the Naık kingdom the problem of fraternal jealousy and ambition was evidently as pressing as in the more ancient Hindu State; but it seems that an earnest and sincere attempt to solve it was made, and with a fair degree of success, by the Naık kings. They generally appointed their brothers or rivals to responsible offices in the empire, and reserved the dignified station of Chinnā Dorai, or second in power, to the immediately younger brother. That is why we find some of the MSS. mentioning two rulers at once. It is also evident that sometimes both the rulers had the same status, that is, jointly inherited the throne. The position of the dual kings who immediately followed Kumāra Ḍrishppapa seems to have been of this nature. But as a rule, there was only one Karta; the Chinnā Dorai was his younger brother, not necessarily his heir; and he could ascend the throne only in case his elder brother left no son to inherit his crown and title. This arrangement had a wholesome result. It gratified the ambition of a strong brother by enabling him to serve the State faithfully. It ensured the loyalty of a dangerous person, a possible centre of intrigues and a source of succession plots. But the arrangement was not always a success, as it did not sometimes satisfy the ambition of a brother, and as it gave rise to two other difficulties. Was the Chinnā Dorai the heir to the throne when the reigning king left an illegitimate son, or was he not? Again, was his claim valid when the king's widow adopted a son and supported his candidature? Both these questions arose in the Naık history. On the death of Tirumal Naık, for instance, there was a dispute between his younger brother, the Chinnā Dorai Kumāra Muttu, and his illegitimate son Muttu Ajakidri. The courtiers were in favour of the latter and eventually secured the allegiance of the late Chinnā Dorai by the gift of a large tract of land. The second question arose after Vijaya Raṅga Chokkanātha's death in 1731. His queen Minākshi adopted a boy and crowned him, but he was opposed by Baṅgāru Tirumala, her husband's cousin and second in power. It was this dispute that led, as we shall see, to Muhammadan interference and the extinction of the Naık dynasty itself. The indefinite nature of the law of inheritance thus caused civil wars or dangerous plots, and eventually ruined the dynasty itself.

(To be continued.)

---

8 Wilks, Vol. I, p. 17, 23, etc. The history of Mysore is full of disputed successions for the throne. The same was the case, though to a smaller extent, in Madura.
NOTES ON THE GRAMMAR OF THE OLD WESTERN RAJASTHANI
WITH SPECIAL REFERENCE TO APABHRAMŚA AND
TO GUJARATI AND MARWARI.

BY Dr. L. P. TESSITORI, UDINE, ITALY.

(Continued from p. 105.)

The clue to the right explanation is given by the absolute construction of the past participle, which has been dealt with under § 128, (2). Past participles used absolutely in the locative case are very frequent in Apabhrāṃga. The same practice has been retained by the Old Western Rājasthāni and by most of the cognate vernaculars. It is from such locative absolute participles that the Old Western Rājasthāni conjunctive participle in "i has derived, through "ii being contracted into "i, much in the same way as in the case of instrumental forms in "i. (See §§ 10, (3), 53, 59.) Thus from kari-i (the locative from kari), the conjunctive participle kari was originated.41

By comparing the examples of absolute locative past participles given under § 128, (2), with the examples of conjunctive participles given under the present head, one cannot fail to notice that the latter are formed from past participles in "iu, whereas the former are formed either from past participles in "ayū or from past participles in "ai that are not derived from the stem of the present. This possibly explains why the ones were contracted into "i and the others were not, "ii possessing a stronger tendency towards contraction than "ai. Thus, in the following examples from Adī C., "ii, to avoid contraction, was turned into "ai:

pacāi āhāre karaii "Having cooked, eat!" (p. 86).
varase pārīr thayaii "An year having been completed" (p. 106).
(Cf. the case of singular feminine locatives and instrumentals in "ai (from "ii), like mugatai from mugati, vidhāi from vidihi, etc.).
The correctness of my view is further corroborated:

1. By the locative postpositions nai, kari (from kari-i) being added to the conjunctive participle, a fact which cannot be explained unless by admitting that the latter is also a locative form. It is noteworthy that in some modern vernaculars the entire form kanai (from which, according to my derivation (§ 71, (2), nai is a curtailment) has survived as an appendage to the conjunctive participle. Cf. Mewārī -kne (Kellogg, Hindi Grammar, § 498), Baghelkhanda kanai and Naipāli kana;

2. By the analogy of the cognate vernaculars, which also use the past participle absolutely to give the meaning of the conjunctive participle. To confine myself to a single but very comprehensive case, I may cite the example of Hindi, where absolute participles inflected in "e (< "a-i < "a-hi, possibly a locative) are common enough. A number of illustrations will be found in Kellogg's Hindi Grammar, § 754 (2). In the Old Baiswāri of Tulaśi Dāsa, such absolute participles are very frequent and they are used exactly in the same function of the conjunctive participle of Modern Hindi. Take the following examples:

kachuka kālā bite saba bhāti | bade bhayē "A short time having elapsed, all the brothers grew big" (Rāmacaritamāvasa, i, 203).
sanāya cuke puni lā pachīlāne "Once the proper time is over, what is the use of regretting?" (Ibid., i, 261);

§ 132. The conjunctive participle is used in combination with verbs like sakava "To be able," jāva "To go," nākhava "To throw away," rahava "To remain," etc., to form potentials and intensives. Such a construction of the conjunctive participle is common to most of the Neo-Indian vernaculars and, in the case of potentials, it can be traced back as back as the Prakrit, sundry instances of potentials with the conjunctive participle in "āga occurring in the Jaina Māhārṣṭrī of Dharmadāsa's Ucchāsamāla. To account for the Old Western Rājasthāni employing the conjunctive participle in ā (an original locative) in this connection, we need but refer to the Sanskrit, where the verb √caak is very frequently construed with verbal nouns in the locative.

Examples of potentials are:
navi nisai sakai "Cannot come out" (P. 53)
kalā kima jai sakai "How could I go" (P. 501)
boli na sakai "Cannot speak" (Yog. iii, 70)
sakii āgi nivāri "Fire can be averted" (Indr. 9), in which last example sakava is used passively exactly like ca/kate in Sanskrit.

Examples of intensives are:
trāj jāi "Goes to pieces" (Bh. 74)
aneka varasa vahi gayā "Many years passed away" (Dd. 5)
te chidra māt gayai "The hole close up" (Dd. 8)
diso-disim āmāli nākhyai "Was blown up into all directions" (Dd. 9)
joi rahi "Remained looking on" (P. 289)
ekendi saghā loka-māhi vyāpi rahi chāi "Ekendriyas are spread over all the worlds" (6 602, 1)

§ 133. The gerundive is formed by adding to the verbal root the termination -ivañ > -avāi. Apabhraśṇa has -evai, -iveva with possibly also * -eva (cf. -eva), from Sanskrit * -eyakaś (See Pischel's Prak. Gramm., §§ 254, 570). It is a real participium necessitatis and is used like an adjective in agreement with the subject. Examples are:
eka karivā niyāga "A means must be adopted" (P. 18)
māharai aparādha khamivaii "Let my offence be forgiven" (Adi C.)
himā na karaii "Injury should not be done" (Yog. ii, 21)
aneri kalatra varjaii "Another's wife should be avoided (Ibid., ii, 76)
asatyapai chādīvii "Falsehood is to be abandoned" (Ibid., ii, 56)
yatna karivii "One must strive" (Indr. 4)
te dhira subhata jādvii "They are to be regarded as strong warriors" (Ibid., 44)
In poetry -evaa is often written for -ivañ, as in:
kāś kariv[a]ii "One should act" (P. 96)
ḥāni dhāreva ṣe-ṇi "Both should be kept at their [proper] place" (Ibid., 105).

§ 134. The infinitive is formed in two different ways in Old Western Rājasthāni, viz.: (1) by the termination -ivañ > -avai; (2) by the termination -aṅa.
I need spend no words to show that the infinitive in -iva̰ is but the neuter of the gerundive, used substantively. It is inflected into -iva̰ in the instrumental, -iva in the oblique-genitive, and -iva in the locative case, and instances are also found of its being inflected in the plural accusative and instrumental.

Examples of the various cases are:

Nom. Sing.: pachable vataiva “To turn back” (Daq. iv)
dūna-nī dhoiva “The cleaning of the teeth” (Ibid., iii, 3).
Instr. Sing.: avarjanava bokav “By speaking ill of” (Ādi, 65),
sūc̄ai jāc̄ai kari “yuddha-jñānena” (Śaṅ. 68).
Gen.-Obl. Sing. (governed by postpositions):
guṇivā-karaṇi naḥ samartha huva “Is not able to number” (Kal. 3)
rātri jimanvā “In consequence of eating by night” (Yog., iii, 67)
ate-mānī aśivā-ni anujñā “Permission to enter therein” (Crā.)
dekhāvā-nimata “In order to see” (Dd. 7)
khāvā-ni vohna “Desire of eating” (Ādi C.)
Loc. Sing.: kriyā kariva “In doing an action” (Mu.)
arthana-dhāriṣṭa tāpa nirarthaḥ thā “When property is kept, penance becomes
unfruitful” (Up. 51)
Acc. Plur.: gikhyā-nē deva saha “They bear instruction-importings [by others]”
(Ibid., 154).
Instr. Plur.: eva kariye tapa jāi “By such doings, penance is destroyed” (Ibid.,
115),
anvāka vikathā’dikā-ne bolav “By several ways of talking, such as improper speech, etc.”
(Ibid., 224).

Besides being used in connection with postpositions, as shown above, the genitive
oblique form in -iva is also commonly employed as an object to verbs like lōgava, deva, pāmava, vākha to form inchoatives, permissives, acquisitives and desideratives.

Examples:
Inchoative: ghara pāṭavā lāgava “[They] began to demolish the building” (Kānh. 95),
elāvāvā lāgava “[He] began to reflect” (Ādi C.)
Permissive: bhūvā bhāva-jīva-nayi dharm-thāki cākava na dī “The Lord does not
allow the pious to deviate from religion” (Crā.)
Acquisitive: paśivā na pāma “[He] cannot obtain entrance” (Dd. 1)
cākava ko navi lahi “No one can succeed in walking” (Ṛṣ. 2)
Desiderative: olāhava vṛchāi “Wishes to extinguish” (Yog. ii, 82)
jipāvā vṛchāi “Wishes to conquer” (Yog. iii, 134)

In the following passage from CAnd 107, the genitive-oblique form in -iva is also used to
form the potential:
brajivā na sakavi “Cannot break.”

According to the statement in the Mu. (Grierson’s L. S. I., Vol. ix, Pt. ii, p. 362)—which
in the same is not evidenced by any example, however,—the genitive-oblique form in -iva
may be used as an infinitive of purpose. Instances thereof are frequent enough in Old
Western Rājasthānī texts. Let me quote but a few ones, chiefly from P.:

“Daq. iv an instance occurs of the accusative in “nā being substituted for the genitive-oblique
form in “iva, to wit;

marivā na vāchā “[They] do not wish to die.”
hați tuñja43 milañā avitī "I have come to meet thee" (P. 343)

raññī avyā joviñ " The queen went to see" (P. 350)

java joviñ dhāvā "The people ran to see" (P. 397)

jimaññi baṣthiñ " [He] sat down to eat" (Cāl. 26).

In the following, the genitive-oblique of purpose is actually governed by the postposition for the dative:

"avi kahiñ-nai gayaiñ "[He] went to tell every one." (P. 544)

The infinitive in -aṇa seems to have been very rare in the Old Western Rājasthānī.

The only instances thereof I have met with are:

raññya kājī "To take care of [him]" (P. 57)

talaññi gayā "[They] went to summon" (F 535, iii, 6)

moña jipañīa 44 hetā "For the purpose of conquering delusion" (F 535, iv, 3)

dukhiñ phalaññya lāqiññī hiñ " From distress [their] heart began to break" (Cāl. 209).

In the two examples following, instead of the weak form in -aṇa, a strong form in -aṇā is used:

çarriñ-nai ugañjñ (ior-nand) "gatrasyo' dvartaṇam" (Daññ, iii, 5)

singhasañya melhiñ bāsaññai "A seat was given for sitting." (Cāl. 109).

The Old Western Rājasthānī infinitive in -aṇa is identical with Apabhṛṣṭa-ära < Skt. -ana, namely a substantive by origin. As it has not survived in Modern Gujarātī, it may practically be considered as a Rājasthānī peculiarity.

§ 135. The noun of agency is obtained by adding -hārā to the infinitive in -aṇa, or—what is practically the same—by adding -anahārā to the root. Thus from karṣaṇa (inf.) karṣaṇāhārā (Indr. 13), from deṣa (inf.) deṣaṇāhārā (Yog. ii, 20). It is generally used uninflected, especially when in the masculine. Example:

çihu gati-nā anta-nāi karṣaṇāhārā (Sing. masc.) "Causer of the end of the four conditions of life" (Cāl.)

mokṣa-padavi-nā deṣaṇāhārā (Plur. masc.) "Granter of the station of final emancipation" (F 580).

When in the feminine, however, it is as a rule inflected into -i (-i). Ex.:
broṣaṇāhārī "Looker" (Indr. 99)

kalena-ni karṣaṇāhārī "Causer of trouble" (Ibid. 38).

The noun of agency is generally construed as a substantive, viz., with the genitive. In the following example from Yog., it seems to be exceptionally used as a verb, viz., governing the accusative case:

hit-a-nai karṣaṇāhārī "hitakāriñī" (Yog. ii, 50).

In the same MS. Yog., besides -aṇahārā, we meet also with the terminations: -anahārā, anahārā, anhārā, which are the intermediate forms between the former and Modern Gujarātī -anra. In Up., after vocalic roots, we have also: -anā, -nāra, -nā, as in:

dehārā Up. 268, from the verbal root de,

huṣṭārā, huṣṭi Up. 101, from the verbal root hu.

I explain the termination -anahārā as having arisen from a contraction of the genitive form of the infinitive in -aṇa with the noun kāra, meaning "Doer". Thus from Apabhṛṣṭa-ā pālaṇāhākā "Causer of protection", we have pālaṇāhārā "Protector" (Cāl.), by elision of k, quite in the same way as from Apabhṛṣṭa-ā maha kāraññi (see § 83.

43 Here tuñja is sufficient to show that milaññ is practically considered as a substantive.

44 MS.: ḫipaṇa.
and cf. Fischel’s *Prakr. Gramm.*, § 434) we have *mahaśārā<sup>ī</sup> “My”. The same may be shown to be the case with the cognate vernaculars. Thus the termination *-aneśārā, -aneśārā*, which is common to Braja and High Hindi, is from *-aśāhā kāra, namely from the oblique-genitive in *-ahi, which is peculiar of the above-mentioned dialects. Ex.:

Ap. *dharaśaḥ kāra > * dharaśaḥ(k)āra > * dharaśaḥāra > Braja dharaśāhāra.<br>

To the same oblique-genitive in *-ahi is to be traced the termination *-aneśālā, -aneśālā*, which also occurs in both Braja and High Hindi, the only difference being in *h* being elided, instead of transposed, and *v* being inserted to avoid hiatus. Ex.:

Ap. *chā-laśaḥ kāra > * chāśāneśāra > Braja chāśāneśārā > chāśāneśālā.<br>

Insertion of euphonic *v* likewise took place in Mārvārī, which possesses two forms of the noun of agency, to wit: *-aśālā and -aśālālā*, the former from the infinitive in *-aśa, and the latter from the infinitive in *-avārī.*

§ 136. The passive voice is formed by adding *ih, i(y) to the root.* The former of the two affixes is by far the less common in use, it being chiefly confined to the three verbs *karavālā, deva, levāl* and to a few other cases; but it seems to be the older, and it is possibly from it that the latter has derived. In the materials hitherto available for the Apabhraṣṭa, the passive affix *ihj* is the only occurring, and even in the *Pāṇḍya-Pāṣiṇa*, where *ihj* is turned into *ihj* (see Introduction), no traces are found of the affix *i*. The only exception I know of, would be made by *pāvai* (=Skt. *prāpyate, Siddhāhema, iv, 366), provided *i* is from *pāvai*. The absence of passives in *-fār in the Apabhraṣṭa* is the best argument in favour of my viewing the *iy* (y) affix of the Old Western Rājasthāni as having arisen from *ihj* > *ihj* and therefore having no connection with the *i* affix of Čaurasi and Māgadhī. We have seen that in Old Western Rājasthāni *j* is not unfrequently changed to *y* (§ 22), and in the terminations of the precative: *aje > aje; ajo > ajo* (§ 120), we have an illustration which is very analogous to the *ihj* > *iy* of the passive. Possibly, at the time of *y* being substituted for *j* in the writing, there was not a great difference in the pronunciation of the two sounds, and afterwards *y* came to lose its force as a consonant and to be employed much in the same function of the *yagruṇi of Jaina Prakrit*. This explains how the 3rd sing. present passive termination *-iy* was curtailed into *-i, y* having lost its force and *æ* being absorbed by the preceding *i* (Cf. § 17). No doubt MSS. often write -iy, when they mean -ij, and so it is not always possible safely to distinguish one termination from the other. Ādi C. optionally shortens *i* to *i*.

Modern Gujarāṭi has *i* only in *-ie, a 3rd sing. present passive form which is used in a reflexive sense as a substitute for the 1st plur. active (see §§ 117, 137), and in all other cases substitutes the potential passive in *d* (§ 140). Modern Mārvārī has *iy*.

§ 137. The passive root in *ij, i(y), various tenses are formed by the same terminations as in the regular active voice. Three tenses are evidenced, viz. present, future, and present participle.

Examples of the present passive are:

1. in -*ij*:
   - *kijāi, Mu., P, Ādi<sup>C</sup> < Ap. *kijāi < Skt. kriyate*
   - *lījāi, Mu., Kāl, 18, Ādi, 11, Pr, 3 < Ap. *lījāi < Skt. *liyate*
   - *pījāi, Up, 96 < Ap. *pījāi < Skt. pīyate*
   - *kājiāi, Ādi, C. < Ap. *kājījāi < Skt. kathyate*
bhogavijai Yog., iv, 69.

mukhaji P. 525.

In the two following, we have -aj, -aj from Ap. -ajj:

khājai Bh. 7 (Cl. khājati, § 139) < Ap. khajja < Skt. khadyate
nipajai F 535 < Ap. nipajja < Skt. nippadyate

2 in -iyai (-iāi):

diyai, liyai P. < dijai, lijai (See the foregoing paragraph)
karijai P. 590, Črā., Dd. 5 < karijai < Ap. karījai < Skt. kriyate
kahiya Črā., F 627 < kahijadi (See the foregoing paragraph)

jaijai P. 590, 617 < jaijai < Ap. jājai < Skt. *gāyate "Itur"
jojai Ādi C. < jojai < Ap. jojja < Skt. *dyogiate "Videtur" 45

gājiyai Ādi, 32
bhāniyai F 663, 55

3 in -i:

karii Bh. 32, Indr. 4 < kari(y)a (§ 17) < karijai
dhārii Bh. 7 < dhari(y)ā < dharijadi
kahii F 715, i, 10

jājii Bh. 93

As already stated § 136, Ādi C. often has -iāi. Ex.: māriāi, jojai, kahiāi, pūjai, for māri(y)āi, joj(y)āi etc. A passive, in which the original y element is no longer visible, is disāi (P. 183, 479), from Apabhrānta disāi < Skt. dyatyate.

The passive compound present is formed by the addition of chai in the same way as the active (§ 118). Ex.: kahiāi chai (Ādi C.)

In the MSS. I have seen, I have found evidence only of the 3rd person singular and plural of the present passive. The former is of course much more common, and it is employed in a variety of meanings, and quite often construed impersonally in substitution for all persons. It is used in the potential meaning in:

jīpiī sukhi kari “Can be easily subdued” (Indr. 71)
e kāca -ni syāi kariyai “What can be done with this glass?” (Dd. 5);

in the imperative meaning in:

havai chidijai ghāma “Let us now leave [this] village” (Cāl. 12)
kijai para-ghari kāma “Let us serve in a stranger’s house”. (Ibid.)

in the conditional meaning in:

jima samudra-nāi pūrv-nāi parāyanāi jhāsiru (for-rāi) mūkhiyai anāi teha-nī samila pachāma-disi mūkhiyai “As, if one were to throw a yoke into the Eastern end of the Ocean, and the peg thereof into the Western quarter . . . . .” (Dd. 8);

in the gerundive meaning in:

syāi chādii “What should be abandoned?” (Pr. 2);

syāi dhāyi “What should be meditated upon?” (Ibid. 19).

In the two examples quoted above to illustrate the imperative meaning, we have a clear instance of how the impersonal passive may be used in substitution for the 1st person plural. Take two other examples from P.:

eka jiva ṛuṣiāi prabhāi “[We] shall deliver [to you] a [living] being [every] morning” (P. 408) 46

Whence Modern Gujarāti jēta.
cālaī jaiyāi "Come, let us go!" (P. 617)

Now, this employment of the impersonal passive to give the meaning of the 1st plural of the active, is particularly important inasmuch as it is therefrom that the hitherto unexplained Gujarāṭī termination for the 1st plural present indicative (see § 117) has originated. Only contract āpiyāi into āpie in the last-but-one quotation above, and you will practically see how easily Gujarāṭī could substitute the impersonal passive for the 1st plural of the present active. Probably, the chief reason that lead to the substitution is the necessity of establishing a visible distinction between the terminations of the 1st and 2nd persons plural, which in Old Western Rājasthānī differ only in that the former is nasalized and the latter not, and which in Modern Gujarāṭī, if they were both regularly contracted into -o, could no more be distinguished from one another. It is out of the same reason, I think, that Māravārī contracts -ā into -ā (§ 11 (5), 117), and Gujarāṭī for the 1st person plural of the future employs the weak form -ā instead of the strong *-o.

Examples of the Old Western Rājasthānī impersonal passive, used in substitution for other persons than the 1st plural, are:

ramiyāi dūs dūsa naśi rātī "I indulge in gam. day and night" (P. 244)
siśi kariyāi kīś jaiyāi kavāi "What am I to do [and] where am I to go now" (P. 590)
te dhūrata-nai diyāi dikha "To that rascal [he] gives the initiation" (P. 280)
dekhi sasāsāi diyāi bahu gāli "Having seen the hare, [the lion] reviles [him] much" (P. 407)
tedi ṣa diyāi chaśīya "Having summoned the camel, [they] honour [him]" (P. 479).

§ 138. Examples of the future passive are:

1 in i:
kōjaśi "It will be done" (Ādi C.)
jājaśi "Ibitur" (Ibid.)
lijiyāi "It will be taken" (Ibid.)

2 in i:
kaḥiśyāi, kaśiśi "It will be said" (P 555, Ĉrā.)
boliśi "It will be told" (Daś. V, 100)
vakhaśiśyāi "It will be described" (Ĉrā)
purāhanāsilu "You will be overcome" (Up. 18)
pāmīyāi "They will be obtained" (Saśt. 96).

In the two examples following the 3rd singular form is used in the impersonal construction, quite in the same way as the 3rd singular present passive:
mariesi "[Every one] shall have to die" (Up. 205)
mēmā kina jīvesi kahāsi "O uncle! tell [us] how we shall live!" (P. 383)

§ 139. Examples of the present participle passive are:

1 in i:
lījaśi "Being taken" (Saśt. 55)
senjaśi "Being attended upon" (Ādi C.)
pījaśi ḫīlaś "Being drunk" (Up. 96)
The following is in āj, from Apabhraṣṭa ājī:

khājati “Being eaten up” < Ap. *khājanti (= Skt. khādiyamāṇa)

2 in ā:

avālokātā “Being gazed upon” (Indr. 36)
jaśti “Being known” (Saṭṭa. 81)
naṅkhaṇī “Being fully surrounded by . . .” (Daśa. X)
pijīta “Being tormented” (Yog. ii, 79)
mārītā “Being beaten” (Yog. ii, 26)
muśitā “Being stolen” (Saṭṭa. 5)

A survival of the present participle passive in Gujarāṭī is joitā, from jōī < OWB. joījai < jojījai (See § 137)

§ 140. The potential passive has since long been recognized as a causative that has assumed a reflexive or passive meaning. See the arguments and illustrations produced by Dr. Hoernle, § 484 of his Gauḍīya Grammar. In Old Western Rājasthānī, the potential passive root is obtained by adding ā to the root of the active verb, and it is conjugated in exactly the same way as the latter. An important feature of this passive is that it generally implies a potential sense, though in the course of time it has gone gradually losing its original peculiar meaning, and nowadays Gujarāṭī employs it simply in the ordinary passive sense. The development of the potential meaning from the causative may be explained easily, and is well illustrated by the example following:

chetalā niṇā pariṣṭhāna jāva (Adi C.) “He, who is skilled in the art of testing [gold], does not allow himself to be deceived [by brass] . . . cannot be deceived [by brass].”

Other illustrations of the use of the potential passive in Old Western Rājasthānī are:

Present: samudra pāṣṭa dohitā pārū “The sea can difficultly be filled with water” (Indr. 62)

sara pāpa-mulā-thākī mukā “[They] can be (or are) released from all impurity of sin” (P 576, 67)
tumā abhāṣyayā-māḥi kahāvīya “You are reckoned amongst [those animals, whose flesh] is not to be eaten” (P. 493)
thūs varṇaḥ[ā] ni[vu] Ḫaṇā mina “[He] has grown old and can no [longer] kill fishes” (P. 379), in which last example Ḫaṇāi is used impersonally, much after the way of the passive proper.

Future: naraka-rūpy[a] vaṣṭvānara-māḥi pacāṣi “[Thou] wilt be roasted in the fire of hell” (Indr. 76)

Present Participle: viṣaya-sukha ājā-ī lagāi mākāta nathī “Sensual enjoyments cannot yet be discarded” (Indr. 10).

§ 141. Causals may be divided into four classes, to wit:

1. Causals formed by lengthening the radical vowel. Looking at their general meaning, these would be better called “transitives”, but, since they have originated from the Sanskrit habit of lengthening the radical vowel to form the causal, terming them as causals is more correct from the point of view of historical grammar.

They are formed from intransitives. Ex:

ūtāra “Lays down” (Adi C.), from ātūra “Alights”
padā “Throws down” (Up. 180, Dd, 2), from padā “Falls.”

(To be continued.)
BAUDDHA VESTIGES IN KANCHIPURA

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

Kâñchipura (Conjeevaram) is one of the seven most ancient and famous cities of India; it is mentioned in the Mahābhāṣya of Patañjali, whose age is placed by scholars somewhere about the middle of the 4th century before the Christian era. Besides being remarkable as a beautiful city, Kâñchipura was always a great seat of learning. In it dwelt men of various religious persuasions and schools of different systems of philosophies. The Vedic professors lived side by side with the professors of non-Vedic philosophies, such as the Jaina and the Bauddha. That all these religions were equally treated by the ancient kings may be inferred from the fact that the early Pallava rulers of the Toñdai-mangalalam assumed such names as Buddhavarman, Skandavarman and Paramēśvaravarman—names which perhaps indicated the sects to which they individually belonged. We are at present concerned with the period of Bauddha dominancy at Kâñchipura, and therefore let us confine our attention to Buddhism and the Bauddha vestiges found in and around Kâñchipura.

Yuan Chwang states that, when he visited Kan-chi-pu-lo (Kâñchipura), it was about thirty ฤ in circuit. "The region had a rich fertile soil; it abounded in fruits and flowers and yielded precious substances. The people were courageous, thoroughly trustworthy, and public-spirited, and they esteemed great learning; in their written and spoken language they differed from 'Mid-India.' There were more than 100 Buddhist monasteries with above 10,000 Brethren all of the Sthavira School. The Dēva Temples were 80, and the majority belonged to the Digambaras. This country had been frequently visited by the Buddha, and king Asoka had erected tope at the various spots where the Buddha had preached and admitted members into his order. The capital (Kâñchipura, of the Ta-lo-pi-tu or Drāviḍa country) was the birth-place of Dharmapāla Pāsa, who was the eldest son of the high official of the city . . . . Not far from the south of the capital was a large monastery which was a rendezvous for the most eminent men of the country. It had an Asoka tope above 100 feet high, where the Buddha had once defeated Tirthakas by preaching, and had received many into his communion. Near it were traces of a sitting-place and exercise-walk of the four Past Buddhas." Thus we gather from the testimony of this eye-witness that Kâñchipura not only had a large Buddha population but many places of public worship in the 7th century A. D.

The statements of the Chinese pilgrim are borne out by the descriptions we meet with in the Maṣīmēkhalai, one of the five famous epic poems of the Tamil Classic Period. We are here told that the heroine Maṣīmēkhalai was advised by her grandfather to assume the form of a young monk and to seek instruction in their respective philosophies from the learned in the Vaidika, Saiva, Vaishavā, Ājivaka, Nirgrantha, Sākhya, Vaiśēśika and Lōkāyatika religions at Kâñchipura, and to embrace that one which satisfied her best. While there, she visited the Buddhist Chaitya erected by Kṣiṣa, a Chōla prince. On her arrival being made known to the then reigning king of Kâñchi, he paid a visit to her with all his ministers and showed her the grove and tank which he had caused to be made in imitation of those in the island of Maṣipallavan; and at her request the king erected a seat for Buddha and temples for the goddesses Dipa-tīlaka and Maṣīmēkhalai.

1 He was a Hinayānist monk, who appears to have been converted to Mahāyānism when he went to N. India. He was a professor in the famous University of Nālanda at the time Yuan Chwang visited that place.

That the Baudhhas were in existence at Kāśchi in the days of the Saiva saint Tiruṇāṇam-sambandha, that is, in the middle of the seventh century A.D. appears to be certain; for he refers to them by the names Bōdhīyūr (the worshippers of the bōdhī tree) Théras, as also by the description of their monks as the wearers of mats for their garments.

Then again there is the tradition that Śaṅkarāchārya, the great Vēdāntic teacher, vanquished the Baudhhas in a religious wrangle and drove them out of Kāśchi. A similar tradition exists in connection with the Jaina priest Akāśaṅka, who is said to have challenged before king Hīmaśīla of Kāśchi the Baudhhas residing in that city to a religious dispute, and to have won a complete victory over them. Thus a large number of accounts, both historical and legendary, exist in the predominance of the Baudhha influence and the existence of Baudhha places and objects of worship in Kāśchipura, even so late as the 9th century A.D.

The question thus naturally arises, that while the Jaina temples are still in existence, what became of the places and objects of worship of the Baudhhas? Modern scholars, who have written on the antiquities of Kāśchipura, the Pallava supremacy in Kāśchi, and on other similar subjects, have all uniformly deplored the paucity of sculptural and architectural materials to corroborate the truth of the statements made by Vaan Chwang and others concerning the Baudhha occupation of Conjeevaram. It may be stated without fear of contradiction that most of these authors have done little or nothing in the direction of tracing vestiges of Buddhism in Kāśchipura. Unfortunately the official archaeologists do not also appear to have paid that amount of attention which this most interesting place deserves. In the course of a twelve hours active search, I came upon no less than five images of Buddha within a radius of half a mile from the famous temple of Kāmakṣhīdevī. I was also told that two other megalithic images of Buddha lie buried in a garden adjoining the same temple. I give below a short description of the images and the places where they are found.

The first and the most remarkable of these five figures is a standing image of Buddha Fig. 1. It is found in the first prakāra of the Kāmakṣhīdevī's temple, at the place marked A on the ground plan of that temple, a sketch of which is separately given. The total height of the image, including the pedestal, is 7 feet 10 inches, and the detailed measurements are as follows:

- Height of the image without the pedestal, ... ... 7 feet.
- Height of the pedestal alone, ... ... 10 inches.
- Width across the shoulders, ... ... 2 feet.
- Length of the face, ... ... 9 inches.3
- Breadth of the face, ... ... 8 inches.
- Height of the neck, ... ... 24 inches.

Its two hands are broken; wherefore it is not possible to state definitely what they carried; presumably the right hand was held in the abhaya pose and the left carried an alms-bowl. The nose of the image is much worn; otherwise the image is in an excellent state of preservation. The long flowing robes descending from the left hand and the folds of the same over the right thigh are exquisitely worked out. The present position of the image with respect to the temple of Kāmakṣhī can be explained by two plausible hypotheses, namely, (1) that the image did certainly occupy some important place in the very temple itself; or (2) that it was brought in there by some one for safe custody. Let us consider the second hypothesis first, for, if its untenability is proved the possibility of the first becomes patent. If it is to be believed that the huge stone image was

---

3 Hence it is evident that the image is made according to the utama-dīha-tīla measure. See Appendix B; in my "Elements of Hindu Iconography," Vol. I.
1. Central Shrine of the Kāmākshi Temple.
2. Shrine of the Utsava-Vigraha.
4. Saākarāchārya Shrine.
5. Sarasvati Shrine.
7. Paljīyarai (Bed-room).
8. Tank.
10. Sīvī Shrine.
15. Garḍan.
16. Well.
17. Flag-Staff.
Fig. 1. Found in the innermost prakāra of the Kāmākshidēvi Temple. Height 7' 10".
Fig. 2. Found in the second *prākāra* of the Kāmākshidēvi Temple. Height about 3' 6".
Fig. 3. Found in a garden adjoining the Kāmākshīdevī Temple. Height about 5' 6".
Fig. 5. Found in the Karukkili-amranda-amman Temple.
Height about 3' 0".
Fig. 4. Found in the Karukkil-amarnda-amman Temple.
Height about 2' 6".
deposited in its present position by some well-intentioned man, the questions which remain to be answered are (1) where could it have lain before it was brought into the temple? and (2) a man of what religious persuasion could have brought it in? It may have been lying at some distance from the temple, or near it, or within its compound. In the first two cases, it must indeed have been a herculean task to have carried the image, weighing some tons, over a long distance and lifted it to a height of about seven feet in order to deposit it in its present position. In its transit into the temple no less than two or three gateways have to be crossed. And why, after all, should it have been taken in? If it was for preservation, it could have been set up in a well-illuminated place in, say, the outermost prākāra, which would not have involved so much trouble and labour as carrying it to the innermost place of the temple. On the other hand, it is easier to believe that the image was in some place very near its present position and was removed from its original seat and just set down where it is at present.

Again, who was the person who took the trouble to put the image into the innermost prākāra of the temple, a Hindu or a Buddhist? If it was a Hindu who removed it into the temple and was so considerate towards this image, why did he not extend his sympathy also towards the other images lying near the temple? It is quite unlikely that a Hindu would have taken all the trouble to have brought the image for safe custody in a Hindu temple. On the other hand, he could have easily removed it from some important place occupied by it in the same temple and placed it in its present position. If, on the other hand, it is to be said that a Buddhist brought it from outside and deposited it in the Hindu temple, that would be a patent absurdity, for no Hindu would allow a Buddhist to place a Buddha image in safe custody in his temple. Thus then it is impossible that the image was lying outside the Hindu temple of Kāmākṣi and brought into it for safe custody; rather, the probability is that the temple itself or at least a portion of it was a Buddhist one. The temple of Kāmākṣi was, in all probability, originally a temple of Tārādēvi and, as with many other temples of alien faith, converted into a Hindu temple in later times.

The second image, whose head is broken and lost, is found in the second prākāra. It was covered with debris and with some trouble the image was unearthed for photographing. Its position is marked B on the ground plan of the temple. Both the hands of the image lie on its lap in the yōga-mudrā pose. See Fig. 2.

The third image is to be found in a garden situated near the temple of Kāmākṣi. It is also seated in the yōga attitude, with the hands in the yōga-mudrā pose. The ājñā on the head, the upper cloth and other minor features declare it to be an image of Buddha. I heard that in the same garden there are lying buried two more very large seated images of Buddha. It would be interesting if these could be excavated and exposed by the Archaeological Department. See Fig. 3.

The fourth and the fifth images are kept in safe custody in the Karukkil-amamda- man temple on the way to Vishnu-Kāṭī. I was told that a pious man, collected all stone images lying round this goddess's temple and set them up in their present position. It is worshipped now by the Hindus who visit the temple. One of these has its right hand in the bhāṣpa-muṭā, while the two hands of the other are in the yōga-mudrā, attitude. See Figs. 4 and 5.

I am inclined to believe that if a vigorous and earnest search for more Budha vestiges is made, many more pieces of sculpture and architecture are likely to be discovered. It is to be hoped that the enthusiastic and energetic Archaeologist with the Government of Madras will turn his attention to this interesting field of investigation.
SOME REMARKS ON THE CHRONOLOGY OF THE UPANISHADS.
BY ROBERT ZIMMERMANN, S. J., BOMBAY.

It has become almost a common place with scholars that it is next to, if not wholly, impossible to arrive at a satisfactory chronology of the Upanishads. Even F. Max Müller, whose genius seldom felt baffled at a question, says: "Though it is easy to see that these Upanishads belong to very different periods of Indian thought, any attempt to fix their relative age seems to me for the present almost hopeless."2 A. Barth3 and A. E. Gough4 speak nearly in the same strain. And yet as early as 1852 Albrecht Weber had, with reference to the whole Sanskrit literature, expressed the hope of establishing an internal, relative chronology—"the only chronology that is possible,"—though the inquiry into the same might be completely checked for a lengthened period.5 This was only too true at a time when a great many of the Upanishads were known to European scholars merely by their titles, and every year added not a few new names to the "canon" of this section of sacred literature. Acting upon the principle of internal chronology, L. von Schroeder6 classed the Atharvaveda Upanishads in three roughly outlined categories.

Any attempt, indeed, at constructing an absolute historical chronology would in most cases be doomed to fail from the very outset for want of external historical data. Nor are we, in general, to expect external data even for a relative chronology. We are thus thrown back upon internal criteria, such as grammar, style, metre, ideas religious and philosophical, quotations from one another, a. s. f. Keeping then within the limits of possibility,—that is to say, aiming for the time only at internal relative chronology,—the question is not whether we can, but how we are to arrive at the result desired. In other words, the problem reduces itself to a question of the proper critical method. And, indeed, it would seem extremely strange, if in the whole compass of Upanishad literature, we were not to find a footing from which to get on to some historical ground, in order to determine the absolute age of a good many, if not all, Upanishads with satisfactory certainty and accuracy. Some of these principles have been hinted at by E. W. Hopkins8 with reference to the different classes of sacred literature, and have been applied, in a few cases, by P. Deussen9. True, it must be frankly admitted that one or other internal criterion applied by itself alone may lead to no, or even contradictory, results; thus, M. Müller8 and P. Deussen9 have come to different conclusions about the age of the Mâtrâyâna Upanishads.10 But if we take them collectively and, in case of diverging results, balance their respective weight against one another, these criteria ought to be the proper means of ascertaining what has been, and, in all likelihood, will ever be denied to a more direct way of research.

1 Sacred Books of the East, Vol. I, p. LXIX.
5 Indiens Litteratur und Cultur in historischer Entwicklung. Von Dr. Leopold von Schroeder, Leipzig 1889, p. 191.
7 Schöns Upanishads des Vedas, aus dem Sanskrit übersetzt . . . von Dr. Paul Deussen, Professor an der Universität Kiel. 2. Aufl., Leipzig 1906.
8 S. R. E. Vol. XV, p. xlvii.
9 Schöns Upanishads"s p. 312.
10 In a good many, especially the older, Upanishads we are to distinguish between the original teaching of the Upanishad handed down from one generation to another and the final wording of the tenet deposited in the version of the manuscripts we happen to have. In each case the result will, as a matter of course, be a seemingly contradictory one, the contents being older than the form in which it has come down to us.
Chronological data of the Mahânrâyaṇa-Upanishad.

The method propounded above has already to some extent been applied to the Mahânârâyaṇa-Upanishad, the results of the inquiry into the quotations from other texts, and into the thoughts which make up its contents, being published elsewhere.\textsuperscript{11}

In the following we proceed to examine the condition of metre in the same text. A further instalment may contain some remarks upon the grammar of the Upanishad and draw the final conclusion concerning its absolute and relative position in literary history.\n
The lines of the Mahânârâyaṇa-Upanishad\textsuperscript{12} (MNU) belong either to the triṣṭubh-jagati or the anuṣṭubh-gâyatri family. The two types are to be examined separately.

1. The Lines of the Tristubh-Jagati Family.

There are to be considered about 50 pādas in all: 1, 1 a b c, 2 c d, 3—6; 2, 3 c; 10, 5, 7, 13, 2; निखर्; all the pādas of 16, 4 except d, 7; 17, 6: अ प्राश्चांता; 22, 1 सनातनं, च नेनम्, गाहते; 23, 1: महाविन.\textsuperscript{13} Among this number are not counted those lines which either without change, or in a corrupt state, have been taken from the Saṃhitās, the Brāhmaṇas, or the avowedly older Upanishads. The line 10, 5 has been included, though it be also in Kaivalya-Upanishad 2 bc, 3 ab, because there is good reason to believe that it has been taken from the MNU.\textsuperscript{13} Moreover we comprise in our list the line fragments of 11 or 12 syllables, scattered over khaṇḍas 13, 22, 23. Cases that, for some reason or another, appear doubtful have been omitted.

Now it is a well-known fact that the Vedic triṣṭubh-jagati line has, roughly speaking,\textsuperscript{14} developed into the īndra-vajra (upendravajrā) and the vaṁśāsthā (īndravāṁśā) of the classic\textsuperscript{15} period of literature. Their forms are:

\[
\begin{align*}
\text{tristubh} & \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \\
\text{īndra-vajra} & \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \\
\text{jagati} & \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \\
\text{vaṁśāsthā} & \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots
\end{align*}
\]

\textsuperscript{11} Die Quellen der Mahânârâyaṇa-Upanishad und das Verhältnis der verschiedenen Recensionen zu einander von Dr. Robert Zimmermann. Leipzig 1913. (Berlin Dissertation).

\textsuperscript{12} The quotations in this essay refer to the khaṇḍas and mantras of the Atharvâṇa-Recension of the MNU., published by Col. G. A. Jacob. Bombay 1888. B. S. S. XXXV.

\textsuperscript{13} See "Die Quellen . . . . ," p. 40 ff.

\textsuperscript{14} For further information on the shape of Vedic and classic metres and the change of the former into the latter see: ZDMG, XXXV, p. 181 ff: Bemerkungen zur Theorie des āloka, von H. Oldenberg; ZDMG, XXXVII, p. 54 ff: Das altindische āloka mit besonderer Rücksicht auf das Saṁhitāvägga, by the same; ZDMG, XXXVIII p. 590 ff: Ueber die Entwicklung der indischen Metrik in nach-ādikāra Zeit, von Hermann Jacob; Indische Studien, Vol. XVII, p. 442 ff: Zur Lehre vom āloka von Hermann Jacob; Gurupājiakaumudi, Leipzig 1896, p. 56 ff: Ueber den āloka im Mahâbhāratu, by the same; p. 9 ff: Hermann Oldenberg, Die Chronologie der indischen Metrik, Die Tristubh-Jagati Familie, Ihre rhythmische Beschaffenheit und Entwicklung, von Dr. Richard Kühlmann, Göttingen 1886, p. 27 ff.

\textsuperscript{15} In this essay we use the word "classic" instead of "artificial" as a designation of the later non-vedic literature.
The distinctive features, then, of the *trishūbh* (*jāgati*) as compared with the *indrauvajrā* (*samāstha*) type are, besides the more or less changeable beginning of the *pāda*¹⁴, first the existence of the cæsura and its position after the fourth or fifth syllable, and second the number of *mātrās* of the syllables 5, 6, and 7, if the cæsura is after the fourth, or of the syllables 6, 7, and 8, if the cæsura occurs after the fifth syllable. In order to fix the chronological position of a book with the help of metre we have, therefore, to inquire into these characteristics, since they show whether the writer—fashioning of course his verse according to the form then in vogue—wrote closer to the Vedic or the classic period.

*(To be continued.)*

### MISCELLANEA.

#### SHANDY.

Dr. E. Hulinzach has given a very interesting note (ante, Vol. XLIV, p. 195) on the words *shandy* and *shandy*. He quite correctly derives *shandy* from the Tamil word *kandai*, a weekly market. But in giving *svāsthā* as the Sanskrit original of the Tamil *kandai* he does not seem to be quite correct. The other Dravidian languages have likewise the same word in a slightly modified form for a weekly market. *Cf.* Telugu *santu* and Kannada *santu*. The old grammars of the Kannada language derive the word *santu* from the Sanskrit *śvāstha* and not *svāsthā*.

*Sātra* 257 of the *Sādānduśidārpaṇa*, a Kannada grammar composed in about A.D. 1260, states that *śvā* of Sanskrit words becomes *sā* in Kannada (śatva-miśram appha thakāram baroym takāram akkum) and gives these examples:—avāste—avate, sthālam—tālam, sthānam—tānam, samathe—sante, sthāpame—tāpame.

### NOTES AND QUERIES.

#### AN EARLY METHOD OF EXTRADITION IN INDIA.

"Upon a dream of a Negro girl of Mahim that there was a Mine of Treasure, who being overheard relating it, Domingo Alvares and some others went to the place and Sacrificed a Cock and dugg the ground, but found nothing. They go to Bunder at Salsut, where disagreeing, the Government there take notice of the same, and one of them, an Inhabitant of Bombay, is sent to the Inquisition at Goa, which proceedings will discourage the Inhabitants. Wherefore the Generall is desired to Issue a proclamation to reclaim him, and if not restored in 20 days, no Roman Catholic Worship to be allowed in the Island." Bombay General Letter to the Court of Directors dated 17 March 1907. (Bombay Abstracts 1-78).

R. C. TEMPLE.

---

THE HISTORY AND EVOLUTION OF THE DOME IN PERSIA.

By K. A. C. CREWSWELL.

It is my intention in this article to trace the history and evolution of the dome in Persia from the earliest times to the present day; and I hope to show at the same time the very important part played by Persia in the evolution of domed construction, which I believe has never been pointed out before. Before I can do this, however, I must first briefly review the dome in antiquity.

There was a time when it was thought that the dome was not of really great antiquity, but this opinion can no longer be held. In ancient Egypt the dome was known at a very early date. This may sound strange, since we are accustomed to think of Egyptian architecture as a style of columns and architraves and walls of finely wrought masonry; yet side by side with this monumental form of construction there existed vaults and domes in small and unimportant buildings. At Hieracopolis several domed shuna or store pits of about 6 feet in diameter have been found, which seemed to have belonged to houses of the pre-pyramid age. Some foundations of isolated circular buildings, probably granaries, were also discovered. In the 12th Dynasty, domes were formed over the circular chamber within the pyramids of that age; built, however, in horizontal courses, like the beehive tomb at Mycenae.

A model of a house of the 10th Dynasty found at Rifeh, (Fig. 1) shows a terrace roof with three little rounded cupolas just emerging through it, exactly like a style of house found at the present day in many parts of the East.\(^1\)

The use of little domes for granaries was quite general. According to Perrot and Chipiez, "the granaries, barns and storehouses were almost always dome-shaped. Those which had flat roofs seem to have been very few indeed."\(^2\)

In Chaldaea and Assyria, also, the dome was known from very early times. Figure 2 shows a bas-relief found by Layard in the palace of Sennacherib at Nineveh, (705-681 B.C.). Here we see buildings, some with hemispherical cupolas, and some with tall domes approximating to cones in shape. These undoubtedly represent peasants' houses which are constructed in the same way as the present day in many villages of Upper Syria and Mesopotamia.\(^3\) Note the eye lift in the centre of the dome to admit light; we shall notice this feature again.

---

\(^1\) Lethaby (W. R.), Architecture, London, [1912], p. 33, fig. 12.

\(^2\) Perrot (George) and Chipiez (Charles), History of Art in Ancient Egypt, London, 1883, Vol. II, p. 37.

In Rome the dome appears to have been known some centuries before our era. It seems to have been introduced as a feature in bath-building, and the only domes known to Vitruvius, who wrote about the beginning of the 1st century, were those required for the hot chamber of the bath. The ruined cupola of the bath at Pompeii is a concreted shell of rubble, very conical, just like those shown on Layard's bas-relief.

Now there is one thing common to all these domes, they are all small and used in buildings of secondary importance. In Egypt this is always the case, while in Chaldea and Assyria the great palaces of Sargon and Sennacherib appear to have been built without domes. Strabo, who died A.D. 25, and who did not visit Mesopotamia, but who describes Asia from the Taurus to India, by the aid of contemporary writings, mentions the vaulted narrow rooms. He says, "We may add that all the houses were vaulted, in consequence of the absence of wood." 4

Strabo's remarks were confirmed by Place who found curved segments of vaulting some 4 feet by 6 amongst the débris in the rooms of the palace of Khorsabad. He even found rollers of limestone, weighing from 2 to 3 cwt. pierced at each end with a square hole into which wooden spindles were inserted. Similar rollers are used to this day in the East after rain, to roll the flat terraces on top of the vaulted roofs of sunburnt clay. This roller closes the cracks, kills the weeds and makes the surface firm.

Place found that in nearly every chamber (a fact which Strabo comments on) the length was at least twice the breadth and in many cases four, five or even seven times as great. This precludes the idea of a dome. In the palace of Sargon out of 184 rooms scarcely any are square, 5 and there is nothing to show that these were covered with domes—they may quite well have been vaulted. So that we may say that in palace architecture the dome played no part at all, or next to none.

Now what is the explanation of the fact that the nations of antiquity which I have mentioned, although they could construct domes, never used them in buildings of the first importance? Why do we find the dome relegated to small and inferior buildings? I think the reason is this. It must be obvious to everyone that supposing you possess the art of building a dome, it will not be of much use to you, unless you have also devised a means whereby you can set it over a square chamber. A circular granary is all very well, but when it comes to a complex building—an aggregation of cells, like a palace for instance, you cannot compose it of circular rooms, and unless you can devise a method of setting the domes over square rooms, you must abandon them in favour of vaults.

All the domes that I have mentioned hitherto are either set over circular spaces, like the granaries in Egypt or the baths at Pompeii, or else they are set over a square space by a makeshift pendentive which could not be trusted on a large scale.

Regarding Egypt, Prof. Petrie says "Egyptian doming of construction chambers is irregular, the sides contracting inwards while the corner increasingly rounds. For open chambers I think the angles in each case are truncated by placing bricks across them." 6

In Rome likewise the domes mentioned by Vitruvius for the hot-chamber of the baths are set over a circular space. Even at a considerably later date this is the case with the dome of the Pantheon. In this huge dome, 140 feet in diameter, which still remains the

4 Strabo, Bk. LXVI, ch. 1, § 5.  
5 Place (Victor), Ninive, plates III-VII.  
6 Lethaby, op. cit., p. 58.
largest in the world, Roman dome construction reached its zenith and then almost
died out. Few are the domes in Roman architecture, and as Fergusson remarks
"So far as I know all the domed buildings erected by the Romans up to the time of
Constantine, and indeed long afterwards, were circular in the interior, though, like the
temple built by Diocletian at Spalatro, they were sometimes octagonal externally." One
thing, a satisfactory pendentive, was wanted, before domed construction could come to its
own.

In the case of the domes on the bas-relief found by Layard, which I have
already mentioned, the setting at the angles was no doubt as unsatisfactory as
in the Egyptian examples referred to by Prof. Petrie, and quite impossible on a large
scale.

Now it seems to me that the Persians, who were the first people to solve this problem,
and devise a satisfactory pendentive, played for this reason a very important, in fact vital,
part in the evolution of domical construction.

We will now consider the two earliest domed buildings in Persia, namely the palaces of
Firuzabad and Sarvistan. I put Firuzabad first, contrary to the usual order, for reasons
which I shall give later. At Firuzabad we see the dome applied on a large scale for the
first time, this dome being 45 feet in diameter, and we see also the means by which this
setting of a really large dome over a square space became possible, viz: by means of a
squinch, a device wholly Persian. By the squinch, which here consists of a series of
concentric arches, thrown across the angle, and advancing one over the other, the square is
reduced to an octagon, upon which it is easy to set a dome (Fig. 3).

It is impossible to overrate the importance of this discovery, which did
for the East what the Byzantine pendentive did for the West. By
it Persia, so to speak, ennobled the dome, raising it to the very front rank as a method of roofing, a posi-
tion it has kept in Persia ever since. In fact I think I may make this generalization, that
Persia is the land of the dome, whereas Mesopotamia is the land of the vault. Thus while
in Persia we have these two palaces in which the dome plays a conspicuous part, in
Mesopotamia we have the palaces of Al Hadra (or Hatra) and Tak Kisra where the vault
alone is found. Later in the palace of Mashita, in the 8th century palace of Ukhaigir and at
Kaar Kharaneh this is also the case and even in the 9th century Bait-ul-Khalifah at Rakka.
In all these buildings the vault is employed to the complete exclusion of the dome. These
two palaces Firuzabad and Sarvistan, are attributed to the complete exclusion of the dome. These
two palaces Firuzabad and Sarvistan, are attributed to the Sasanian period by all authorities
on the subject with the single exception of Dieulafoy, who, in his work, "L'Art antique de
la Perse", attributes them to the Achaemenian age.

---

\(^7\) Fergusson (James), Handbook of Architecture, London, 1859, p. 346.
I give here a plan of Firuzabad, (Fig. 4.) striking for its noble simplicity. It measures 170 feet by 320 and is therefore a really large building. All the spaces shown are covered by elliptical barrel vaults, except the open court and the three square rooms which are covered by elliptical domes set on squinches. These three domes, being each 45 feet in diameter are much larger than any we have hitherto met with in Egypt or Chaldaea.

The stability of the vaults is ensured, either by adjacent structures or by large voids in the thickness of the walls spanned by barrel vaulting. Dieulafoy calls these discharging chambers. (Plate 1, A.)

An interesting feature in this palace is the stucco decoration, a good deal of which remains. That on the outside recalls the method used in Chaldaea, Khorsabad for example and consists of reed-like pilasters of semicircular section with panellings between. (Fig. 5.) The great arched doorways are set in frames surmounted with the Egyptian reed cornice, which recalls those used in the Achaemenian palaces at Persepolis and Susa. (Fig. 6.) They are, however, executed in stucco being applied to the face of the wall, whereas in Achaemenian work they are always carved in the stone. In addition to this the reed cornice, instead of commencing with a vertical rise spreads out, thus showing a later and decadent form of composition. The entire fabric is of broken stone or rubble, bound by a good mortar of lime mixed with sand.
I will now briefly describe Sarvistán. It measures 120 feet by 140, and has three domes which are shown here in plan and in section. (Figs. 7 and 8) The walls are built of stone, the domes being of brick, but practically all the stucco decoration has disappeared.

A great advance in scientific knowledge is shown in the vaulting arrangements. In order to lessen the thrust of the elliptical barrel vaults, and to avoid very thick side walls, piers were built within the walls, thus forming a series of recesses. (Plate I, B.) These recesses, be it specially noticed, are nothing more than a development of the method employed at Firuzabad, by which the hollow spaces left in the thickness of the walls in the former building, are here utilised to add to the floor-space of the hall itself. These piers do not carry transverse arches, but support instead either semidomes or barrel vaults over the recesses between them, above which rises the central elliptical vault, its span being reduced by this arrangement from 26 feet (the extreme width of the hall) to about 17. (Fig. 9). The lower portion of these piers is carried on coupled columns, which give increased space; so that the builders must have recognised the fact that, the thrust being resisted, the actual weight can be borne by supports of less superficial area than the piers themselves. As the recesses are of course rectangular, squinches are used in the angles to carry the semi-domes over them.
I must mention here that while the domes of Firuzabad have an eye in the centre to admit light (similar to those on Layard's bas-relief) at Sarvishtān we find the domes as well as the vaults pierced for the same purpose by hollow terracotta pots, (Fig. 10) built in at regular intervals, as may be seen in (Fig. 9)

It will now be easy for me to give my reasons for considering Firuzabad to be earlier than Sarvishtān. Firstly I would point out the highly evolved vaulting system of the latter compared with the simple planning of the former. Piers similar to those at Sarvishtān are used in one of the halls at Ukhaidir, (Plate I, C) (c. 750 A.D.) to support arches carrying a barrel vault, which, however, now takes a pointed, instead of an elliptical form. Piers are used also at Qasr Amrah (c. 711-750) 8 and Kaer Kharāneh, only the vaulting system they support is much more complicated. At Kaer Kharāneh (Plate I, D), we see at the end of the hall a semi-dome on squinches which is exactly like what we find in the recesses at Sarvishtān. Further, the Egyptian reed-cornice at Firuzabad though decadent still shows strong affinities with the palaces at Persepolis and Susa (Perrot and Chipiez, though attacking Dieulafoy, admit the force of this argument,) and the reed-like pilasters recall the still earlier Chaldaeans palace at Khorsabad and elsewhere. To put it briefly, while Sarvishtān looks forward and is the prototype of 7th and 8th century buildings, all the affinities of Firuzabad are with the past. The manner already alluded to whereby the hollows in the walls of Firuzabad are, thrown so to speak, into the main hall at Sarvishtān must obviously belong to a later development.

Regarding the actual dates of these two palaces, Dieulafoy attributed them, as I have said, to the Achaemenian age, seeing in them Persian palaces, built in the style of the country in the 6th century B.C., the palaces at Persepolis and Susa being in the governmental style introduced from foreign nations during the great conquests of the Achaemenians. Every other writer on the subject is against this view; Flandin and Coste who discovered them, Fergusson, Perrot and Chipiez, and more recently Prof. Phéne Spiers, all attribute them to the Sasanian dynasty. Perrot and Chipiez, however, are willing to put these two palaces in the late Parthian or Arsacid period. Recently Dieulafoy has modified his view and now admits Sarvishtān to belong to the Sasanian period, though still standing out for an early date for Firuzabad. Medio tuisissimus ibis is a very sound motto in archaeology as in most other things, and I think that we shall be safe in concluding that Firuzabad was built not later than 240 A.D. 10 and possibly considerably

---

8 It was built between the years 711 and 750, when the house of Umayyah came to an end, the earlier date being determined by the presence among the frescoes of a representation of Roderick, the last king of the West Goths, who came first into contact with the Arabs at the battle of Xerxes in 711. G. S. Bell, Ukhaidir, p. 112. Prof. Max van Berchem on very convincing grounds has narrowed down the period to A.D. 712-715. Journal des Savants, 1909, pp. 363-372.

9 History of Art in Persia, London, 1892, p. 188.

10 It is certainly not safe to attribute it to Firuz (A.D. 458-482) as has been done, (by Prof. Phéne Spiers: Sasanian Period, in Russell Sturgis’s Dictionary of Architecture) since the name Firuzabad only dates from the 10th century when it was given to the place by Asad-ad-Daulah, one of the rulers of the Elyah dynasty of Fars and Irāq. Curzon, Persia, II, 228.
earlier as it is so strongly differentiated from Sarvistân, but nevertheless not earlier than very late Achaemenian (c. B.C. 340) owing to the decadent quality of its Persepolitan decoration shown in the door-frames with the Egyptian reed-cornice. I really do not see how it can be fixed within much narrower limits. As for Sarvistân we are on firmer ground and I think we may date it between A.D. 350 and A.D. 380, which is the latest date I have seen assigned to it, although, on account of its affinities with the buildings mentioned I should be quite willing to put it even a century later.

So far I have said nothing as to the origin of the dome, although we have seen the antiquity of this method of construction. Now domes are built by the most primitive people with practically no appliances, all over the Near and Middle East at the present day. Layard gives a vivid description of one he saw built in Kurdistan which was just like those on the bas-relief. Innumerable travellers in Persia have remarked firstly on the immense tracts which are absolutely treeless and secondly that wherever there is a lack of timber, there the houses are vaulted and domed with sun-baked clay. In Eastern Persia especially is this the case. (Plate I, E) shows a typical mud domed village.

Sven Hedin, from whose book I have taken this photograph, says that each “house is a long, rectangular building, and over each room rises a cupola-shaped roof of sun-dried bricks, for here at the margin of the desert there is no timber to make a flat roof.” Domed huts existed in B.C. 700 in Mesopotamia as we see from Layard’s bas-relief, and no doubt they did also in Persia, like conditions producing like effects. Quintus Curtius who wrote in the 1st century describes the dwellings of the inhabitants of the Paropanisus (the region north of Herat) as being very similar to these, he says “their form, broadest at bottom, gradually contracts as the structure rises, till it terminates in the fashion of a ship’s keel, with an aperture in the centre to admit the light.” It therefore seems probable to me that the dome was developed more or less independently in those regions where wood was lacking and necessity forced the invention of this sort of roofing, and far from thinking the domes of Firuzabad and Sarvistân to be derived from Mesopotamia I think they were simply a development of indigenous construction.

Lest an independent origin of the dome should seem improbable I would call attention to these domes of sun-baked clay, 20 feet in diameter and 30 feet high, found by Miss Macleod in the German Kameruns. (Plate I, F, and Plate II, A.) Here we see this feature used by the most primitive people and strange to say in a most scientific form. The shells are extraordinarily thin, but it should be noted that they are formed to almost perfect parabolic curves, which according to Waldram, a recent writer on the mathematical theory of domes, eliminates all ring tensions due to the weight of the material. Of course I am not suggesting that these natives know anything about conic sections, but, merely, that working with plastic clay, they have, by experiment, found out a particularly safe shape.

We now come to the romance of the dome which is ushered in with the advent of Islam. The earliest Muhammadan dome known to me is that of the great Mosque at Kum. This was built by Abu Saida ibn 'Ali al-Ash'ari in A.H. 265 (878) and is 80 feet in height. The next dome, also at Kum, is that of the tomb of Muhammad bin Musa, who died A.H. 296. The dome over his grave was built in A.H. 366 (976). I regret that

---

11 *Overland to India*, I. 195. 12 *Bk. L, ii, c. 3.*
I cannot give illustrations of these two domes, but in reply to my enquiry Sir Albert Houtan-Schindler—to whose book Eastern Persian Iraq, I am indebted for their dates—has very kindly informed me that so far as he can remember they are "of a more or less hemispherical shape." This sounds as though the Sasanian form still persisted.

In the 12th century we have the tomb of Sultan Sanjar at old Merv. (Plate II, B.) Sultan Sanjar reigned from A. D. 1117 to 1157, and this mausoleum was built during his lifetime. So great was its solidity that he gave it the name of Dār-ul-Akhirāt, "the Abode of Eternity." Nevertheless it was damaged and disfigured by Tulū Khan, the son of Chingiz, at the sack of Merv in A.D. 1221. The drum of the dome appears to be strengthened by buttresses at four points. This view of the interior (Plate II, D.) is taken from a Russian work by Zhukovski on the ruins of old Merv. It is, I am sorry to say, rather blackened and unsatisfactory, but no doubt it was a very difficult exposure. However, it shows, sufficiently plainly, the squinches at the angles, a feature which might almost have been predicted with certainty. O'Donovan, who visited this mausoleum about 30 years ago, says that it "cannot be less than 60 feet to the summit of its cupola," and that "its greatest diameter is at least forty feet."

The Jabal-i-Sang at Kermān is said to be the oldest building there. Although I cannot date it, I give a view of it (Plate II, C), because early Muhammadan domes are scarce. This illustration is due to the kindness of Col. P. M. Sykes; it is unpublished and is quite new material architecturally. This building is further interesting as providing a very clear prototype of the numerous domes of the Pathān period at Delhi, which hitherto have been almost a type apart. In comparison with the tomb of Firoz Shāh, (Plate III, E.) built in 1389, it will be seen that the shape of these domes is strikingly similar, and they both stand on octagonal plinths, the former on a double one.

The building shown (Fig. 11) was built in 1307 by Muhammad Khudabunda at Sultānieh. He was the first Persian sovereign publicly to declare himself of the Shi'a sect of Muhammadans, and with a view to establish it more firmly in the minds of his subjects he entertained the project of transporting hither the remains of Ali and Husain from Najaf and Kerbela, hoping thus to render it a place of pilgrimage. He did not live to complete his object and the building became, instead, his own mausoleum. The building is octagonal in plan and the slight transition from the octagon to the circle on which the dome rests is effected by stalactite pendentives. The dome is 84 feet in diameter, and is therefore a really large one, the largest in fact, in Persia. A vaulted gallery runs round the base of the dome and the stability of the structure is further ensured by eight minarets, one at each of the angles. The whole building was covered

---

[Notes: 15 Ker Porter, Travels in Georgia, Persia, 276-81. 16 The Mero Oasis, p. 250. 17 Skrine and Rose, Heart of Asia, p. 142. 18 Stephen (Carr.), Archæology of Delhi, p. 157.]
THE DOME IN PERSIA.

A. Rained hut, Musgum.

B. Mausoleum of Sultān Sanjar, Merv.

C. Jabal-i-Sang, Kerman.

D. Mausoleum of Sultān Sanjar, Interior.

E. Jama Masjid, Verāmin.

F. Jama Masjid, Verāmin, interior of dome.
with Persian tiles, some magnificent strips of which remain; it had doors of Indian steel which existed down to 1071 when they were seen and described by Struys, and both in planning and decoration, it would appear to have been the greatest masterpiece of Persian architecture. This is borne out by the universal chorus of praise showered on it by almost every traveller who has visited it. Morier, writing in 1810, in an age when few could see beauty outside the classical styles, said: "... of any description, and in any place, I do not recollect a building which could have surpassed this in its original state."

I would invite special attention to the shape of this dome. Contrary to what is usually the case in the West, its beautiful outline is not obscured by the piling up of material on its haunches. This feature is typical of the general ignorance prevailing in Europe in regard to dome construction. Fergusson, with his knowledge of Eastern domes, was the first to shed a ray of light on the problem in 1855, when he made an attempt to point out one of the chief fallacies to be found in European theories of dome construction. Up till then the dome had been considered simply as a circular vault, and like a vault requiring a great amount of abutment. This error goes back to Roman times, as can be seen from the Pantheon, where perfectly unnecessary masses of material are piled up on the haunches of the dome giving it a very ugly exterior outline (Fig. 12). Fergusson pointed out that while any given section of a vault was of the same breadth throughout, and therefore of the same weight, in a dome the lower rings are much heavier than the crown as they contain far more material. This is of course, in accordance with the curious mathematical theorem that the weights of the sections of a hemispherical dome are in proportion to their heights. Thus, as is shown in Fig. 13, the weight of section A B C D is twice that of Section B C F because it is twice the height. Fergusson concluded therefore, that the weight of this lower ring constituted ample abutment, and that such a dome would be stable; in fact, as Fergusson expressed it, "It is almost as easy to build a dome that will stand, as it is to build a vault that will fall."

It was reserved, however, for E. B. Denison (afterwards Lord Grimthorpe) to give a full, complete and mathematical demonstration of the theory of the dome, when in February 1871, he read before the Royal Institute of British Architects a paper on "The Mathematical Theory of Domes", in which he brought the highest mathematical attainments to bear upon this problem. This use of the higher mathematics was rendered necessary by the fact that the actual thickness of the dome itself, interferes with the geometrical and trigonometrical considerations involved in the problem, and so deranges all the natural relations of sines and cosines, that the formula soon become unmanageable for any direct solution and render necessary a free use of the integral and differential calculus. I cannot here go into all the interesting results obtained by him,

---

Fig. 12.

---


22 op. cit. pp. 441-3.
although I must remark in this connection that he found pointed domes considerably superior to hemispherical ones.

This superior stability of a pointed dome is interesting as almost all domes in the East are pointed, but of course this superior shape must have been found by long experience and not by calculation beforehand, as Newton only invented the calculus in 1665, and without it the problem is insoluble. Of course, all domes in the East are unnecessarily thick, tremendously so, in fact, though some are of wonderfully scientific shape, for instance, this one at Sultaneh, which I think is also one of the most beautiful, as indeed it should be since it satisfies the eye mechanically. Its internal construction, however, though peculiar and original, is not so scientific. According to Dieulafoy, it is made with an inner and outer lining, each a brick and a half thick, with a sort of cellular webbing between made by intersecting ribs following the lines of latitude and longitude, so to speak, the hollow cells left being nearly square in shape. This construction is, I believe, unique as far as Persia is concerned, but a similar device is found in the dome of St. Peter's at Rome and in the Cathedral at Florence where it is useful in taking a firmer hold of the lantern to prevent it being turned over by the wind. Except for this possible advantage where the dome carries a lantern I say, on the authority of the Paper I have just referred to (where this problem is treated in detail) that this kind of construction is not scientific, and is not to be commended, because it is not the best disposition of a given amount of material; strange as it may seem, the dome would be stronger if the inner and outer layers were brought together and welded into one without the intervening cellular work. The problem of the dome is radically different from that of the vault and the girder, and one cannot look upon a dome as cut up into a series of vertical sections forming cantilevers. However, its shape is, as I have said, ideal.

Although it does not quite fall within the title of this article, I cannot leave this beautiful mausoleum without referring to one extraordinary feature, which no doubt accounts for the intense sense of harmonious proportion so many observers have felt in looking at it. Dieulafoy, who published in 1883 a detailed study of this building, in César Daly's *Revue d'Architecture et des travaux publics*, found that the interior and exterior elevations were set out in a framework of squares and equilateral triangles, the intersections of which gave all the chief fixed points such as the width and height of the doorway, the level of the upper gallery, height of cornice and so forth, so that the size of every part was related to every other part in some definite proportion. Mauss has shown that in two other domed buildings—the church of the Holy Sepulchre and the Dome of the Rock at Jerusalem—the plan must have been set out on similar lines, equilateral triangles governing the former and right-angled triangles with equal sides the latter. Mauss's plan of the Dome of the Rock is given here (Fig. 14) showing the geometrical skeleton which governs the design. In this building again, as might be expected, the extraordinary harmony of its interior is the first thing to strike the observer. I quote Prof. Hayter Lewis:

---


It is undoubtedly one of the most beautiful buildings existing, and I cordially agree with these eloquent words of Mr. Fergusson: "The one thing I was least prepared for was the extreme beauty of the interior of the building. I remember perfectly the effect of the Taj Mahal and other great imperial tombs at Agra and Delhi. . . . But so far as my knowledge extends, the dome of the Rock surpasses them all. There is an elegance of proportion . . . which does not exist in any other building I am acquainted with."

I believe this is the only other instance in Muhammadan architecture where anything of this sort has been discovered, but it might well be found in other buildings were it looked for, since the idea itself, although its existence was not dreamt of sixty years ago, is constantly being found over a wider and wider field. Prof. Phene Spiers states that in the design of Gothic Cathedrals there is reason to believe that proportions based on the equilateral triangle were used in the setting out.24 Babin has shown by numerous examples that a system of triangulation was used in fixing the proportions of Greek temples, the height of the façade, the depth of the entablature, and the spacing of the columns all conforming to it.25 He has since found the same thing in Persian architecture of the Achaemenian period.26 Ram Raz mentions the rules of proportion in his Architecture of the Hindus, which he compiled from the Sulpa Sástras, a collection of writings of uncertain age and origin, of which he collected fragments in the Carnatic where he was born. All the proportions laid down by him are, however, simple arithmetical ratios. This was the case, also, with the Bhavnagar House-Front at the Delhi Exhibition of 1903, which was specially made by the head carpenter of the State according to the traditional rules of his craft. (Sir George Watt, Indian Art at Delhi, pp. 124-5 and plate 28). It appears, therefore, that in India less subtle ratios obtained.

That this idea is extremely ancient cannot be denied, since various relationships of this sort are found in the Great Pyramid, where, amongst other things, the height bears to the circumference of the base the same relationship as the diameter of a circle bears to its circumference. That literature contains no reference to this remarkable system goes for nothing, as craft secrets of this sort were, no doubt, only imparted under oaths of secrecy. Under a scheme of this sort, whereby the size of every part is related to every other part in some definite proportion, as pointed out above, a building instead of being a collection of odd notes, became a harmonious chord in stone, a sort of living crystal; and after all it really is not strange that harmonies of this sort should appeal to us through our sight, just as chords in music appeal to us through our hearing. Some of the ratios involved above, such as the square root of two, and especially that which the diameter of a circle bears to its circumference, which enters into the equation of movement of everything in space, may further, into the equation of movement of the very electrons of the atom itself, are fundamentals in time and space, they go right down to the very basis of our own nature and of the physical universe in which we live and move and have our being, and may well appeal to us sub-consciously.

The Masjidi-Jama at Veramin is another example of a great building of the golden age of Persian architecture. According to an inscription over the main entrance it was built A. H. 722 (1322) by Sultan Abu Said, the son and successor of Khudâbunda. The form of the dome is less pointed than that at Sultanâneh (Plate II, E) and recalls somewhat those of Sarvistân in outline. The interior arrangement is as follows: The inner chamber,

square on plan, is converted into an octagon by squinches thrown across the angles. On this stands an octagonal drum, with narrow windows in each face, a new feature of which this is the earliest example known to me with one exception, Imāmzādeh Yahia, also at Verāmin, built in the 12th century according to Dr. Sarre. The eight sides of the drum are converted into sixteen by a series of beautifully finished squinches, and on these rests the dome itself. (Plate II, F.) On examining the plate, it will be seen that the dome instead of being either set back or carried across the sixteen angles, has the internal rim of its spherical surface distorted almost imperceptibly to fit its support, the distortion soon merging in the true hemisphere as the dome rises. This separation of parts—pendentives, drum, dome—recalls the similar separation of structural elements to be found in Byzantine architecture of the 10th century, in which, however, squinches are replaced by spherical triangles.

The interior of this dome is decorated with tile mosaic, with a magnificent rosette in the centre; beyond this may be seen a network of interlacing curves, in the interstices of which are square plaques containing ornamental devices in highly conventionalized Kufic, a somewhat uncommon decorative feature. It is, however, found in the Blue Mosque at Tabriz (1437-68), and in a few mosques at Cairo, examples of which have been published by Innes and Rogers. I give here (Fig. 15) an example from the mosque of Hasan (1356) published by the former, of which he gives the following reading in French style: "La llah illa Allah, Mohamed rasoûl Allah; There is no god but God; Mohamed is the Apostle of God.

The mausoleum at Sultanikh and the highly articulated and well finished interior of this dome, together with Prof. Sarre’s fine plates of the main entrance and mihrab, enable one to realize the splendour of Persian architecture in the 13th and 14th centuries.

We now approach the Timūri age when a great change is witnessed in the style of dome used in Persia. Up to this point all the domes met with are simple structures and we have no example of the bulbous double dome. The only apparent exception to this is the double dome of the shrine of Imām Rizā, at Meshed, sometimes stated to have been built by Suri, governor of Nishāpūr in 1037; but this is incorrect, as this early dome was destroyed by an earthquake in the 17th century and rebuilt and gilded by Shāh Sulaimān in 1672, according to Chardin, who was an eye-witness of the work.

[27 Sarre (F.). Denkmäler persischer Baukunst, fig. 65.
28 Choisy (A.), L'Art de bâtir chez les Byzantins, p. 96. S. Bardia at Salonika being one of the earliest dated examples.
29 Texier (C.), Description de l'Arménie la Perse, etc., pl. 47, 49.
31 Yate, (C.E.) Khurasan and Shāh, p. 216.
Now, however, a new type appears which consists of the former type of dome, covered over by a slightly bulbous shell, which is superimposed on it, leaving a large space between. This type only appears towards the end of Timur’s reign, his early buildings not having this feature. In 1371 he built, at Samarkand, the Mausoleum of his sister Chuchuk (Tchouchouck) Bikâ in the group of buildings known as the Shâh Zindeh or Living Saint, so called from the grave of Kâsim ibn ‘Abbâs, who is supposed to be still living, and whose shrine forms the chief building in the group. Both these buildings have single domes, fluted externally, but, when we come to the Mausoleum of his wife Bibi Khânûm, (Plate III, A,) commenced, according to Schubert von Soldner, in 1399, and finished in 1403, and his own Mausoleum (Plate III, B,) known as the Gûr Amûr, we for the first time meet with the double dome with slightly swelling outline, a type of dome which henceforth became a constant feature in Persian architecture. The mosque-mausoleum, built at Hazrat-i-Turkistân over the tomb of Hazrat Khwája Ahmad Yesavi by Timur, which was commenced in 1397 and finished in 1404, has a huge dome, similar in shape to that at Sultânîeh, but the double dome soon became general.

No explanation of the origin of this peculiarity is to be found suggested in Fergusson’s History of Architecture, nor does Russell Sturgis in his recent History of Architecture (1909) make any comment on it. The same remark applies to Texier, who thought the double dome with enattis was the rule in Persia with the single exception known to him, at Sultânîeh, although when speaking of the Masjid-i-Shâh at Isfahân, he says that one is led to
believe it was introduced from India by the Mogul rulers of Persia. P. Coste in Monuments Modernes de de la Perse states (p. 59 and pl. 71) that it was introduced during the 16th century and calls the dome at Sultānīyah the “Arab” form! (p. 46.)

A Gosset in Les Cupoles d’Orient et d’Occident describes the feature without comment, while A. Choisy in his Histoire de l’Architecture, Paris, 1889, follows Coste in stating that it only became the rule in Persia towards the end of the 16th century, but I have shown that it occurs much earlier. He, like Texier, suggests an Indian origin, viz.; that it was an imitation of certain bulbous topes to be seen there. He apparently had in mind structures such as those at Ajanta, shown in figures 16 and 17.

Now as Timūr was in India shortly before the building of the Bibi Khānūm and the Gūr Amīr, we must consider the possibility of this Indian origin. In the first place these topes are solid structures and not examples of roofing, and the few which are bulbous such as those shown, are quite small and not the conspicuous and striking buildings likely to be noticed even by a conqueror in his meteoric flight through the country. But could he have seen any double domes with slightly swelling outline? No! for not one of the domed buildings which were standing in the North-West of India in the time of Timūr, of which remains have come down to us, have this feature. I have compiled a list of these buildings from Carr Stephen’s Archæology of Delhi, and Fanshawe’s Delhi, Past and Present, and find that there are seventeen of them. They comprise the group of buildings classed by Fergusson as Early, Middle, and Late Pathān. Amongst them are the tombs of Shams-ud-din Altamsh, Rukn-ud-din Fīroz Shāh, Ghīs-ud-din Tughlāk Shāh, the Jama Masjid of Fīrūzābād, the Kālān Masjid and the buildings attributed to Khān Jāhān. I give as a typical example the tomb of Fīroz Shāh, built A. D. 1389. (Plate III, E.) All the domes found in these buildings are pointed in shape but low in elevation, and built in horizontal courses. Carr Stephen speaking of them remarks that “domes, the stones of which are held together by the wonderful adhesive qualities of the lime used in those days, without any keystone, have been before remarked on and are another characteristic of the Mohammedan Indian buildings of the 14th century.”

These domes have not a single feature in common with the Gūr Amīr and Bibi Khānūm, yet as they are all of one type they are conclusive evidence as to the style of the period and completely refute the theory that the double dome had an Indian origin.

Regarding the theory of the Indian origin of the double dome, Saladin23 apparently follows Choisy, and in addition suggests that it has also certain mechanical advantages viz.; that it tends to the stability of the dome by constituting additional abutment.24 A more extraordinary statement it is difficult to conceive, since it is obvious that it must act outwardly in the same direction as the thrust of the upper part of the dome itself.

Figure 18 shows a section of the dome of the Gūr Amīr. The dotted line produced from C shows the extent of the projecting part. Now the centre of gravity of the projecting part is roughly at B, and this part therefore will act with leverage A B A C—about

23 Archæology of Delhi, p. 154.
25 Professor Phœnix Spies in Architecture East and West, p. 20, also makes a similar statement, but only as a surmise.
the turning point C, in direction A D. Now the thrust K of the upper part E is in the same direction more or less, and thus the projecting part adds to the difficulty instead of helping matters. This is shown when it comes to practical work by the interior construction of this dome, which has a series of tie-bars T, fixed at their extremities in the lower part of the sides of the dome and meeting in the centre, where they are carried by a pile of masonry M. They are an imperative necessity to neutralise the unscientific shape chosen for the construction of the dome, and by their very existence refute Saladin's theory that "la forme bulbeuse présente alors l'avantage de conserver sensiblement, à l'aplomb de l'arc du mur du tambour, la projection du centre de gravité du segment le plus important de la coupole, donc de ramener la poussée à l'intérieur du mur." (p. 360).

It is now clear to us that the shapes of the domes of the Bibi Khānūm and Gūr Amīr could not have sprung from constructive necessities in brick or stone. When we find this to be the case with other features in architecture, we usually find that the feature in question is a copy of construction in wood, e. g., the mortised joints of the stone rail round the Sānchi Tāpe, also the metopes and triglyphs of the Doric order, the Lycian tombs in the British Museum, etc. Can it be so in the case of the bulbous double domes? Is there, or was there, anywhere in the Moslem world known to Timūr, a double dome with swelling outline? Yes! at one place, and at one place only, and that was at Damascus, where stood the great Umayyad Mosque built by the Khalīf Walīd in A.D. 705-13, the dome of which in Timūr's time was double and of wood.

The following details concerning this mosque are taken from Professor Phenc Spier's "Architecture East and West." In plan it was as shown (Fig. 19). It consists of three aisles and a transept at the intersection of which there was a dome B, which was called the Kubbat-an-Naṣr (the vulture dome); the dome was considered as the head, the aisle below as the breast, while the lofty transept roofs, high above the rest, were likened to outspread wings. The sides of the square around B measure 39 feet 6 inches. The angles of this square are vaulted over with squinch pendentives, and the drum resting upon the octagon thus formed is set back 2 feet so that the dome resting upon it has an internal diameter of 43 feet 6 inches. There is a range of windows in the present drum and a second range in the dome, which is built of stone and covered with lead. This is as things were before the fire of 1893, and the above dome was built at some date subsequent to the burning of the mosque at the sacking of Damascus by Timūr in 1400.

Descriptions of the mosque at various dates previous to this are to be found in the diaries of the various Arab geographers who visited it between the 9th and 14th centuries.

---

The description from which I propose to quote is that of the Spanish Arab, Ibn Jubair, who visited Damascus in 1184. The part of his description most interesting for our purpose is that which refers to the central dome. Mukaddasi speaks of one dome only, but Ibn Jubair, 200 years later, descants on the immense height of the great dome which 'broods over the void.' He describes also how that it consisted of an external and internal dome, and rested on a drum. From this it may be assumed that Al Walid's dome succumbed in the fire of 1069. The following is the description given by Ibn Jubair of that which succeeded it, probably built between 1069 and 1082:

"A central nave is below it (viz., the transept) going from the Mihrab to the court; and over this nave (as seen from the interior) are three domes—namely, the dome which is close to the mosque wall towards the court (dome over space A in plan), the dome which is over and adjacent to the Mihrab (dome over space C in plan), and the dome which is below (forming the inner of lower cupola of) the Kubbat-ar-Rasas (the dome of lead) rising between the other two."

He describes his visit to the interior of the latter:

"Verily the entrance to the same, and into the interior where is the inner dome—like a sphere within a larger sphere—\(^43\) is from the mosque. We went up by a ladder in the western colonnade that goes round the court, and walked over the flat roof. The roof is covered with large sheets of lead, the length of each sheet being four spans and the width three. After passing over the flat roof we came to the Dome, and mounted into it by a ladder set there; and doing so it almost happened that we had all been seized with dizziness. We went into the round gangway (this was round the outside of the lead dome), which is of lead, and its width is but six spans, so that we could not stand there, fearing to fall over. Then we hastened on to the entrance into the interior of the dome, passing through one of the grated windows which opened in the lead-work; and before us was a wondrous sight. We passed on over the planking of great wood beams which go all round the inner and smaller dome, which is inside the outer Leaden Dome, as aforesaid, and there are here two arched windows, through which you look down into the Mosque below. From here the men who are down in the Mosque look as though they were small children. This dome is round like a sphere, and its structure is made of planks strengthened with two ribs of wood, bound with bands of iron. The ribs curve over the dome and meet at the summit in a round circle of wood. The inner dome, which is that seen from the interior of the Mosque, is inlaid with wooden panels. They are all gilt in the most beautiful manner, and ornamented with colour and carving. The Great Lead Dome covers this inner dome that has just been described. It also is strengthened by wooden ribs bound with iron bands. The number of these ribs is forty-eight, and between each rib is a space of four spans. The ribs converge above, and unite in a centre-piece of wood. The Great Double Dome rests on a circular base... One of the wonders of the place is that we saw no spiders in the framework of the domes, and they say there are none here at all.\(^44\)"

\(^43\) It would almost follow from this that the larger one must have been bulbous, since they both sprang from the same drum.

\(^44\) G. le Strange, Palestine under the Moslems, pp. 255-7.
One cannot help being struck by the close resemblance of the above description to the dome of the Bihí Kháním and Gür Amir, with the sole difference that these two are built of brick covered with enameled tiles. The correspondence is close throughout; there is a drum in each case, the peculiar feature of an inner and outer shell occurs in all, while the shape must have been very similar. No one accustomed to see domes would describe one as "round like a sphere" unless it were more or less bulbous. That it was actually so there cannot be a shadow of doubt. Ibn Jubaír says that the length of the Mosque from east to west (which we know to be 455 ft.) was 200 paces; a pace would therefore he just under 27¾ ins. He says later on that the circumference of the dome of lead was 80 paces, i. e., 182 feet; its diameter, therefore, was 88 feet. Now the interior diameter of the base, still existing, of the drum on which it stood is 43 feet 6 inches, while the exterior diameter, from Fig. 100 in "Architecture, East and West," would appear to be about 32 feet. The dome of lead, therefore, must have overhung its base by 3 feet all round.

The dome of the Gür Amir has sixty-four ribs against forty-eight in the dome at Damascus, and I once thought that this feature was copied also; however, such was not the case, as this feature is found already in the Oxus region at an earlier date. In later times in the Oxus region these ribs were reduced in number and thickened, till in the Shir Dár (1648) we have the so-called melon-dome in its most pronounced form. (Plate III, D).

Timúr appeared before Damascus on Saturday 8th January 1400, and the next day negotiations were opened with him by the citizens, and, on his guaranteeing their safety, the Bab Saghín was opened to him on Tuesday morning. After nearly two months spent in bargaining and extracting a ransom the place was finally sacked, and on the 4th March all the population that remained, men, women and children were bound and dragged off. On the 17th March, Timúr ordered the city to be set on fire, and, sparks from the burning city lighting on the Umayyad Mosque, it was burnt. "Till all that was left standing was a wall with no roof, nor door nor marble."

We thus see that Timúr had the great Umayyad Mosque constantly in his view for two months and nine days, and cannot fail to have been impressed, keenly appreciating architecture as he did, with this great building, in his day the largest and most splendid mosque in Islam, and, according to Yakút, writing in the century previous to Timúr, one of the Four Wonders of the World of Mediaeval Islam. He was far more likely to have some of its most striking features reproduced for him at Samarkand than he was to copy, or even to notice, an obscure Topé (as suggested by Choisy) during his meteoric career through the North-Western Provinces of India.

Now it may seem an anomaly that a great conqueror like Timúr, steeped as he was in blood, to an extent perhaps only equalled by Chingiz Khán, should have had any feeling for, or interest in, architecture; nevertheless such was actually the case. He was greatly impressed by the Jama Masjid at Firuzábád (Old Delhi) built by Firuz Sháh in 1354, and took a model of it home to have it reproduced at Samarkand, and Fanshawe states (p. 264) that he also greatly admired the Kuth Minár, and carried off workmen to construct a similar one in his capital, which intention, however, was never carried out.

45 The other three were: the Sanjah bridge built by Heraclius on a tributary of the Upper Euphrates, with a span of 150 feet, the dome of the Christian church at Edessa, and the Pharos at Alexandria. G. Le Strange, Lands of the Eastern Caliphate, pp. 123-124.

46 Carr Stephens, ibid, p. 126.
Further, Don Ruy Gonzales de Clavijo in his account of his embassy to Timūr, in 1404, states that Timūr, looked after the execution of his buildings personally, and was carried every day in a litter to the spot, and if not satisfied, he sometimes caused to be torn down already finished buildings, and then caused them to be re-erected according to his instructions. The same thing has been related by Timūr’s biographer Sharaf-ud-din ‘Ali.

It is also stated in the *Institutes of Timūr* (Ed. of 1787, p. 103), that “The workmen who were spared from the sack of Damascus, and brought to Tartary were ordered to build a palace at Samarkand, which they did with much intelligence.” Here is an actual importation of craftsmen from Damascus, who might well have copied the dome of their own great mosque in working on the Gūr Amīr and Bibi Khānum, even supposing Timūr had given no special directions on the subject, and they would have been led to execute it in brick too, as timber is very scarce in this region.

Lastly, one more point in favour of my theory. We saw above that the interior diameter of the dome at Damascus was 43 ft. 6 in. Now, according to Schubert v. Soldern, the diameter of the dome of the Bibi Khānum, the first building erected by Timūr after his visit to Damascus, is 13.5 metres (44 ft. 3 in.). a difference practically negligible in domes of such a size.

I therefore think that I have shown, as nearly as such a thing can be shown, short of a direct contemporary historical statement to that effect, that the double slightly swelling Persian dome was first copied in brick by Timūr after his stay at Damascus from a wooden one of the same shape that he saw there, and was employed in his subsequent buildings, e.g., the Bibi Khānum and the Gūr Amīr at Samarkand.

Ibn Jubair (1184) remarks, and his statement is repeated by Ibn Batutah (1326) : “From whatever quarter you approach the city you see this dome, high above all else, as though suspended in the air”; it was probably for the sake of its external effect that this form was devised, and came to be adopted elsewhere.

Before I leave the subject of the wooden dome at Damascus, I must add that I think it has not been without its influence elsewhere. I shall give two instances.

The famous mosque of Hasan at Cairo, built in 1356-62 now has an ordinary pointed dome erected in the 17th century. (Plate III, F). This replaced one which according to Pietro della Valle who visited Cairo about 1610, was bulbous. He says: “especially do I like the dome the shape of which I have never seen the like before in that it commences vertically, then swells out, and then contracts to a point like the egg of a hen.” According to Saladin (p. 127 f.) Khalil Zahiri relates that Sultan Hasan brought together architects from all countries to design what he intended to be the greatest building in the world. Amongst other things he caused to be copied (on a modified scale) the great vaulted hall of Chosroes at Ctesiphon which accounts for the four great vaulted liwans on each side of the main court. When Saladin says that the influence of Damascus, is also apparent everywhere in the decoration, etc., it certainly seems to me that the admittedly eclectic Sultan must have gone there for his dome too.

---

47 Translated for the Hakluyt Society, 1852.
48 *Die Baudenkmäler von Samarkand*, p. 28.
49 G. Le Strange, *Palatine under the Moslems*, p. 244.
50 Saladin, op. cit. quoting Herz Bey, *La Mosquée du Sultan Hasan au Caire*. 
THE DOME IN PERSIA

Plate III.

A. Bibi Khānūm, Samarkand.
B. Gūr Amir, Samarkand.
C. Mausoleum of Shāh Rukh, Herat.
D. Shir Dār Madrassah, Samarkand.
E. Mausoleum of Firoz Shāh, Delhi.
F. Mosque of Sultan Hasan, Cairo.

K. A. C. CREDEWELL.

W. GRIGGS & SONS, LTD., COLL.
The other instance is S. Mark's at Venice. This building, Byzantine in planning and construction, was roofed until the 13th century, with the lower inner domes only. (Fig. 20.) In this respect it resembled most other Byzantine buildings, but, in the 13th century, the huge outer domes of wood covered with lead, were added. It has been suggested to me that this was done in consequence of the raising of the Gothic façade which was added about this time and which hid the low domes, and that to restore their external effect the outer wooden ones were added. Quite so, but whence came this desire for external effect in dome construction? Not from Byzantine architecture. In this style the domes are never designed for external effect and are frequently lower than a hemisphere. It is true that in the 10th century under the Macedonian Emperors a high drum, pierced with windows was interposed between the pendentives and the dome, but the dome itself remained as shallow as ever, while here we have the drum untouched and the dome made the conspicuous feature. I suggest that it came from Damascus. Venice was a state whose outlook was almost entirely towards the East, with which she traded direct, to the great economic detriment of Constantinople in the 13th and 14th centuries, and the Great Ummayad mosque must have been as familiar to many Venetians as, say, the Taj Mahal is to many English people to-day.

After Timur's death in 1405 the double dome passed from Samarkand to Khurasan, over which it was spread by the Timurides then ruling at Herat. In the mosque built at Meshed in A. D. 1418 (according to Khanikoff) by Gawhar Shad, the wife of Shâh Rukh, the son of Timur; the dome according to O'Donovan, has something of a bulbous shape, and is, I conclude, double. Later, the mosque and mausoleum in the Musalla at Herat, built by Sultan Husain Mirzâ (A. D. 1487-1506), are, Vâmbéry remarks, "an imitation of the monuments at Samarkand," and he adds in a footnote, "the sepulchre particularly has much resemblance to that of Timour." Wishing for confirmation on this point I wrote to Colonel C. E. Yate, one of the few people who have seen this group of buildings before they were levelled in 1885, and he very kindly informed me that while unable to speak regarding the Musalla, he was able to confirm my idea as to the Mausoleum, from a photograph in his possession taken from a painting by Sir Edward Durand which he has kindly allowed me to reproduce here (Plate III, C.). This mausoleum is commonly attributed to Shâh Rukh, but as Colonel Yate has pointed out, it probably took its name from a tombstone bearing the following

---

51 Choisy, L'art de bâtir chez les Byzantins, p. 96.
52 The Mero Oasis, I, p. 497.
53 Travels in Central Asia, p. 283-4.
54 Northern Afghanistan, p. 31.
inscription "Sháh Rukh Sultán, son of Allah-u'd Dowláh, son of Baisanghar, son of Sháh Rukh, son of Amr Taimúr, A. H. 863 [1459]."

Dating midway between these two is the Blue Mosque at Tabriz, built by Jahán Sháh (1437-68), which Texier states had a double dome, according to Chardin and Tavernier, who visited it in the 17th century before it was wrecked by an earthquake. Now, although I am not quite satisfied, from the descriptions quoted, that such was actually the case, yet I will mention what may prove to be a very interesting connecting link. Colonel C. E. Yate\textsuperscript{55} states that Gauhar Shád was the sister of Káru Yásuf Turkomán. Now as Jahán Sháh, the builder of the Blue Mosque, was the son of the latter, it follows that he was the nephew of Gauhar Shád, and may very well have had the dome of her mosque at Meshed copied in his own mosque at Tabriz, supposing it really was a double bulbous one as Texier states.

There is about the plan of this mosque, (Fig. 21), however, something which Fergusson calls Byzantine. I cannot quite see this myself, although the three domes in a row in front of the main dome-chamber, seem very unusual. The nearest approach to this plan that I can find in Byzantine architecture is that of Panhagiá Lycodemo at Athens. Should this plan, however, really show Byzantine influence, it is tempting to try to put its date forward a few years so that it falls into the reign of Uzún Hasan, Jahán Sháh's successor, in which case I could suggest an explanation. Whether this can be done I cannot say, as I am unable to find the ultimate authority on which the attribution of it to Jahán Sháh rests. However, could it be attributed to his successor, my explanation would be this.

Uzún Hasan, was Baiendari of the Akkuyunlu or White Sheep dynasty of Turecomans and he defeated and killed Jahán Sháh in 1468. Uzún Hasan, who ruled at Tabriz, married Despina, the daughter of Calo Johannes, one of the last Commeni Emperors of Trebizond, which startling alliance was the outcome of the desire of the Christian Princes of Europe to unite with the Persians against the growing power of the Turks whose advance they were viewing with dismay. It is easy to conceive a Byzantine influence being introduced under such auspices, especially as the relations with the West were so close at this time that there was a Venetian ambassador, Caterino Zeno, at Uzún Hasan's court, at whose instance he invaded Asia Minor, but was defeated by Sultan Muhammad II.\textsuperscript{56} Although I do not hold definite views as to the plan of the Blue Mosque, it nevertheless seems to me that there is here scope for interesting research.

The building shown (Plate IV, A.) is at Tas 15 miles N. W. of Meshed but its date is not known. The dome is very interesting on account of the way in which the base is pierced with windows, a new feature. The nearest approach to this hitherto is at Verāmin where we saw narrow slit-like windows pierced in the octagonal drum on which the dome stood. Here, however, the idea is much more boldly applied, the base of the dome itself being pierced, and to neutralize the weakening effect of this it

\textsuperscript{55} Northern Afghanistan, p. 31.

\textsuperscript{56} Sykes, Ten Thousand Miles in Persia, p. 65.
has been built with a massive stepped lower part. According to O'Donovan\textsuperscript{57}, its internal height cannot be much under 70 feet. He also states that a gallery "seems to have run round the interior of the dome if one may judge by the remains of wood beams and the spaces sunk in the walls."

I believe the only writer who has attempted to date this building is Prof. Jackson, who, in his recent book "From Constantinople to the Home of Omar Khayyám," suggests the middle of the 12th century as its probable date (p. 288), thinking it may possibly be the mausoleum of Hamid Ibn Kahtabah mentioned by Yakut in 1216. His choice, however, is apparently limited by his statement (p. 278) regarding Tūs "that finally the Mongols crushed it never to rise again from the dust in which it lies to-day," a mistake made by Fraser. As a matter of fact Ibn Batuta visited it a century later and describes it as one of the most famous towns of Khūrzān. In 1381 Timur occupied it and took possession of the province. In 1387 Hājī Beg Jānū Kurbānī, one of Timūr’s nobles, rebelled at Tūs, strengthened the town, and struck coins in his own name, whereupon Timūr sent his youngest son Mirān Shāh against it, who took it after a siege of several months. Yet this was not the end of it as Mirkhond gives an account of a visit Shāh Rukh made to it in 822 (1419). Khanikoff\textsuperscript{54} found a tablet there dated 983 (1575), and he adds that Tūs does not disappear from the list of places engraved on the tablets of Persian astronomers until after 1100 (1685). The object in giving the geographical positions of important places is, of course, to help in the casting of horoscopes, and the position of an uninhabited place would scarcely be found there, so it is evident that the present desertion of Tūs only dates from the commencement of the 18th century. It is therefore futile to attempt to date this building from any considerations of this sort, and in the absence of other evidence we must fall back on its degree of architectural development to help us. Personally, from the feature I have called attention to, viz. the window at the base of the dome, I would suggest the first half of the 15th century for this part, at least, of the building; but my chief reason for showing it is that I seem to see in it the prototype of the dome of the mosque in the Pūrānā Kila of Shēr Shāh at Delhi, built 1541. This illustration (Plate IV, B) is taken from Russell Sturgis’s History of Architecture\textsuperscript{59}, as it shows the windows round its base, so clearly. Most photographs show the top of the gateway restored, which effectually conceals the windows.

In the 16th and 17th centuries we find the double dome with slightly swelling outline in general use for all important buildings. Plate IV, C, shows the dome of the Royal Mosque at Isfahan built by Shah ‘Abbās in 1612. It is brilliant with glistening tile-work, one of the most striking features of Persian domes. Notice the windows round its base.

Most important domes in Persia are covered with faience, but those belonging to sacred shrines are generally gilded, Meshed and Kum possessing well-known examples.

In August 1673 the dome of the shrine of Imām Rizā, at Meshed, was entirely thrown down by an earthquake, although the rest of the building "remain’d as was said, pretty entire"\textsuperscript{60}. It was rebuilt by Shāh Suleiman, and covered with gilt plates. It is of similar shape to that of the Royal mosque at Isfahan except for the absence of windows round

\textsuperscript{57} \textit{Ibid.}, II, p. 15.

\textsuperscript{54} Khanikoff (N), \textit{Mémoire sur la partie méridionale de l’Asie centrale}, p. 31.

\textsuperscript{59} By kind permission of Messrs. Bateford.

\textsuperscript{59} Cardin, "\textit{Travels in Persia}" (Lloyd’s trans.) Vol. I, p. 131.
the base. Chardin, who was in Isfahan at the time, saw these plates being made, and the following is his account as it stands in Lloyd's translation:

"On the 9th [of October] I went to the House of the King's Goldsmith which is in the Royal Palace, to see them make some Gilt Plates in the Form of Tiles, which were to cover the dome of the mosque of Imam Reza, at Meshed, which an earthquake had flung down, as I before related. A thousand men, as was said, were employd in repairing this Mosque; and they work'd at it with so much Diligence and application, that it was to be finish'd by the latter end of December. These plates were of brass [no-cuivre, i.e., copper] and square. Ten Inches in Breadth and Sixteen in Length, and of the Thickness of two Crown-pieces. Underneath were Two Bars three Inches broad, solder'd on Cross-wise, to sink into the Parget, and so serve as Cramp-Irons to fasten the Tiles. The upper part was gilt so thick, that one would have taken the Tile to have been Massif. Gold: Each Tile took up the weight of three Ducates and a quarter of Gilding, and came to about ten Crowns Value. They were ordered to make Three thousand at first, as I was told by the Chief Goldsmith who was Overseer of the work."

I think that the previous dome was probably covered with blue tiles on account of the couplet, "Samarkand is the face of the earth; Bukhara is the marrow of Islam: were there not in Meshed an azure dome, the whole world would be merely a ditch for ablution". According to Schuyler this couplet was probably written about A.D. 1500.62

I shall now attempt to show that the use of gilt-plates for the dome of Imám Riza's mausoleum was an innovation. Five other gilt-domes exist at the present day, viz:—

(1) The shrine of Fatima at Kūm.
(2) The shrine of 'Ali at Najaf.
(3) The shrine of Hussain at Kerbelā.
(4) The shrine of Imám Mūsā at Kazimain.
(5) The shrine of Imám Mahdi at Samarrā.

All these are later than the example at Meshed.

The shrine of Fatima at Kūm was gilded by Fath 'Ali Shāh, in consequence of a vow made by him to embellish the shrine, should he ever succeed to the crown. According to Morier,63 writing in 1809, "he covered the cupola of the tomb itself with gold plates (instead of the lacquered tiles which he removed)." This must have been done about 1805 (he ascended the throne in 1797) as Johnson, writing in 1817 says, the gilt cupola was added to this structure about twelve years ago by the reigning monarch.64 The work, apparently, is inferior to that at Meshed as Fraser remarks, "the plates are so thinly gilt that the whole value of the precious metal employed, according to my information, does not exceed two thousand tomans."65 That, previous to this, the dome was covered with ordinary glazed tiles, there can be no doubt. Chardin gives a drawing66 of the shrine showing a dome covered with arabesques and he states in the text that it was overlaid "with large square Tiles of Arabesques" in gold and azure.

61 pp. 236-7.
64 Johnson (J.), Journey from India to England, p. 148.
65 Fraser (J. B.), Narrative of a Journey into Khorasan, p. 141.
66 Travels into Persia, etc. (Trans.), Vol. I, plate 14.
Niebuhr states that the dome of the shrine of 'Ali at Najaf was gilded by Nadir Shah.97 The plates used in this instance, according to Loftus, are said to have cost two tumâns (El sterling) each.68

The dome of the shrine of Husein at Kerbela was also gilded by Nadir Shah, according to Kinneir69 and Ker Porter.70

The two domes of the shrine of Imam Musa at Kazimine, according to Fraser were "gilt by Nadir Shah, who appears to have resorted to this mode of decorating the tombs of saints as an expiation for his other enormities."71 Rousseau, however, in his book published in 180972, states that it had been gilt nine years previously by order, and at the expense, of Aghâ Muhammad Khan. As Rousseau was more nearly contemporary with the event, having had the advantage of Fraser by nearly twenty years in this respect, besides residing on the spot for some time as French Consul, it is his version that we must accept. This is confirmed by Niebuhr who describes it in 1764, as covered with "pièces vernies," which were gradually falling off.73

In the case of the shrine of Imam Mahdi at Samarrâ, the question is not so easily settled. A gilt dome existed here as early as 1872, when it was seen by Baron von Thielmann.74 Commander J. F. Jones writing in 1846 states that it had recently been repaired, and was he believed "formerly covered with gold similar to the cupolas of Kathemein, Kerbela, and Najef, but is now perfectly white, the present funds not being sufficient to give it its former splendour."75 This I think must be an error as Kinneir in 1814 wrote as follows:—"... the tomb and sanctuary of Imam Mahomed-ul-Mohadi, who was buried at Samara... is a handsome brick building, with two cupolas and minarets, ornamented with glazed tiles.76 These tiles having all fallen off at the time of Commander Jones's visit thirty years later, it appears to me that he jumped to the conclusion, from analogy with other shrines, that the dome had once been gilt.

I therefore conclude that the idea of covering the dome of a sacred shrine with gilt tiles was an innovation of the luxurious and extravagant reign of Shah Sulaimân.

Perhaps I ought rather to say a revival, as the idea was not altogether new in Islam, though it was so in Persia. The Dome of the Rock (Kubbât as Sakhrâ), at Jerusalem, was at one time decorated in this fashion. This gilt covering is mentioned e. A. D. 913 by Ibn 'Abdar-Rabbih, who writes "The dome is covered by means of 3392 sheets of lead, over which are placed plates of brass, gilded, which number 10,210."77 As there is some doubt as to whether Ibn 'Abdar-Rabbîh actually visited Jerusalem, I may add that the gilt covering is mentioned by Mukaddasi in A. D. 985.78

Ibn al Athir relates that an earthquake in A. H. 407 (1016) caused the dome to fall in, and an inscription records its restoration which was completed by the Fatimite Adh Dhâhir A. H. 413 (1022). Its glory however was not revived and Nasir-i-Khusran, who saw it in A. D. 1047 states that the new dome was covered with lead.79

I will now offer a suggestion as to the origin of this very novel feature. Clermont-Ganneau has shown80 that there once stood in the church of the Holy Sepulchre at Jerusalem, a great ciborium covering an altar or some spot specially venerated, and that the enigmatic hemisphere of which Eusebius speaks was identical with the absida.

---

98 *Loftus (W. K.),* Chaldaea and Susiana, p. 52.
99 *Kinneir (Sir G. M.),* A Geographical Memoir of the Persian Empire, p. 283.
67 *Journey in the Caucasus, Persia, etc.*, Vol. II, p. 139.
70 *Travels in the Caucasus, Persia, etc.*, Vol. II, p. 139.
72 *Journey through Asia Minor, etc.*, p. 471.
73 *G. Le Strange, Palestine under the Moslems*, p. 162.
75 *Ibid*, p. 129.
76 *Recueil d'archéologie orientale*, tome II, p. 353.
of Breviarium and subsequent pilgrims. Breviarium writes "intranti in ecclesiam Sancti Constantini magna ob occidente est absida." That this has nothing to do with an apex, but is on the contrary the same as the hemisphere of which Eusebius speaks is proved by the characteristic detail given by both writers that the object in question rested on twelve columns disposed in a circle and surmounted by Silver Hydri. Ciboria frequently had hemispherical cupolas and one of this type is shown on the mosaic of church of Saint George at Thessalonica. In a subsequent article he gives an interesting quotation from Eutychius (d. 940) to the effect that the Khalif Walid carried off a dome of brass gilt (in which description he recognizes another ciboria) from the church at Baalbek, in order to cover the Sakhra (rock) at Jerusalem, where it was no doubt placed like a baldachino over the sacred spot, in emulation of the Christian practice. It seems to me that the sight of this dome of gilt brass standing under the great wooden dome, may well have prompted the real idea of covering the latter also with plates of brass gilt.

Plate IV E. shows the Madrasah-i-Shâh Husain, at Isfahân, built between 1700 and 1710 by Shâh Husain. It is covered with a fine coating of coloured tiles and the original plate in Coste's work from which this illustration is taken, being coloured, gives an excellent idea of the splendour of this sort of decoration.

This type of dome also spread into India where it first appears in the Mausoleum of Humâyûn built 1556-65. (Plate IV, F.)

Humâyûn succeeded to the throne in 1530, but in 1539 was defeated at Kanauj by Shér Shâh Sûr, who eventually drove him out of India. He took refuge in Persia at the court of Shâh Tahmasp, by whose aid he eventually recovered his Kingdom from Shér Shâh's successor, sixteen years later, in 1555. It is not surprising that surrounded by a Persian Army, a Persian Court, (the Governor of Delhi was a Persian, Shihâbu-ud-dîn Ahmad, Nîshâpûrî), and no doubt Persian craftsmen, his Mausoleum should have the double dome which was rapidly becoming general in Persia.

This building is said to have been the prototype of the Tâj, (Plate V, B.) which

Section of Tâj Mahal, Agra. Scale 110 ft. to 1 in.

is similar in planning and arrangement (Figs. 22 and 23) and which was commenced in 1632, i.e., about 75 years later.

---

81 Recueil d'archéologie orientale, tome III, pp. 88-90.
82 Carr Stephen, op. cit., p. 203.
Here, however, (Plate V, A) we see a mausoleum which was only built six years before
the Tāj, i.e., in 1626. It is the mausoleum of Khān Khānān, the son of Humāyūn's general
Bārām Khān, who won back the Mogul Empire for him at the battle of Sirhind, and
conquered again for Akbar at Panipat. Khān Khānān himself stood high in Akbar's
favour and held important commands under him. He died in 1626 and his mausoleum
has a double dome, the distance between the crown of the inner and outer shell being
25 feet. This building which has been ignored in this connection by almost every writer,
seems to me to be the real model on which the Tāj was based. It resembles the Tāj much
more closely than does the mausoleum of Humāyūn, its whole framework being more
drawn together while its dome is practically identical in shape. The kiosks at the corners too,
as also the doorways, which are flush with the façade instead of being recessed, bear this out.

To return to Persia, this form of dome under 18th century decadence takes an
increasingly bulbous form, in fact as Saladin says, the greater the swelling of the dome the
later the date at which it has been constructed. This swelling form culminates in the
mosque of Jalāl al-dīn at Shirāz, (Plate V, D.) and in the dome of the Shāh Chirāgh which
may date from the time of Kārim Khān, (18th cent.) but which is probably subsequent to
the great earthquake of 1824, which according to J. E. Alexander, who was there shortly
afterwards, left "not a single dome or minaret standing."

It follows exactly the same course in India during and after the reign of Aurangzēb,
the most pronounced and best known example being perhaps the mausoleum of Safdar-
Jang at Delhi. (Plate V, C).

For present-day practice a good account may be found in Langenegger's Die
Baukunst des Irāq Here is a diagram (Fig. 24), given by him of a recent dome
with double shell; the outer being one brick thick covered with a layer of modern
tiles. He expressly remarks that it could
not stand without the tie-bars shown, which
supports the view I took earlier in this
paper as to this unscientific shape, contrary
to the opinion held by several French
writers on the subject.

This (Fig. 25), is another section given
by him for more massive construction; in
which the whole outer shell is supported
on a trussed frame. On the other hand we
have this example, (Fig. 26) which may
be called jerry-building in excelsis. The rods
shown radiate from a centre and project
through the outer shell until it is finished,
when they are cut off level, but I ought to
add that Dr. Langenegger says this style of
thing is stronger than perhaps might be
expected.

---

84 Travels from India to England, p. 125.
The framework referred to above is only required in consequence of the outward bulge of the dome, as stated. The inner shell of these domes as well as all ordinary (single shell) domes in Persia are constructed without centreing, a most important point in a country where wood is extremely scarce. Chardin, O'Donovan, Biddulph, Marsh, Ferrier, and Fowler have described this feature, which is the rule in Persia from the dome of a peasant's hut (Plate I. E.) to the large dome at the intersection of two galleries in the bazaar (Chahr Su), and the inner shell of the chief dome in a mosque. After the completion of the pendentives, the successive rings of the dome are completed one by one, and as they set rapidly the workmen have no hesitation in leaning on them almost immediately, reaching over and plastering the interior as far as they can. The exterior is plastered also, and as no scaffolding is used as a rule, half bricks are omitted at intervals, into which the bricklayers insert their feet and climb about as they wish.

Dome construction without centreing is not confined to Persia, but is found pretty nearly all over Islam. Egypt is no exception, and Mr. Somers Clarke in his recent book describes the construction by two men of a dome of a house he had built. This dome rested on an octagon pierced by windows, one in each face, and after the completion of the octagon (which itself rested on pendentives over a square room), a punt pole was borrowed from a neighbouring dahabeah and laid diagonally across. A centre point was found by taking a piece of string the full diameter of the octagon and doubling it. To this centre point the string was tied, and a knot at each end of it established the radius. Each workman took one end, which fixed the outline of the dome, except the apex which approximated to a conical form. Mr. Somers Clarke concludes: "There are in Egypt hundreds of domes built in the manner above described and many of them are several hundred years old, but it would be difficult to find a builder in Europe who did not require for the work

---

56 Travels, (Lloyd's translation) II, p. 278.
57 O'Donovan (E.), The Merry Oasis, I, p. 476.
58 Biddulph (C. E.), Four Months in Persia, p. 59.
59 Marsh (H. C.), A Ride through Islam, p. 80.
60 Ferrier (J. P.), Caravan Journeys, p. 174.
61 Fowler (G.), Three Years in Persia, I, p. 82.
THE DOME IN PERSIA.

Plate V.

A. Mausoleum of Khan Khânân, Delhi.

B. Tâj Mahal, Agra.

C. Mausoleum of Safdar Jang, Delhi.

D. Mosque of Jalâluddin, Shiráz.

E. Imâm al Horr, Kerbela

F. Dome of Mosque, Tehran.
timber 'centres,' ladders, and many things which he looks on as a matter of course and as absolute necessities.'

In Turkey similar methods are, or were, used. Eton over a century ago described the practice there. Instead of a knotted rope, two poles were used, pivoted at the centre of the dome, the shorter describing the interior surface, the longer one the exterior. No scaffolding whatever was used, except at the extreme apex of the dome.

The only instance of the use of this method in the West, so far as I know, is at Malta, where the great dome of the church at Mousa was constructed in this fashion about fifty years ago. Stone is the material employed, and the whole work was carried out by the local master-mason, Angelo Gatt. It was he who insisted on building the dome without scaffolding, and showed how it could be done by simply notching each course on to the one below. As this dome is over 120 feet in diameter, it might well be called one of the most remarkable in the world.

As an example of the most extreme form of this style of dome I may cite the dome of the shrine of Imâm al-Horr at Kerbela, (Plate V, E), and of the mosque at Teheran (Plate V, F).

To sum up. Persian domes may be divided into three groups:—

1st:—The pre-Muhammadan domes of elliptical shape, which we see at Firúzábad and Sarvistán.

2nd:—The domes of the Muhammadan period down to 1400, which, gradually changing from the earlier style become pointed, the dome at Sultáñíeh being the finest example.

3rd:—The double dome introduced by Timúr after his stay at Damascus, which though only of very slightly swelling outline for three centuries, gradually became fuller about 1700, a tendency which culminated in the course of the last hundred years, till it attained at Shiraz an extremely bulbous form.

Note.—In addition to acknowledgments already made in the text, I am also indebted to M. le colonel Dieulafoy for permission to use photographs, and to Sir Coleridge Kennard, Bart., for Plate II, E and F. As part of the above Paper has appeared in the Burlington Magazine, I must thank the Editors for permission to make use of it.

NOTES ON THE GRAMMAR OF THE OLD WESTERN RAJASTHANI
WITH SPECIAL REFERENCE TO APABHRAMÇA AND TO GUJRATI AND MARWARI.

BY Dr. L. P. TESSITORE, UDINE, ITALY.

(Continued from p. 126.)

márai “Kills” (F 783, 74), from marai “Dies”
mátai “Brings together” (P. 338), from málai “Meets”, etc.

2. Causals formed by adding to the root the causative affix áv, from Apabhramṣa áva, áv < Sanskrit á-pa. In the last language, the affix proper is -pay, and áv is the terminal vowel of the roots in “á, to which the use of the afore-said affix is confined. Prakrit and Apabhramṣa take -ápāv as a general affix and employ it to derive causals from

2 Eton (W), Survey of the Turkish Empire, London, 1798, p. 229.
3 Ferguson, Modern Styles, I, pp. 45-47.
any root. Before the áv affix, a radical long vowel of the Old Western Rājasthānī is generally, though not always, shortened. Ex.:

- ápavai “Causes to give” (P. 656), from ápai “Gives”
- bōlāvai “Calls” (P. 342), from bolai “Speaks”
- mānāvai “ Causes to obey” (Dd. 6), from mānai “Obeya”
- lāvai “ Brings” (AdiC), from lī “Takes”, etc.

Occasionally, and chiefly with verbs having a radical long vowel, the shortened form av of the affix is used instead of áv, and the radical vowel is allowed to remain long.

Ex.:

- vīnāvai “ Informs” (P. 348) [< Ap. vīṇāvai < Skt. vijñāpayati]
- pāthavai “Despatches” (P. 445)
- bholavai “Cajoles” (P. 409)
- mēlavai “Brings together” (P. 339)
- sikhavai “Instructs” (Daç, ix)
- sōsavai “Dries up” (P. 546).

This is by no means a peculiarity of the Old Western Rājasthānī, but is widely spread in both Prakrit and Apabhraṃga. Take only the following examples from Hemacandra, being the Prakrit originals of four of the Old Western Rājasthānī verbs given above:

- pāthavai Siddh. iv, 37 vīnāvai Siddh. iv, 38
- mēlavai Siddh. iv, 28 sōsavai Siddh. iii, 160.

In the Old Western Rājasthānī, as already in the Apabhraṃga, the same av affix is used to derive denominatives (see § 142), which sometimes makes it difficult to decide whether a form in -avai is to be considered as a causal or denominative.

(3) Causals formed by the affixes: ad, ār, (al). The existence of the first affix may be traced back to the Prakrit, as it occurs in the verb bhamādai, recorded by Hemacandra, sūtra iv, 30 of his Siddh., and in two or three others. I have no difficulty to explain d as a mere euphoniac or pleonastic element inserted in the place of usual v to avoid contraction of the ā of the causal root with the termination, and therefore practically bearing an analogy to the pleonastic affix, which is dealt with under § 146.

The two other affixes ār and āl are obviously derived from āl (Cf. § 29). Examples are:

(a) in ād:
- udādai “Causes to fly” Dd. 10
- jagādai “Awakes (trans.)” Daç.
- nasalādai “Puts to flight” Kal. 16, P. 587, Indr. 57
- baiśādai “Causes to sit” Adi C.
- pamādai “Causes to obtain, procures” Daç.
- lagādai “Applies” Črā.

(b) in ār:
- ghāṭārā “Lessens (trans.)” Adi C.
- divārā “Causes to give” Vi. 60
- baiśārā “Causes to sit” Daç, iv, F 715, ii, 11, Adi C.
- livārā “Causes to take” Up. 182
- sūrā “Causes to sleep” Daç, iv
(c) in āl:
dikkhānī “Shows” Ādi C.

Causals in r, l are also found in Sindhi, Pañjābī and Hindi. In the two Mārwārī causals dirāvai and lirāvai (“To cause to give” and “to cause to take”) r has been transposed. Their original forms are dirāvai and lirāvai, both of which have been quoted amongst the Old Western Rajasthani examples given above to illustrate causals in ār. The same transposition of r will be noticed in the double causals under the next head. An instance of a potential passive from a causal in ār is gavārāya (F. 535, iv, 12), from gavārāi “Causes to sing.”

(4.) Double causals. These are formed by the addition of both the affixes ār and āl > ār, combined into avādr, avādr.

Examples:
melavādrī Cāl. 31, from milai
kahavārdi Ādi C., from kahai.

In the particular case of vocal roots, the affix arāv is used instead of avār. I explain it as being derived from the latter, by ōr being transposed to obviate the concurrence of the v in the affix with the euphonic v (§ 116) inserted between the terminal vowel in the root and the initial a in the affix. Thus from the root dē “To give”, we have first the regular double causal *di-vādr-a-i, and then, by metathesis of r, di-vārāv-a-i (P. 223, 355, Daç. iv, Ādi C.) Other examples are:
kāvārdi Up. 149, from kāi (kāi-a-i)
jovārdi Up. 113, from joi (jó-i-a-i)
livārdi Daç. iv, from lī (lī-a-i).

Exceptionally the same affix of the vocal roots is used after a root in ā, in the example:
sahavārdi Up. 256, from sahai.
Cf. the case of Marāṭhi, where roots in ā, as a rule, form the causal with the affix avār (Hoernle, Gaubadian Grammar, § 476).

Passive forms are:
kahavārdi “Is called” (Up. 227), simple present
kahavārā chāi “Is being called” (Ādi C.), compound present
kahavārā “Mentioned” (Ibid.), past participle nominative plural masculine.

An anomalous causal is: pāi “Causes to drink” (Daç. x, Dā. 2), which is from Sanskrit pāyati, through Apabhraṃṣa * pāi, pāi.

§ 142. Denominatives are derived from substantives either directly or by means of the causal affix āv (never ā). Both ways are common to Prakrit and Apabhraṃṣa also. Old Western Rajasthani examples are:

(1.) Denominatives formed from substantives directly:
āndi “Rejoiced” (Rs. 33), from ānanda < Skt. ānanda-
janman “Was born” (Dā. 1), from Skt. jānman
vyaṭikramā “Passed over.” (Ādi C.), from Skt. vyāṭikrama-
mātṛi “It was urinated” (Up. 149), from Skt. mātra-
jātī, jāpāi “Wins” (Dā. 2), from the past participle jāta- < Ap. jāta- < Skt. jāti-
mukāi “Leaves” (Crā. Dā., etc.), from the past participle *mukā < Ap. mukka-
> Skt. mukta-.
(2.) Denominatives formed from substantives by the suffix av:

bhogavai “Enjoys” (P. 347, 178, F 783, 35 etc.), from Skt. bhoga-
asāvai “Watches” (P. 297) < Ap. saccavai (Siddhāhem. iv, 181) < Skt. satyāpayai
gopavai “Conceals” (P. 286), from Skt. gopavai
cīlāvai “Reflects” (P., Ádi C.), from Skt. cintayatī
varṇavai “Describes” (F 783, 5, Saṣṭi 96), from Skt. varṇayatī.

Observe that in most of the last examples, the formation of the denominative
is traceable to the Sanskrit, and therefore here v does apparently the function of a mere
euphonic consonant inserted in the place of Sanskrit y.

CHAPTER X.

DERIVATIVE SUFFIXES.

§143. The object of the present chapter is to treat only of a few derivative suffixes,
which either because of their having not yet been properly explained, or because of their
bearing on the origin of some adverbs, pronouns and verbal forms, deserve special
attention. To the latter class belong chiefly adjectives formed with the pleonastic
suffixes l and v, and as this is by far more comprehensive than the former class,
I shall describe it first.

§144. Suffixes, whereof the chief element is l, have a very large application in Old
Western Rājasthāni. They may be distinguished into: (a) suffixes in -ilai and (b)
suffixes in-alaī.

The suffix -ila is from Apabhraṣṭa-ila < Skt. -ilākha (Cf. Pischel, Prakr. Grammm.,
§§ 194, 595), and is chiefly used to derive adverbial adjectives, i.e., adjectives expressive
of place or time. Examples are:

āgilai “First” (Saṣṭi 156) < aqgilai < Skt. *agrilākha
chehilai “Last” (cf. § 38) < Ap. cheillai < Skt. *chēdilākha
dhurilai “Initial” (Saṣṭ., Indr.) < Ap. *dhurillai < Skt. *dhurilākha
pārillai “Former, previous” (Ádi C.), half-tatsama
bāhirilākha

It is amongst these adverbial adjectives that the parents of the so-called demonstrative
pronouns olo and peļo of the Modern Gujarāti, are to be classed. I derive the former
from Sanskrit *apārīlakha, through Apabhraṣṭa *avārillai > *orillai > Old Western
Rājasthāni *orilai, whence, by intervocalic r being elided (§ 30), *orilai > oli. The
last form is evidenced by the Mu. Similarly, I derive peļo from Sanskrit *pārīlakha
(or possibly *parilakha), through Apabhraṣṭa *parillai, whence Old Western Rājasthāni
*parilai > paļai, which last form is also recorded in the Mu. and is also met with in the
MS. Ádi C. In Modern Gujarāti olo and peļo are generally used indiscriminately in the
sense of the demonstrative pronoun “That”, but their Old Western Rājasthāni originals
have preserved the difference in their respective meanings, as is born out by the evidence
of the Mu., where oli is introduced to give the meaning of “Facing towards one,” and
paļai of “Facing away from one.” Now, these two meanings are quite in accordance
with *apārīlakha “Situated on this side,” and *pārīlakha (or possibly *parilakha)
“Situated on the other side”, which I have pointed out as the ultimate sources of olo.
and pelo. To the same Sanskrit origin are to be traced the adverbial adjectives urali or vili (tara) "On this side", and parali or pali (tara) "On that side", quoted by Kellogg, § 645, (2), a of his Hindi Grammar, as being in use in the colloquial of the Upper Doab, and Bihari parala "Ulterior", quoted by Hoernle, § 105 of his Gaujian Grammar.

An instance of the suffix -talii used in the pleonastic or diminutive function is thothali "Scanty," occurring Re. 194 and $a$7. 116.

Lastly the suffix -talii is employed as a pleonastic appendage after past participles. This usage seems to have been very rare in Old Western Rajasthani, if we are to judge from the extant evidence, though in Modern Gujarati the suffix -elo appears to be very largely spread at the present day. Past participles with lo being on the whole peculiar of the languages of the Eastern and Southern portion of the Neo-Indian area, it would seem that Old Western Rajasthani borrowed them from the latter, or, to be more correct, inherited them from the old language of the Outer Circle which was originally spoken throughout the Old Western Rajasthani area (Cf. Grierson, LSI., Vol. ix, Part ii, p. 327). As regards the Prakrit stage, the use of the suffix -illiya after past participles is amply evidenced by the Jaina Maharastra. The few Old Western Rajasthani examples that are available, have been given § 126, (4), where the subject has been particularly discussed.

§145. The suffix -talii is from Apabhramsha -alai, *-alaii < Skt. *alakha, and in the Old Western Rajasthani it is chiefly employed as a pleonastic or diminutive suffix after both nouns and adjectives.

Examples:

* kidalai “Worm” (Da. iv, 11)
* patalgalai “Moth” (Ibid.)
* bagala “Crow” (P. 376, 378, etc.)
* bedali “Boat” (F 783, 7) [< Skt. vedā]
* dhalai “Blind” (Cr. A) [< Pkt. andhala, *illa-]
* ekalai “Alone” (P. 204, 281, 282) [< Ap. ekala-]
* kidalai “Done” (Ib. 148) [See § 126, (4)]

In some cases, however, Old Western Rajasthani -talii is not from Apabhramsha -alai, *-alaii, but from Apabhramsha -illa, and is therefore identical with -illii, the substitution of a for i being simply directed to avoid consonancy with another i in the syllable immediately preceding or following. Such is probably the case with all adverbial locatives in -ali (§ 101, (1)), which I am inclined to explain as having derived from *-ili, namely from adverbial adjectives in -ila in the locative (See § 4, (1)). The form vicili, however, which occurs P. 602 as an equivalent of vici, seems to point out that the employment of the suffix -ala, *-alla in the same adverbial meaning as -illa had already begun in the Apabhramsha. In the Old Western Rajasthani commentary contained in the MS. F 647, there occur some instances of mathalai "Upon", which is also referable to an Apabhramsha suffix -ala, *-alla, the Apabhramsha original form being mathala or mathallai < Skt. *matakalakasmin. Incidentally, let me remark that I identify the form mathalii explained above, with the locative postposition mali of Modern Eastern Rajasthani (See Grierson, LSI., Vol. ix, Part ii, p 36). The intermediate form is *mahalai, by weakening of th to h, quite analogously to the case of jh in the Old Western Rajasthani postposition mahi from majhi (§ 74, (7)).

*(To be continued.)
THE DATE OF SANKARACHARYA III.

We have seen already (ante.) that Saṅkara was prior to the Saiva saint Tīrūṭhāna Sambandha. He is posterior also to the Saiva saint Sundara-Mārti Nāyānār, who, according to Tamil tradition, is a contemporary of Cheraṇā, the last of the Perumāļai of Kēraṇa. Malayāḷam tradition places the Āchārya's reform in Kēraṇa after the departure of the last Perumāļ to Mocca. (825 A. D.).

An examination of Vaishnava tradition yields us the same chronological results. The early Vaishnava saints and sages do not refer to Saṅkara or his adhara doctrines, while they (e.g., Saṅgōpa and Tīrūmangai Ājähr) condemn Saiva, Śaṅkhya, Śākya and other schools of thought. The religious songs of these Ājähr are said to have been brought together into a collection by Nāṭhamuni. This is known as 'the 4,000 songs' (Nālāgira-probandham), the vernacular Bible of the Vaishnavas. Nāṭhamuni and his apostolic successors attack Saṅkara's doctrines. The former attacks him in his Nyāya-tattva referred to by Śrī-Rāmānujaḥāchārya in his Sāstra-bhāṣya. The second in succession from Nāṭhamuni was Yāmunā Āchārya (alias Ājavandār) who mentions Saṅkara in his Śāhī-thaya. And Yāmunā was the Parama Guru (Guru's Guru) of Śrī-Rāmānujaḥāchārya. It is clear that Saṅkara must have lived before Nāṭhamuni. It is also probable that he lived after the Vaishnava Ājähr.

We are in a position to fix the dates of the Vaishnava Ājähr and Āchāryas in the light of astronomical, epigraphical and traditional evidence. The astronomical data would indeed have been conclusive had they been found in the writings of the authors themselves. Where this is not the case, one has to look for them in the works of later writers. But results could be regarded as probably correct if there was absolute agreement as to details among writers who have preserved the astronomical data regarding the lives of their Gurus. Fortunately for us, our authorities are in agreement as to the date of Tīrūmangai Ājähr's birth: Kērīṭakū Śūkla 15, Kārtikīkā Nakhaṭra, Thursday—which works up to 31st October 776. And this date agrees with the epigraphical evidence available. (See Ep. Ind., Vol. VIII, p. 294). According to tradition, Tīrūmangai Ājähr was later than Saṭākāpo Naṁmaṇāv. The latter must have lived in the first half of the 8th century if he be the father of Mathura-Kavi as is most probably the case. For Saṭākāpo calls himself Māṇ son of Kēri in his psalms. And we have an inscription of Mathura-Kavi alias Kēri son of Māṇ probably the same as Saṭākāpo. (See Epigraphist's Report for 1908, Madras, p. 69). According to Vaishnava tradition Mathura-Kavi was the publisher of the work of Saṭākāpo (Tiruviyam). As regards Nāṭhamuni he was a contemporary of the Chola king Rāja-Nārāyaṇa alias Pārāntakā (10th century). Here again Vaishnava tradition can be reconciled with known facts. For it places Nāṭhamuni four generations before Rāmaṇuja (b. 4 April 1018). It is true that it speaks of the former (wrongly, of course) as the second generation from Saṭākāpo, but it suggests that there was something of a break in the Guruparamparā by stating that the work of Saṭākāpo published by Mathura-Kavi had fallen into desuetude long before Nāṭhamuni's time.

It is, therefore, likely that Saṅkara lived in the 9th century, between Tīrūmangai Ājähr and Mathura-Kavi (8th century) on the one hand and Nāṭhamuni (10th century) on the other.

S. V. VENKATESWARA.

KUMBAKONAM, 1st October 1914.

1 Mr. L. D. Swamikalna Pįjījai informs me that there is no other date which corresponds to these data for centuries earlier or later.

2 The late Mr. Venkatayya was of opinion that Mathura-Kavi was an elder contemporary, perhaps the father, of Saṭākāpo (Madras Epigraphist's Report for 1908, p. 69). There is no need to falsify the Vaishnava tradition, however, as he has done. It is more than possible that Kēri was the name both of Māṇ's father and his son, the grandchild being usually named after the grandfather.

3 Mathura-Kavi was a great Sanskrit scholar and poet. The Veṣṇukūṭal Īlands hes Śārtrava (well-versed in the Śāstras), Kavi (poet) and vāṃśi (able debator). It is, therefore, significant that he is not known to have referred to or attacked Saṅkaraḥāchārya. The Anamalai cave inscriptions imply that the death of Mathura-Kavi had taken place before 770 A.D.
THE CHRONOLOGY OF THE PANDYA MONARCHY.
(MR. SWAMIKANNU PILLAI'S THEORY.)

BY ROBERT SEWELL.

Prefatory Remarks.

The lost history of Southern India can only, at the present day, be reconstructed after careful and prolonged investigation of the inscriptions and literary remains that in large number await critical examination. A few of these have been fully published with translation and notes by Professor E. Hultsch; and it is upon these; together with the information given in the Annual Reports on Epigraphy issued by the Government of Madras, that the European scholar has at first to depend when attempting to collect materials for a work on the subject. The labours of the late Professor Kiellhorn of Göttingen were mostly confined to an examination of the dates of inscriptions, from which, by advancing slowly and with extreme caution, he was enabled to determine, within definite limits, consisting of a few months in some cases, a few days in others, the times of accession to the throne of a certain number of sovereigns. All this work has been of immense value. With some as yet unbridged intervals, hereafter no doubt to be successfully filled in, we are now in possession of the general outlines, and in course of time the whole story will become plain. But it will never become plain if at the present very critical period workers are not particularly cautious in their methods. Deductions put forward or statements confidently made by an author who is recognized as an authority on the subject may, if these are perhaps based on insufficient evidence, have the unfortunate result of seriously clouding the issue and raising great difficulties for the student in after years. An assertion so made is apt to be accepted as an historic truth.

This cautious advance which I venture to advocate is peculiarly necessary in dealing with the history of the Pāḍya kings of the extreme south of the peninsula for several reasons; not the least of which is that a large number of these Pāḍya kings seem to have borne the same name, and these are liable to be confused one with another. Another reason is that when we examine the dates of the various reigns we find some overlappings, or what appears to be such; and this requires explanation. We should neither generalize too freely just at present, nor place before our readers conclusions derived from too scanty materials. We should by all means progress, but progress slowly and very carefully.  

1 Ante, Vol. XLII, pp. 163 ff., 221 ff.
2 I append an illustration to show how careful we ought to be in not propounding easy solutions to these problems of the dates of kings. Mr. Swamikannu Pillai has determined, and asks us to accept as the result of his calculations, the reign of a new and previously unheard-of king called Māvarman Śrīvallabha Dēva, with accession between 4 and 16 September A.D. 1257, on the strength of three records, 110 of 1900, 339 of 1904, and an inscription at Puddukkota. The first is, as I have admitted below (p. 196 of next issue of this journal), a regular date corresponding to 25 June 1278; he has to make two drastic alterations in the second date to make it support the former; and the last date agrees with it only if we accept his ruling that we may consider a date regular whether or no the nakshatra ended on the day to which the tithi conforms or on the following day. In this last case he accepts the date in full and uses it to determine the latest possible day of the king's accession, though the nakshatra by ordinary custom belonged to the day following that predicated by the rest of the details given. In the end he has no hesitation in declaring this reign, beginning in A.D. 1257, quite certain, and as such he includes in his List.

But these three dates may be so treated as to lead to a different result.

No. 110 of 1900 would be regular for Monday, 13 June 1271 A.D. on Mr. Swamikannu Pillai's ruling, the given nakshatra, Magha, ending next day.

No. 539 of 1904 would be regular for Wednesday, 22 August, A.D. 1257, on the same ruling (the given nakshatra ending next day). If we suppose that "Sukla" 5 is an error for krishna 5 in the original, A Sukla 5 in solar Suhka in combination with Krittikā is impossible.

The Puddukkota date would be perfectly regular for Tuesday, 28 September, A.D. 1284, all the details agreeing for that date. We might suppose "Monday" in the original to be a mistake.

These three dates taken together would prove Māvarman Śrī Vallabha's accession to have taken place on a day between 23 August and 26 September, A.D. 1250, seven years earlier than Mr. Swamikannu Pillai's date.

Which result is to be accepted as historically certain? In the second date I have only made one serious change. He has made two. In the third date I make one change. That make us equal in the matter of supposed original errors. For the rest I follow his own rule. His dates are no better than mine, and there can therefore be no certainty about the date of accession.
I venture to give utterance to this warning after having finished an examination into the calculations, assignments of dates and deductions as to the reigns of kings put forward by Dewan Bahadur L. D. Swamikannu Pillai in his two papers on "Some new dates of Pañjya kings in the 18th century A. D.", published in the Indian Antiquary for 1913, pp. 163 ff., and 221 ff.). And before proceeding I hope to be pardoned both by that author and my readers if I make a short personal appeal.

I wish it to be clearly understood that the following paper has been put together and is now laid before the public in no spirit of antagonism to the author. On the contrary I feel that Mr. Swamikannu Pillai's attempt to throw light on the intricate chronology of the Pañjya kingdom is deserving of warm welcome and support; and it is to be hoped that he will continue the good work. My sole reason for entering the lists with him is to be found in the fact that, believing that in some cases his enthusiasm has led him to be rather too positive in his assertions and too hasty in his deductions, I fear lest these should meet with such general acceptance as to render any future alteration or correction a matter of great difficulty. We meet on purely scientific ground; and, whether I am right or wrong in my criticism of his results, nothing but good can result so long as personal relations remain undisturbed and the conflict of opinion is kept free from acrimony. Indeed I hope that after perusing my remarks Mr. Swamikannu Pillai will come to agree with me in some of my conclusions; All that I ask is that he should give each case careful reconsideration, and that the responsible government Epigraphists and the public should for the present refrain from accepting all his results as historical facts.

I will begin by a few remarks on matters regarding which I find myself entirely in accord with the author.

(1) On p. 163 Mr. Swamikannu Pillai requests the government Epigraphist, in his notes on inscriptions published in the "Annual Reports", to give us some more extended information. I have long ago found the want of this. We ought to have, and I hope that in future we shall have, for every inscription where such details are available, (a) full details of the date,—not only the Saka or cyclic or regnal year; (b) a statement by the Epigraphist, based on the characters of the record, giving his opinion as to the apparent limits of the period within which it must have been engraved,—this statement to be such as the author has suggested, viz.: "about 13th century," "end of 12th or beginning of 13th century", "later than 14th century", it being manifest that without this information investigators who have no access to the originals or squeezes or tracings from them, are all at sea; (c) the opening words of the official introduction contained given in the original and not translated, seeing that these words are often characteristic and are confined to particular sovereigns, e. g., Samasta-jagad-śāhāra, which points to a record of the reign of the Pañjya Jaṭāvarman Sundara whose accession took place in A.D. 1251, Irandakālam-edutta which shows that the inscription was one of Jaṭāvarman Srivallabha whose accession was in A. D. 1534; (d) A translation of any notable historical allusion contained in the inscription, such as is sometimes to be found amongst the king's titles or birujas or his boasts of victories gained e. g., "who took Ilam, Koigu and Sōlāmamudalam, and performed the anointment of heroes at Perumbēru-puṣyār," a phrase which would at once guide us to king Jaṭāvarman Vira Pañjya whose reign began in A. D. 1253;—or such an allusion as is contained in the body of the record, e. g., a reference to the Muhammadan raid of the early 14th century, mention of the Singhalese invader Lōkākāpura (12 cent.), and so on.
(ii) The Epigraphist's official list of inscriptions copied during the year under report should contain, in separate columns, the names of (a) the district, (b) the Taluk or division, (c) the town to which each record belongs. This is very necessary, for at present only the name of the town is given; and since very often there are many towns of the same name in the south of India, the enquirer has to search elsewhere to ascertained the provenance of the document—a tedious process which wastes valuable time.

(iii) Mr. Swamikannu Pillai, on p. 165 note 2, proposes that in future we should altogether abandon the practice of giving numbers to the names of kings. I trust that this proposal will be carried out by all writers. Up to the present certain Pāṇḍya kings have been described as "Jaṭāvarman Sundara Pāṇḍya I", or "II", as the case may be. But so many Sundara Pāṇḍyas are now known to have lived that these numbers will inevitably have hereafter to be changed, and great confusion may result. The only safe course to adopt is to append to the name the known date of the king's accession. I would henceforth describe the kings just mentioned as "Jaṭāvarman, (or, for short "Jaṭā:"

or even "Ja:"

) Sundara Pāṇḍya (ace: 1251)" and "Jaṭāvarman Sundara Pāṇḍya (ace: 1276)". Where the date of accession is not known as yet some other clue may be stated in brackets such as "(about 13th cent.)", "(time of Rājarāja Chola I)", "(Vijayanagar period)", and so on.

I now proceed with a few remarks before entering on the main discussion regarding Mr. Swamikannu Pillai's settlement of the Pāṇḍya dates published by him.

Kshaya Tithis.

In preparing his portion of the treatise on Hindu chronology, which afterwards was published in the Indian Calendar, the late Mr. S. Balkrishna Dikshit wrote (§ 32 p. 15) that "a day on which no tithi ends, or on which two tithis end, is regarded as inauspicious". Is this correct? If it is so then may it not be assumed that a royal grant or a private grant would probably not be made on such a day? I put this question because in some instances it will be found that Mr. Swamikannu Pillai has decided that the date of an inscription corresponds with such a day, the inscription actually quoting the expunged tithi, which would make the case still more remarkable. No. 62 of 1905, on which he relies for establishing the date of a hitherto unknown Pāṇḍya king whom he calls Jaṭāvarman Kulasēkharar II (p. 168), is one of these. And there are others. The author's method of calculation gives him the ending moment of the tithi and not the beginning (unless he chooses to work this out), and one who works by this method is apt to let the beginning moment of the tithi in question escape him. Moreover the interval between each of the author's units,—his ephemerides dealing only with two decimals of a day,—is as much as 14m. 24s., and that alone will often cause the occurrence of a kshaya tithi to pass unnoticed. I feel safer with the Indian Calendar method, of which the unit is only 41m., than with Mr. Swamikannu Pillai's Table X, and of course still safer with Prof. Jacobi's "Special Tables". The Table X mentioned is however very useful for other purposes.

3 Similarly I have been led to believe that a civil day during which the moon touches three nakshatras, or only one,—in other words when a nakshatra falls altogether within the period of two successive sunrises, or is current at two successive sunrises—is an unlucky day. (See Ind. Chronology p. 44, § 425).
"Proof" of a King's existence.

Mr. Swamikannu Pillai is, if I may be pardoned for saying so, rather too dogmatic in his assertions in many places. Writing purely as a chronologist he congratulates himself (p. 164) on the "accuracy of the results presented to epigraphists" in his article, and the "positive results" at which he has arrived; he states that he has "proved" some points and is able to "show" others; and by adding "a dozen new names" is able to remove the "obscenity" hitherto existing in which Pāṇḍya history has been involved. If readers are able to wade through the paper which I have drawn up they will, I think, conclude that some of the results alluded to are, viewed as verifications of dates, unfounded, that in some cases proof is altogether wanting; that of the dozen new names we can only feel fairly sure of three or four (though we must recognize as regards these the service he has done); and that so far from removing obscurity his article, by suggesting possible reigns on somewhat questionable evidence, rather increases it.

Setting aside the case of an inscription which contains such historical statements or allusions as themselves constitute proof, and considering solely the dates of records devoid of such contents, we should, I think, do well to follow in the footsteps of the late Prof. Kielhorn, who with laudable caution declined to proclaim decisively the existence and reign of a king until he had before him at least two perfect and regular dates taken from evidently contemporary documents and agreeing with one another. As for instance in the case of Jaśāvarman Vira Pāṇḍya (accession A. D. 1253). Prof. Kielhorn had before him his date No. 31 (Epig. Ind., VII, pp. 10, 11), which was in itself perfect and regular, and which, if it had been considered that only such date was sufficient to establish conclusively the reign of a king of whose existence nothing as yet was known, he would have at once published. But he was not so rash. He waited, and after some time was rewarded by the discovery of a date (No. 32) in another inscription, equally perfect and regular and confirmatory of the first. Then he was satisfied, and he published the two together. Had his life been spared he would have been gratified by the discovery of a third, similar, viz.: my No. 69 (op. cit.: X, p. 139).

In my humble opinion this caution was exemplary and should be imitated by all engaged in chronological work (of which alone I speak). It will be seen hereafter that Mr. Swamikannu Pillai does not entertain this view of the matter. He has in one case considered a reign as conclusively proved when the only evidence adduced by him consists of two dates, each in itself defective and one stating a regnal year which contradicts the other. This is his Jaśāvarman Vira Pāṇḍya (aon. 1189-90), the first of his list on p. 185. In another case he has included in his list of proved reigns (p. 166) the name of a king contained in a solitary inscription, as to whose date he himself is so doubtful that he has given two possible renderings of it separated by an interval of 27 years, and for either of which renderings the quoted solar month is inapplicable. This is his Jaśāvarman

---

4 I call an inscription "perfect" when it contains the regnal year, the solar month, the number and fortnight of the titi, the day of the week and the nakahastra. If in addition to these details it also states the number of the day of the solar month it is "exceptionally perfect." When one or more of the first mentioned five details are wanting it is classed as "imperfect." When all the details are found on examination to correctly correspond to the astronomical requirements of the civil day the date is classed as "regular." If it is found on examination that some slight mistake has been made by the original computer or by the engraver which does not entirely vitiate the accuracy of the whole, and which may be corrected without danger, the date is set down as "not quite regular." If the details are found not to correspond the date is said to be "irregular."
Tribhuvana Vikrama Pāṇḍya, whose accession he states to have taken place "circa 1280," I do not quarrel with his opinion that a king (or may be a prince) lived at the period of inscription. That is a matter for the historian. I am only considering the case, as he did, from the point of view of chronology.

One very good reason why a solitary date, although perfect and regular in itself, should not be accepted as conclusive proof of a reign will be better understood after a short explanation. Unless the number of the solar day of the month is stated, and it is not as a rule stated, all the ordinary details of a Chōla or Pāṇḍya date will be found often to correspond with about three different days in a century. Thus in the case last mentioned Mr. Swamikannu Pillai shews that the elements of the date (and surely also its paleographic character) would equally suit Thurs. 30th June 1278, or Thurs. 1st July A.D. 1303.

Hence in almost all cases, even though the details of the date are found to be perfect and regular for a certain civil day, it has to be steadily borne in mind that the same details will equally suit another day about 30 or 35 years earlier or later, and that paleography will rarely be of any assistance in coming to decision. When, however, the first date is confirmed by another, equally good, the doubt is of course at once removed.

**Correction of errors in the original inscription.**

Those who have engaged themselves in this special line of research constantly have to deal with dates in inscriptions where mistakes appear to have been made either by the original framer or by the engraver. If, for instance, we find a record belonging to the reign of a known king, of which the calendar-portion (day, week-day, tithi and nakshatra) works out perfectly correctly, but which quotes (say) the 6th instead of the 7th regnal year as current at the time we should accept it as genuine and as actually appertaining to the given reign, but we should note the error and the fact that the date is not entirely regular. But when we find a mistake in the date-portion itself we have to be careful and to exercise sound judgment. It is often found that a mistake has been carelessly made in describing the lunar fortnight, the other details being correct; the numeral of the tithi is sometimes wrongly copied, or wrongly calculated; and so on. A careful chronologist like Prof. Kielhorn will in such circumstances note the defect and state his reason for accepting the date.

But it is manifest that much greater caution has to be observed in the case of a record which cannot be assigned to the reign of any known king, and which is desired by the computer to establish the reign of a king of whom hitherto nothing has been heard. In such case it is clearly dangerous to correct the original and then build up a theory on the result.

Again, it seems hardly safe to alter more than one of the details given in the date and then to build history upon it. Even if it were allowed in the case of a known reign, such a date should never be accepted as a sound basis for finally entering a new and previously unheard-of ruler on the historic list of kings.

Let me give a few instances. If the date of an inscription belonging apparently to the reign of a known king and certified by the Epigraphist to be approximately of that period, mentions the 3rd regnal year when the 2nd or 4th regnal year was current; or if a dark fortnight is quoted instead of a light one; or if (say) a 6th tithi is quoted when by all known practice a 5th or a 7th tithi was the correct one; or if a solar month should be quoted which is one place wrong; or the same with the position of the moon in the nakshatras; or with the week-day—if one such error occurs in a date otherwise satisfactory and regular we may assume a computer's or a copyist's or an engraver's error, and pass the date
as acceptable with a note of explanation. And similarly in the case of probable mistakes of omission, such as "2" for "12," or those due to similarity of names. But we should be rather more doubtful if, for instance, a "10th" regnal year was quoted when the date would have fallen in the 2nd year, or if for a 5th tithi a "14th" was quoted, or if for weekday Wednesday a "Sunday" was stated, or if the given nakshatra was instead of (22) Sravana, quoted as (6) "Ārdrā." In such case the error is so great that, unless it could be accounted for by a similarity in the written names, the date could scarcely be accepted as regular. Still less could a date be accepted if two or more errors were found in the five usual details. Again if instead of those five details only three or four are given in the original date then it becomes still more hazardous to alter it with a view of acceptance. We must not try to build history on any but a solid foundation; and though an inscription with a bad date may legitimately be used for its contents, we should not try to utilize a bad date for a purely chronological purpose by making radical alterations in it.

It must also be remembered that some of the details, standing by themselves, afford insufficient proof. Thus one or other of the lunar tithis and one or other of the nakshatras is by the calendar connected with each civil day of a solar month. Now if an inscription mentions a king's name whose accession-date is not known, and states only the regnal year, the number and fortnight of the lunar tithi and the solar month by name—i.e., without giving the number of the day of that month—it is impossible to assign the record to any particular year because that combination must occur in every year. If, however, the week-day is given, we can look for a year where such a combination occurred; but must remember that it recurs every half dozen years, and therefore that it is useless to make guesses. If, in addition to the week-day the nakshatra also is stated we are on safer ground, but even then we have to remember that the same combination recurs about three times in a century. It is only when the number of the day of the solar month is stated, in addition to all the above details that we can be perfectly certain, because in such a case the given combination cannot recur for a long time so long that the characters of the record will afford a conclusive guide.

The Nakshatra of the day.

There can be no question but that the regular practice of the Hindus, at any rate in Southern India, has always been to associate in their calendars each civil day with the tithi actually current at sunrise and with the nakshatra in which the moon stood at sunrise, even though such tithi expired and the moon passed out of such a nakshatra very shortly after sunrise. The nakshatra at sunrise actually gave its name to the day, which was called "the day of Hasta," "the day of Aśvini" etc., even though the moon stood in a different nakshatra for almost the whole day. This was the rule. It is exemplified in the pañcāhāra extract given on p. 14 of the Indian Calendar, where it will be seen that Thursday 13th September A. D. 1894 was, in the Hindu calendar connected with the 13th tithi of the bright fortnight though that tithi expired little more than half an hour (1 gh. 23 pa.) after sunrise; and that Tuesday 11th September was called the day of the nakshatra Uttara Ashāḍha though the moon passed out of it less than two hours (4 gh. 35 pa.) after sunrise.

5 Mr. Swamikannu Pillai's valuable notes on this subject in his "Hints to workers in South-Indian Chronology" should be read in connection. I refer to his §§ 24 to 28, pp. 13 to 17.
But in his "Hints to workers in South-Indian Chronology" (p. 18) Mr. Swamikannu Pillai tells us that "it is not necessary that a tithi and nakshatra should be joined at the same moment on a particular day, since we have many cases in which the nakshatra of the moment and the tithi of the day are joined in a citation." I should like some further explanation of his meaning. The "moment" he speaks of certainly does not mean the moment of sunrise, because he will, I am sure, confirm my statement above as to the regular rule. What I understand him to mean is that, supposing an inscription to commemorate some special event which occurred (say) during the afternoon of a certain civil day, then the record-date might legitimately state the day as connected with the tithi current at sunrise, though that had expired long before midday, and might legitimately mention not the nakshatra in which the moon stood at sunrise but the one in which she stood at the moment of the occurrence of the event commemorated. I concur in this view, with the reservation that the event commemorated in such case must have been some special occurrence; for the date was not the almanack-date of the day. There must be a reason for such departure from rule; for by all the pañchāgas which the framer of the record might have consulted the day was certainly named according to rule. It is inconceivable that a pañchāga should depart from the rule to the extent of actually calling the day after a nakshatra into which the moon passed perhaps late in the day. The day itself always received the name of the sunrise-nakshatra. I take at random some dates in Prof. Kielhorn's last article on dates of Pañjya Kings (Ep. Ind. IX. 224). The civil day 5th July A. D. 1298 was called "Rōhini-nāl," or "the day of Rōhini;" the 4th Feb. 1369 was called Uttaraśāttu-nāl, or "the day of Uttaraśāṭṭāhā." If an inscription of either of those two days mentioned the nakshatra Mrigaśiras as connected with 5th July 1298, or Śravaṇa as connected with 4th Feb, 1369 then there was a departure from the calendar-notation of the day, and such a departure calls for explanation. It may be explained by some ceremonial reason; or the nakshatra of the day may have been considered unlucky, and the compiler of the record may have desired to make it appear that the grant (if a grant) was made under a more auspicious asterism; or the grant may actually have been made at the time of the latter and therefore it was recorded as having been made "in" though not "on the day of" such an asterism. Otherwise the statement may have been made through carelessness, or through use of a badly-calculated almanac (These pañchāgas are all local.) Mr. Swamikannu Pillai says there are "many cases" of this departure from rule. But how many? Professor Kielhorn published 160 Chōla dates, and in his last paper (referred to above) he comments on a case of this kind, requiring a "special reason" for the exceptional quotation in a date of a nakshatra not current at sunrise (op. cit., p. 211 ll. 16-18). In a foot note he points to five dates out of his 160 where he has noticed this departure from rule, and I observe that one of these, No. 66, has been included in error; which reduces the number to four. Four out of 160 cannot be called "many."

6 Even so one would not expect to find the date itself altered. The fact might be specially mentioned in the text; but surely the almanac-date would not be stated as it was gathered from the almanac (or calculated). We are discussing the names of the day as given in that portion of the record which is confined to that purpose.
The "Five Pāṇḍyas."

Mr. Swamikannu Pillai's Table at foot of p. 166 (Ind. Ant. June 1913) is tentatively put forward, but he is so certain of its accuracy that he says it "will make it clear" (1) that five Pāṇḍyas ruled at the same time; (2) that two Māravarman and two Jātēvarman were co-regents with a fifth Pāṇḍya who might be either a Māravarman or a Jātēvarman. I cannot present see no sufficient ground for concurrence in this view, which appears to me fanciful. Since, however, it is a theory sufficiently romantic to seize upon the imagination of South-Indian Hindus and induce them to accept it as an historic fact; and as such acceptance may, if it is not a fact, constitute a danger to science and lead to much confusion and difficulty hereafter, it is necessary to discuss it and to examine the evidence on which it is based. And for a commencement let me state that I find in its favour no evidence at all worthy of the name, and certainly some evidence to the contrary.

Southern India is saturated with the old-world legends of the Rāmāyaṇa and the Mahābhārata and, in connection with the latter, the story of the five Pāṇḍava brothers. In all parts of the country every ancient cave or structure, every old fortress, every group of dolmens, cromlechs or kistvaens, is ascribed to the Five Pāṇḍavas. Many hills and hill-ranges are called Pańcha Pāṇḍava malai, the last word being Tamil for "hill." The principal rock-cut temples at Mahāvalipuram, the "seven Pagodas," which belong to the early part of the seventh century A.D., have received the names of the five brothers and their sister Draupadi, and so have the rock-cut remains at several other places. If one asks an uneducated village for the local legend connected with any hill-fortress he almost always replies that it was "built by the Pāṇḍavas." Indeed it is not too much to say that everything in the country whose antiquity is such that its exact origin is unknown is ascribed to the heroes of the Mahābhārata and there is no doubt that popular tradition connects the Pāṇḍya Kings with the Pāṇḍava brothers of the ancient epic and has always done so. Thus the larger Sīmāmanur grant, which belongs to the tenth century A.D. speaks of early Pāṇḍyan kings as bearing the title Pańcāhan, "one of the five"; but clearly shows that this was a mere title. Combined with the Vēlvikuqi grant and the Madras Museum Plates, it furnishes us with a list of early Pāṇḍya sovereigns, which shows, during a period of about three centuries previous to A.D. 918, a regular succession of the crown from father to son (only in one case to a brother) for twelve generations. There is no trace here of any joint rule. The records merely show that it pleased the ruler and his people to perpetuate the old "Five-Pāṇḍya" legend and that the king and possibly every member of the royal family, was called "Pańcāhan." In no inscription with which I am acquainted is there the slightest hint of rule by any king other than the one mentioned in it.

This is also the case generally with Singhalese and Chēla records dealing with Pāṇḍya kings.

The legend, no doubt, formed good material for the grandiose outbursts of courtiers. In two inscriptions of Kuloṭṭuṅga Chēla I, the king is lauded for having, shortly before A.D. 1084 completely defeated "the Five Pāṇḍyas." But this is poetry. The Mahāvaṇḍa tells us that when Prince Parākrama Bāhu of Ceylon, in the first half of the thirteenth

---

7 Last I should be thought by European readers to exaggerate; let me quote a passage in Mr. V. Ranga-

chari's paper on the Polygans (petty chieftains) of the extreme south in the last issue of the Indian Antiquary (June, 1914, p. 119)—"Most of these Tamil chiefs of Tinnevelly claim to have ruled their estates from the time of the Mahābhārata or a Sivili Rajah"—a claim which he, of course, rejects as "absurd," though some of them certainly came into existence several centuries ago.

8 At Tirukkakaluṇgam and Chidambaram (S. I. I. III. 144, note 4; and Ep. Ind., V., 104.)
century, was re-calling to the minds of the priesthood the glories of ancient days he told them of how King Vaṭṭagamini had routed "the five fierce Tamil tyrants in open battle." This might be thought to refer to a combination of five joint Pāṇḍyas, but it does not. These five tyrants were five successive usurping rulers of Ceylon in the first century B.C., or thereabouts. If it be argued that the use of the word "Pāṇḍyas" in the plural, sometimes found in inscriptions of neighbouring states, implies a joint-rule by several kings at the same time, I can only point out that these records also speak of "Chōlas" "Rāṣṭrakūṭas" and other royal families in the plural; just as in Europe we read in histories of "Bourbons" or "Hohenzollerns."

The Pāṇḍya country was under an independent sovereignty till the end of the tenth century, and up to that date we only hear of one king ruling at a time. After this it was subject to the Chōla till the beginning of the thirteenth century though the dignity of the local royal family was maintained. Does any conclusive evidence exist to prove that the Pāṇḍya rulers after this date ever really established the extraordinary custom of a Government by five brothers or five joint kings? Mr. Swamikannu Pillai rests his argument on the overlapping of some reigns in the thirteenth century, and would of course quote the testimony of the Muhammadan historians and Marco Polo in support of it; to these due weight must be given.

First as to overlapping. Some of the reigns do overlap, but they also overlap in the Chōla kingdom and no one has ever suggested that the Chōla country was ruled by a sort of royal committee. I think that this overlapping can be reasonably explained by the analogy of Sinhalese practice. We learn from the Mahāvamsa that each king of Ceylon appointed a Sub-King, who succeeded him at his (the King's) death, and then provided for the succession by again appointing a Sub-King.

If this were the practice in the Pāṇḍya realm it would be natural for each king's regnal year to be counted from the date of his appointment as Sub-King, not from that of his later anointment as Sovereign. Moreover it must not be forgotten that Hindu kings were enjoined by their religious authorities to retire from active work even while still in possession of all their faculties, and devote themselves to asceticism and preparation for the next life. Some of them may have done so. We require to know a good deal more before we can dogmatize on this subject; and the following Table is merely put forward as a suggestion, and because it would serve to account for the overlapping of reigns at least as well as, if not better than, Mr. Swamikannu Pillai's Tentative Table of joint Five-Pāṇḍya rule in the 13th century. I am aware that there are difficulties and I do not insist on the correctness of the Table.

<table>
<thead>
<tr>
<th>KING.</th>
<th>Date of accession.</th>
<th>Last known data.</th>
<th>Date of possible appointment of Sub-king.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jatāv : Kulaśekhara ...</td>
<td>1190</td>
<td>1217</td>
<td>1216</td>
</tr>
<tr>
<td>Marav : Sundara ...</td>
<td>1216</td>
<td>1237</td>
<td></td>
</tr>
<tr>
<td>(1) Jatāv : Kulaśekhara ...</td>
<td>1237-8</td>
<td>(1) 1238</td>
<td></td>
</tr>
<tr>
<td>Marav : Sundara ...</td>
<td>1238</td>
<td>(1) 1255</td>
<td>(1) 1251</td>
</tr>
<tr>
<td>Jatāv : Sundara ...</td>
<td>1251</td>
<td>1264</td>
<td>1253</td>
</tr>
</tbody>
</table>

(Probably a very short reign of a "Marav" king.)

9 Mahāvamsa LXXXII, v. 23.
10 Mahāvamsa, XXXIII.
<table>
<thead>
<tr>
<th>KING.</th>
<th>Date of accession.</th>
<th>Last known date.</th>
<th>Date of possible appointment of Sub-king.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jastav: Vira</td>
<td>...</td>
<td>1253</td>
<td>1269</td>
</tr>
<tr>
<td>Possibly) Marav: Srivallabha.</td>
<td>(I) 1257</td>
<td>(I) 1292</td>
<td></td>
</tr>
<tr>
<td>(Here probably reign of a &quot;Jastav&quot;: king.)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Marav: Kulašekhara</td>
<td>...</td>
<td>1268</td>
<td>1303</td>
</tr>
<tr>
<td>Jastav: Sundara</td>
<td>...</td>
<td>1276</td>
<td>1293</td>
</tr>
<tr>
<td>(Probably) Marav: Vikrama</td>
<td>...</td>
<td>1283</td>
<td>1291</td>
</tr>
<tr>
<td>(?I) Jastav: Srivallabha</td>
<td>(I) 1291</td>
<td>(I) 1316</td>
<td>(I) 1294</td>
</tr>
<tr>
<td>(?I) Marav: Sundara</td>
<td>...</td>
<td>(I) 1294</td>
<td>(I) 1296</td>
</tr>
<tr>
<td>Jastav: Vira</td>
<td>(I) 1296-97</td>
<td>1342</td>
<td>(I) 1303</td>
</tr>
<tr>
<td>(Here probably reign of a &quot;Marav&quot;: king.)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jastav: Sundara</td>
<td>...</td>
<td>1303</td>
<td>(I) 1314</td>
</tr>
<tr>
<td>Marav: Kulašekhara</td>
<td>...</td>
<td>1314</td>
<td>1325</td>
</tr>
<tr>
<td>Jastav: Parākrama</td>
<td>...</td>
<td>1315</td>
<td>1323</td>
</tr>
<tr>
<td>Marav: Parākrama</td>
<td>...</td>
<td>1335</td>
<td>1352</td>
</tr>
<tr>
<td>Jastav: Parākrama</td>
<td>...</td>
<td>1358</td>
<td>1372</td>
</tr>
</tbody>
</table>

A co-regency of five equal rulers, if such a form of government can be imagined could by no possibility be successful except in time of profound peace; but in this very thirteenth century the whole of Southern India was violently agitated. Early in the century the Pāṇḍya king overthrew the Chōla domination and once again became independent. The Hoyaslas from Mysore pressed southwards and, occupying Kāṇnunur in force, intervened between the Pāṇḍyas and the now powerful Bānas for at least a quarter of a century—completely checking any Pāṇḍya advance in that direction. The Chōlas lost almost all their dominions, and the Gaṅapatis of Oraṅgāl became all-powerful in the northern Chōla country. The powerful Pallava Perunjiāgadāva warred against the Chōla and finally subverted that ancient kingdom by the year a. d. 1243; but he had to fight for his new throne, for the Pāṇḍya attacked him with at least some measure of success. The Pāṇḍya king also attacked the Hoyāla forces at Kāṇnunur and drove them out from that tract; but was himself repulsed by them and for a time forced to retire. There was a war between the Pāṇḍya and the Singhalese towards the end of the century which resulted in the Pāṇḍya forces carrying off the tooth-relic from Ceylon. [It is true that the Mahāvamsa (Xc. v. 43) records that this act of aggression was carried out by the order of "the five brethren who governed the Pāṇḍyan kingdom", but the Mahāvamsa was a poetical production as well as a chronicle of events, and this allusion to the ancient legend may well be taken as an instance of poetical license and not as sober truth.] Later on the Pāṇḍya was at war with the Oraṅgāl Gaṅapati, and at the close of the century the bitter strife between Sundara and Vira Pāṇḍya for the throne of Madura led up to the Muhammadan raid of Malik Kafur in a. d. 1310.
If the Pāṇḍya realm was governed by five Pāṇḍya princes of equal authority what was the arrangement? Was there an actual partition of territory, each portion subject to an independent sovereign? Was there a sort of confederation? Or was the whole united kingdom governed by a sort of committee of five kings all residing at the capital?

No published inscription leads us to the conclusion that the kingdom was divided into five separate kingdoms. If this had been so we should have had distinct proof of the fact, each minor king's name being connected with his own minor kingdom, and this is not the case. Such names as have been found, e. g., Kōrōḻai-ḻaj, Tīranaṉuvili-Perumāḷai, are titles of the one sovereign, or of a prince of the royal house.

The theory of five real "brothers" always ruling at one time throughout the 13th century may be set aside as an impossibility. Granted that such a state of things existed for a few years it is evident that it could not continue for long. When one of these died all the others would have had to resign in favour of some branch of the family lucky enough to possess five brothers willing to work together; and on the failure of one of these last a different group must be looked for. No kingdom could survive such shocks. If there were ever such a government of five it is certain that before many years the result would have been five independent realms. And even if they were not brothers was the succession a lineal one, the eldest son of each succeeding his father? If so we have again a condition leading to the establishment of separated kingdoms. We have proof that at one time the people would have none of it. Late in his life the Māravarman Kulaśēkhara, probably he who came to the throne in A. D. 1288, either yielding to family strife or swayed by the tradition of ancient days, attempted to partition his kingdom, handing over portions of it to his younger brothers. But the country was in confusion and the people in distress, and realizing the futility of such a course the inhabitants began to migrate to other lands. The king thereupon gave way and resumed the supreme authority over all, when his people returned to their homes. \(\text{See Inscription No. 46 of 1906, analyzed in A. R. E. 1907 § 27.}\) If this was the king I have proposed the date of this event would be about A.D. 1301.

But, it will be said, the theory is supported by the evidence of Wassāf, Marco Polo and others. Is this so?

Amīr Khwāz, who died in A.D. 1325, has left a full account of Malik Kāfur's expedition into Southern India, with the dates of his marches (\textit{Sir H. Elliot, Hist. of India III. 85-92}). He states that there were two rival kings of Madura, Sundara and Vira Pāṇḍya, struggling for the crown of the Pāṇḍya realm. He does not mention any other brothers or relatives as partaking of sovereignty in any part. Malik Kāfur arrived at Madura on 13th April A.D. 1311.

\textit{Rashidud-din's Jāmiśut Tawārikh} was finished in A.D. 1310. He mentions Sundara Pāṇḍya as having been king and says that his three brothers (three not four) had "obtained power in different directions." But we get the particulars better from Wassāf.

Wassāf, the last portion of whose work was carried down to A.D. 1328, says that the country of Malabar extended from Cape Comorin to Nellore;\footnote{In the three volumes of Nellore inscriptions published by Messrs. Butterworth and Venugopaul-chetty I can only find one Pāṇḍya record. This is Nellore Taluk No. 61 (Vol. II, p. 839). It is a grant made in the reign of Sundara Pāṇḍya, but the data is lost.} he therefore includes in it most of the old Chōḷa dominions as well as those of the Pāṇḍya. He writes of the sovereign of Malabar as the "Dewar," in the singular number,—"A few years since the Dewar was Sundar Pandi, who had three brothers, each of whom established himself in independence in \textit{some different country}". The Dewar's minister was a Muhammadan.
In A. D. 1293 this Dewar died. (This was the Sundara Pāṇḍya whose accession took place in A. D. 1276). He was succeeded by a brother. Seventeen years later (A. D. 1310) the king was "Kalesa" (Kulaśekhara) and he was murdered by his son, etc. . . .

The obvious meaning of these passages is that there was one, and one only, king of the Pāṇḍya country at the time mentioned, but that certain brothers of the king had set themselves up against him and attempted to establish their independence. If there had always been a joint-rule of five co-regents the story would have been told in a different way.

Marco Polo, who was only a visitor, certainly alludes to the Five-brother legend, but his description of what he calls the "Province" of "Ma'abar", equally with Wassāf's, shows that by that name he understood the whole of east coast to belong to the Pāṇḍya. He speaks of it\(^\text{12}\) as "the great province of Ma'abar, which is called India the greater." After saying "you must know that in this province are five kings who are brothers" he tells us that "at the end of this Province reigns one of those five Royal Brothers, who is a crowned king, and his name is Sonder Bandi Davar". Read without prejudice we should understand by this that the Pāṇḍya realm proper (the "end of the province") was under the rule of one crowned king, Sundara Pāṇḍya, whose brothers, (in number four according to the old legend of which he had evidently been told) had established themselves independently in other tracts. Wassāf's Pāṇḍya brethren were, in number four in all; Marco Polo, acquainted with the ancient story, confused the remote past with the present, and wrote of the "five kings who were brothers". Wassāf, a Muhammadan, a contemporary of the Pāṇḍya king's Muhammadan minister, and a resident in the country, was incomparably the better witness of the two; and he tells us that, during the confusion of the time the king's three brothers had made themselves independent. In this there is nothing unusual. [That Marco Polo included the old Chōla dominions in Malabar is plain from his Chapter XVII wherein he describes the tract about the city of Madras as included in it. He treats of "the place where St. Thomas is—I mean where his body lies—which is in a certain city of the province of Ma'abar", and so also in Chapter XVIII.]

It seems from Colonel Yule's treatise (note to Book III, Chap. XVI.) that the "Five Pāṇḍya" legend had penetrated even to China. He tells us that Pauthier's work (which I have not seen) gives extracts from Chinese sources showing that in A. D. 1280 or later there were "five brothers who were Sultans" in Malabar.

Outside the scope of local inscriptions the above seems to be the only evidence in favour of a joint-rule of five Pāṇḍyas, and it only concerns one period of a few years towards the end of the thirteenth century. Only the strangers, Marco Polo and the Chinese author, give the number five. The Muhammadan historians of the time mention only four brothers, three of them in opposition to the king. No inscription of Southern India ever alludes to any government by a co-regency, an inconceivable state of things if the government during the thirteenth century had always been as Mr. Swamikannu Pillai supposes. The statement of the Mahāvīra stands practically alone, and can be accounted for by the fact that that Chronicle was written in verse and not in prose.

I think, therefore, that we must hold the evidence to be overwhelmingly in favour of a single monarchy, and that the theory of a co-regency of five kings may be altogether set aside. Such a theory presupposes a most improbable state of things and the evidence in its favour is practically nil.

With the above by way of introduction I proceed to give in some detail the results of my examination of Mr. Swamikannu Pillai's published dates of Pāṇḍya kings; taking them sovereign by sovereign in the order given by him.

(To be continued.)

\(^{12}\) (Yule's Edition 1903, II. 331; Bk. III, Ch. XVI.)
Position of the caesura and number of mātras of the syllables 5-7 in the Mahānārayana Upanishad.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>9</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>5</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>21</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>3</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>2</td>
<td></td>
</tr>
</tbody>
</table>

Hence: Caesura after: 4. syll. 5. syll. 6. syll. 20 26 6

5. syll. two morae: 8 23 5 (36)
5. syll. one mora: 12 3 1 (16)

In this table the following data command our particular attention. In about one eighth of all the cases in question the caesura is pushed beyond the regular place after the fourth or fifth syllable. In the old metre the quantity of one mātra in the sixth syllable hardly ever varies; here we see its place taken ten times by two mātras. The anapaest which is usual in the syllables 5, 6, and 7 of the Vedic verse has once been replaced by an amphimacer. All this tends to prove a looser handling of the rigid Vedic form, if not faulty prosody. More important, however, appears the fact that the anapaest of the old line has given way to a dactyl in five lines with the caesura after the fourth syllable. If we now add to them the 21 dactyls in the lines with the caesura after the fifth and the two in verses with the caesura after the sixth syllable, we arrive at the sum total of 28 dactyls in syllables 5, 6, and 7. This fact reveals a modern tendency of the verse in the MNU.

A comparison of our data with those of other books of the later Vedic period will on the one hand, confirm chronological facts already known and, on the other, serve at least as a test of our method. In the MNU the proportion between the long and the short fifth syllable is 36 to 16; in Aitareya Brāhmaṇa 20 to 12; in Satapatha Brāhmaṇa XIV. 25 to 17; in Katha Upanishad adhy. I. 107: 59. The average propor-

---

17 Though this is nearly the same proportion as that found in the Dhammapada, yet we are hardly entitled to believe that the MNU. and the Dhp. are contemporary. For it may be doubted whether the evolution of metre took exactly the same course in Brahmanic and Buddhist literature and whether the change was completed in the same length of time. Moreover, there are other metrical facts pointing to a different age of the two books.

18 If in the table 2DMg. XXXVII. p. 61, the figures of the lines "3. Silbe kurz" and "5. Silbe lang," have changed places by an oversight. See Gurenkālaṇumudī p. 11 note 9.
tion of this period, as far as it is known, would be 171 to 104. Hence these texts are surpassed in the prevalence of the long over the short fifth syllable by the MNU., which does not come up, however, to the Dhammapada the figures of which are 131 : 18. This is just what we expect in the case of the two Brāhmaṇas. For, as is well known, the oldest Recension of the MNU., bearing the name of the Dravīḍas, forms a kind of supplement to the Taithtirīya Aranyaka. Hence it is only too natural that the Brāhmaṇas in general should be of earlier date than our text. Thus testimony is borne to the soundness of the method, whereas the chronological question is furthered by the fact that the MNU. shows a younger type of verse than the Kaśīva Upanishad. The priority of the latter has already been stated tentatively on other grounds, here we have got a metrical proof for the same.

It is strange that in our book the caesura does not occur as commonly after the fourth syllable as it does after the fifth, the figures being 17 to 25. This is the inverse proportion of the texts compared above where the figures, representing the average, are 262 to 123. There is a point, then, where the modernising tendency of metre has not influenced the writer of the MNU. to equal extent as it has the authors of other books of the same period.

A date far remote from the time when the correct verse of the Rigveda had been composed is pointed to by the careless handling of metre in many of the pādas. Catalexis or hypercatalexis or even faulty prosody occurs in 1, 1c, 3b, 6a, c (only in MS. A correct); in 13, 2: चिऱिं शून्यं ब्रह्म जातं, in some of the pādas of 16, 4; in 22, 1 तपस्या प्रज्ञाये; तीक्ष्ण धर्मजने. Most of these verses could be mended by means of but slight changes. The metrical defects of 1, 6a (प्रति instead of प्रतिकृत,) and 22, 1 (तपस्या स्रोतयः instead of तपस्ये वनस्पतः;) may be due to unphonic spelling. The part that appears least injured is the beginning of the line, the iambic-spondaic cadence there prevailing being kept throughout, except in 13, 2 ब्रह्मांश जातीः, 22, 1 तपस्या वेषः, तपस्यावः, तपस्या स्वप्रवेशः, 23, 1 नस्तेत. It has been pointed out above that in six cases original in the MNU. the caesura is after the sixth syllable. Hence it cuts the Vedic anapaest or the classic dactyl which is, or at least ought to be, formed by the 5th, 6th, and 7th syllables. Here are the instances: 1, 1c, 2d, 3c, (4e only in MS. E wrong); 4d, 5c (?), 22, 1 तपस्या स्वप्रवेशः. But worst of all, there are currupt lines in our text which must have been spoiled by the compiler of the MNU. himself, since they appear in the sources from which they are taken in their correct form. This certainly proves “the great and universal confusion by which the prosody of this period is characterised.” Thus in 2, 1c, 10, 7a the caesura is found after the sixth syllable being removed from its proper place in the original; 2, 1a has obliterated the iambic cadence at the beginning; 2, 3a, 4c, 5a, 6b are also prosodically corrupt. For these blunders we can, indeed, make only the clumsiness of the author of the MNU. responsible, as the text is otherwise in comparatively good condition and, on the part of the author, no definite plan of these changes is discernible.

II. The lines of the Anushubh-Gāyatri family.

There are about 110 anushubh and gāyatri lines to be considered. Neither the repetitions of former passages, nor, on the whole, stray verses and pādas, nor borrowings from other texts have been included. Thus we omitted 17, 4 being a repetition of 3, 2;
14. 4 which is similar to 14. 3; 2. 9, 10, being wholly parallel with Baudhāyana Dharmaśāstra and, in part, with Hiranyakesī Gṛihyaśāstra and Kaṇḍika Sūtra; 4. 7a, also to be found in Viṣṇu Śmṛiti and Baudhāyana Dharmaśāstra; 13. 6 in Hiranyakesī Gṛihyaśāstra and Aparānta Mantraśāstra as well. On the other hand, all the mantras of the third khayāla, though partly parallel with another text, have been included, because in the original, the Mantraśāstra Śaśāstī only sporadic pādas are to be found. The following three passages are borrowings from our text and, hence, have been added; MNU, 4. 4ab which has gone over to Sūparṇa Purāṇa; 11. 1, 2, 3 which has been taken over verbally by the Mahā Up., and 11. 6 which occurs, at least metrically equal, in the Vāsudeva Up.

It appears that about 15 lines are hypocatastalspic, about 10 of them in the third khayāla alone, about the same number catalectic, eight of them again in the third khayāla. Some of these faults are due to the careless condition of the text in some manuscripts and might, on the testimony of other manuscripts, easily be mended; 5. 8 seems to be corrupt everywhere. 22

Now the change of the Vedic anuṣṭubh into the classic sloka affects chiefly the second foot of the first and third pāda, the shape of which consequently shows the historical position of a book. Judged by this criterion the lines of the anuṣṭubh-gatātī family would have to be grouped as follows:

<table>
<thead>
<tr>
<th>Second foot of 1st and 3rd pāda</th>
<th>Number of pādas: 26.</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Vedic form</td>
<td></td>
</tr>
<tr>
<td>B. Classic forms</td>
<td></td>
</tr>
<tr>
<td>a. pathāy</td>
<td></td>
</tr>
<tr>
<td>b. vipulās etc.</td>
<td></td>
</tr>
<tr>
<td>1. vipulā II.</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td></td>
</tr>
<tr>
<td>4. vipulā IV.</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td></td>
</tr>
<tr>
<td>6. vipulā I.</td>
<td></td>
</tr>
<tr>
<td>7. vipulā III.</td>
<td></td>
</tr>
</tbody>
</table>

There are then 26 old forms against 58 new ones. This makes a proportion of nearly 1:2. The lines examined by Oldenberg in Rigveda X. and Aitareya Brāhmaṇa VII. show the proportions of 26 to 30 and 9 to 14 respectively. The anuṣṭubh line of the MNU is, therefore, in a more advanced state than that of certain hymns of Rigveda X. and Aitareya Brāhmaṇa VII. 23 Some surprise might be caused by a comparison of the verses in Katha Up. adhy. I. with the verses of our text. From all we have seen so far, it follows that theKaṭha Up. is prior to the MNU. And yet the first adhyāya of that text shows anuṣṭubh lines of a more modern type than the MNU, there being 39 new forms against a single old one.

Now this calls for a few general remarks. There can be no doubt that the metrical facts, being, as it would seem, more intrinsic to a literary composition, form a firmer basis...

22 For metrical purposes we are to read: राज्यसमा अन्निर्धारिणिं anyhow.
23 The vipulās may safely be left out in the comparison, since, as a matter of course, only the regular old Vedic form and the pathāy are the decisive points to start from. The vipulās could at the utmost be taken into consideration, if the rules regulating the shape of the first foot were observed. This, however is not the case with Aitareya Brāhmaṇa VII. Moreover, the result gained from the pathāy remains, as far as the Rigveda is concerned, the same, even if we include the vipulās on either side.
for the establishing of the chronology of a text than some grammatical form or sandhi rule. The latter after all may be due to a certain external bias, such as f.i. the common usage of the particular school to which the text belongs. There is, though, as far as we can see, no trace of such influence on metre. On the other hand, we must bear in mind that we are not to trust exclusively statistical figures obtained from metre which, though they be more reliable than merely grammatical evidence, yet are more subject to some chance influence than, say, the general trend of ideas in a book. And finally the laws of logic would require that chronological conclusions drawn from metrical evidence are not to be applied to the whole book, if only part of the verse has been inquired into. For the latter reason our case is not quite so bad as it might appear at first sight. For in the second adhyāya, fourth vallī of the Kāsha Up., there are 12 pathyās to 4 Vedic anushūbhs. A similar inequality of verse type is to be observed in the verse of Aitareya Brāhmaṇa VIII., the lines of VIII. 21. 22 approaching the modern type, those of VIII. 23 revealing a more ancient character. Whether we are to infer from this alone a different age of the verse and the text, is, of course, quite another question. Here too as in the case of the trishūbha-jagatī verse our Upaśākhā does not come up to the proportion of the Dharmapada where the Vedic form has almost wholly disappeared.

Examining these metrical facts we always assume a more or less steady evolution of the Vedic metre. This granted, we draw the final conclusion that our Upānīṣad was composed at a time nearer to the end than the beginning of the period of transformation, considerably later than certain hymns of Rigveda X, among which is the Purushasukta, and later also than the verse of the Sunākhyā episode as related in Aitareya Brāhmaṇa VII. The anushūbha line, then, leads to the same results as the trishūbha-jagatī type, and we find the common chronological order in this special case confirmed.24

The comparison between the numbers of the pathyās (58) and the feet of the vipulā shape25 (12) shows that our text contains a relatively larger number of pathyās than Rigveda X. 90. 1-15; 97; 135-137, and Aitareya Brāhmaṇa VII. The proportions are in Rigveda 30 p. against 37 v.; in Aitareya Brāhmaṇa 14 p. to 26 v. Almost equal relative figures as by the MNU. are shown by Kātha Up. I, (30 p., 8 v.) and Śāṅkhāyana Gṛihyasūtra (30 p., 5 v.). The author of the MNU. followed in this the fashion of his time tending towards the pathyā. But in this case too it may perhaps have been a breaking away from the ordinary rigid pāda and a looser handling of the metre rather than a definite plan to fashion a new type. And it would seem to be no more than a mere coincidence that his lines show almost the same proportion between pathyās and vipulās as Māgha's poem does.

In the frequency of the various forms of vipulās our text differs both from the Vedic texts mentioned above and the classical texts. Out of 13 vipulās only 5 observe the laws regulating the shape of the first foot, as against eight which neglect them. Nor is this surprising, for it is not likely that the rules about the combination of the first and second foot should have been definitely settled at the time of our composition, and if the author of the Taṅtirīya Āranyaka X. had known them at all, they must have appeared to the philosopher as a minor detail. The same remark will serve as an excuse for the amphɪhæc in syllables 2, 3, and 4 of the second pāda in 3. 8, 15; 4. 4.;26 15. 3 नर्मद and the anapaest in 5. 3a, used against the rules of classical prosody.

The scantiness of the material prevents us from drawing further conclusions; those proposed here may perhaps serve to show the possibility and applicability of a method of relative chronology in the Upanishads and prove a starting point for further research.

24 The use of the earlier gṛiṭiti (in MNU, khaṇḍa 3) which in later times was almost altogether superseded by the anushūbha should not form an objection to this conclusion. The MNU. took the gṛiṭiti metre from the Maithrājya Sākhīs after which the third khaṇḍa has been compiled.
25 The rules regulating the shape of the first and second foot not always being kept, the term vipulā is used here in a wider sense.
26 Correct only in MSS. AA BCDE
THE LAY OF PRINCE CHAIN SINGH.

This ballad is sung all over Malwa but especially in the Bhopal Agency in Central India. It is a very good example of the popular method of recording history and contemporary events, which is to this day the ordinary way of disseminating a knowledge of important public matters. That these versions hold their own against our mode of accurate but scarcely as attractive accounts is not surprising.

The fact on which this is founded occurred in 1824. Chain Singh was the eldest son and heir of Raja Subhag Singh of the Narsinghgarh State in the Bhopal political Charge or Agency of Central India. Succeeding in 1795 Subhag Singh became mentally unhinged in 1819, the administration being entrusted to Chain Singh, his father retiring from public life. Tod notes how he once met Subhag Singh at Jodhpur. Chain Singh, who was a man of violent temper, in 1824 murdered his own minister, Rup Ram Bohra, and Mr. Wellesley, then Resident at Indore, was instructed to remove him from the control of the State. Chain Singh, however, refused to submit when Mr. Maddock, the Political Agent, endeavoured to carry out the orders, and finally he had to make an attack on Chain Singh who had come to Sehore with a large following to protest. Chain Singh was killed in the fight and his cenotaph still stands within the limits of Sehore on the spot where he fell. Subhag Singh, who had recovered somewhat, then returned to Narsinghgarh, dying three years later. If less circumstantial, the ballad is undoubtedly far more stimulating than the official account. The free translation endeavours to give something of the swing of the original.

OF PRINCE CHAIN SINGH, THE HEIR OF NARSINGHGAH.

Auspicious were the day and hour on which Chain Singh was born, When all the Brahmins of the town were to the palace hailed, And with one voice declared the youth born under Pisces sign. An elephant and palki sent his suzerain Malhar Rao. I sing the lay of Prince Chain Singh, of Subhag Singh the son. His grandad Hanwant Singh, his uncle Achal Singh Chauhan, A Rangda chief of Narsinghgarh and lord of Kothdi State, A mighty swordsman, one who ne'er had shown his back in fight, As Subhag Chain Singh served his lord, the Holkar Jashvant Rao. He bravely fought at Holkar's side on Mehedpur's lost field, And Malhar Rao an elephant and palki gave in thanks. (lit. "publicly.")

1. Malhar Rao: There is some confusion here, as there was no chief of this name in 1784, which is about the date of Chain Singh's birth. It may refer to Malhar Rao, an illegitimate son of Tukoji Rao, who was killed about 1797.
I sing the lay of Prince Chain Singh, Chain Singh of Narsinghgarh.  
A mighty warrior, one who ne'er left field till fight was won.

One Rûp Râm Bohara did the Prince as minister appoint,
But dazzled by such wealth and power his pride o'erweening grew.
Driven one day beyond control, the Prince in anger rose;
Out from its scabbard drew his sword and struck the Brâhman dead.
Then came his Brâhman friends before the Râjâ in his court:
"Hear mighty Chief our solemn prayer, the Prince has slain our friend;
An you will not redress this wrong, then go we to Sihor."

I sing the lay of Prince Chain Singh: had he then ridden by,
Many I ween of those who spoke had ne'er again complained,
The plan was made and five or six went straight to Sihor's camp,
Where reaching Friday they their plaint to the chief clerk unfold:
"Oh mighty one, the Prince our lord has slain our Brâhman friend:
Do you do justice or our plaint must to Calcutta go."

Menjak Sâh's hearing straight way to his Munshi order gave:
"Chaprâsî two, halkâras four, send swift to Narsinghgarh.
There seize the Prince and quick to Kâshi town in exile take."

This order came to Narsinghgarh just as the sun arose.
The minister, and his officials, read and were afraid.
"Oh go not Prince to Sihor's camp," they now repentant cried.

Pargana likho Chain Singh kâ:
Khâb kari talwâr, ke tâhi chhâld mardon kâ.

Rûp Râm Bohare ko Kuwar ne rakhâ kâmdârî:
Dekh-kar dhan daulat badal gâi Bâman ki najre.
Ek din jab Kuwar ko ghussa áyâ mari talwâre;
Mârâ kaâlî kâ háth, tukje kardye do châre.

Pânc hât ye milke Birâman chale kachheri ko, rapot ye bole râjâ ko:
"Khudâwand, Mahârâj, Kuwarne márâ Birâman ko;
Tum karâ hamara niyâo, nãhl jáwe Sihor ko."

Pânc hât ye kar mansûba chale ehhâonika
Shukrâr ki roj rapot wâhân bole Munshi ko:
"Khudâwand, Mahârâj Kuwar ne márâ Bâman ko:
Tum karâ hamara niyâo nãhl ham jáwe Kâlkate ko."

Menjak Sâhib ne hukum diyâ Sâhib Munshi ko:
"Do chaprâsî, châr halkâre, bhejo Narsinghgaâj ko.
Kuwarji ko abhi pakaâjakar bhejo Kâshi ko."

Sâva pahârâ din châjâhâ kágaj pâhuncha Narsinghgaâj ko.
Kâmdâr sab luge bach ne lage pachhtâne ko.
"Kuwarji, tum mat jâo Sihor-ko.

---

6 Menjak: Mr. (afterwards Sir) T. H. Maddock, Political Agent in Bhopâl, 1824-28. His headquarters where at Schore, still the headquarters of this Agency.
But to his household Chain Singh said "This letter! it is nought!

To Kāshi priests and traders go, 't would sore disgrace my race.
A Rājput chief of purest blood and lineage such as I,
"My Kāshi is the battlefield where you or I must fall."
Thus writing, swiftly to Sihor, his answer he despatched.

I sing the lay of Prince Chain Singh, Chain Singh of Narsinghgarh.
A mighty warrior one who ne'er left field till fight was won.

Then did the Sāhib his first appeal swift to Calcutta send.
A second letter asking aid he wrote to Khilchipur. 7
A third he to Berasāa sped (sief of the chief of Dhār).
And yet a fourth to Bhopāl town asking the Begam's aid.
"Hear Friend Hakim, send swift, I pray two guns and a brigade.
The Sābah Sāhib of Narsinghgarh is marching on Sihor."

I write the lay of Prince Chain Singh, Chain Singh of Narsinghgarh.
A mighty warrior one who ne'er left field till fight was won.

First the Prince his mother saw, and bade her a fond farewell.
Next to his father Subhāg Singh he paid a last adieu;
His third farewell was made at home unto his wedded wife;
His fourth to mother Kālikā, famed goddess of the sword.

1 Khilchipur: A small State near Narsinghgarh.
8 Berasāa: A town in the district of this name. Till 1860 it belonged to Dhār State, but was confiscated after the mutiny and made over to the Bhopāl State.
9 Hakim: A member of the interesting Bourbon family of Bhopāl (see Bhopāl State Gazetteer)
This particular individual was Balthasar Bourbon, alias Shahzada Masīf (see infra note 16.)
A fifth salute to Bajrangbali, lord of battle fields.

Then sought he out his war steed brave and paid him reverence.

Then called the men of Narsinghgarh, and thus to them he spake:

"Listen Oh friends and brothers all unto my words to-day.

Who loves Chain Singh now let him fight and die along with me,

But who loves better home and ease, let that man stay away."

Eighthly the Prince appealed to Himmat and Bahadur Khan:

"Oh friends, if e'er you lov'd Chain Singh stand firm now at his side."

Then Himmat and Bahadur Khan, Pathans, with one voice cried:

"Long have we in your service ate the bread of sloth and ease:

Now if you want us we are here to give our lives for you,

Let him whom fate spares, see again the walls of Narsinghgarh."

I sing the lay of Prince Chain Singh, Chain Singh of Narsinghgarh.

A mighty warrior, one who e'er left field till fight was won.

Then father, mother, wedded wife entreated him to stay:

"Go not, O Prince of Narsinghgarh, we beg thee, to Sihor."

But Chain Singh said, "Too long have I here dwelt in sloth and ease.

Now in your service will I give my head if so decreed."

But as he saddled up his steed, one sneezed.

"Go not," all cried,

Till came his mother's message brief, "Depart, I trust in God."

The Prince set out, and halted first at Sakanwadi town:

Panchwī "Rām Rām" kari Kunwar ne Bajrangbali ko.

Chhatī "Rām Rām" kari Kunwar ne āpne ghojē ko.

Satiwī "Rām Rām" kari mardhe sab Narsinghād ko:

Suno Miyan, sab bhaibandon ko.

gīse pīyārā howe Chain Singh māro mere saṅg ko

gīse pīyāre bālbačche ko, rāho āpne ghar ko."

Aṭhī "Rām Rām" kari Kunwar ne Himmat Khānjī ko:

"Suno Miyan, Bahādur Khānjī ko: jise pīyāra howe Chain Singh māro mere saṅg ko."

Himmat Khān Bahādur Khān arj kare unko:

"Sir satē kī khāī naukri,

"jaīn sir dene ko;

Jiye bachenge anmilenge phir Narsinghād ko."

Pargana likhu Chain Singh kī:
Khāb kari taluḍ, khet nāṭī chhodd mardon kī.

Mātā warje, pitajā warje, warje strī unko:

"Kunwarjī mat jāwō Sihor ko."

Kunwar Chain Singh juāb dete, "Sir satē kī khāī.

Naukri ab jaīn sir dene ko."

Chinkat, ghōjā kasa Kunwar ne, warjā aswāre.

Do aṣhhar mātā ne likhe, "Mera wali Kartāre."

Phīr to pahālā kung chē kīyā Kunwar ne, Sākanwādī kī.
The Prince's tent was pitched, with Rájput lances planted near,
And dancing girls were summoned to while
the night away.
Marching the second halt was at Berasíâ village made.
Still urging forward next they stayed at Barkheâr-bazâr,
Where close beside the old Pir's tomb the Prince's tent was raised.
The fourth march ended at their goal, the station of Sihor.
The Rájput spear butts shook the ground:
the English paled with fear.
The Prince's tent was raised; once more the dancing girls were called.

---

I sing the lay of Prince Chain
Who with sword still in hand
Passed from the world as Rájput should leaving fair name behind
A mighty swordsman, one who n'er had turned his back in flight.

Mendak Sâhib a letter wrote and sent to
Chair Singh's tent
Chapráśis two, Hálkâras four the massive to him bore,
And to the Prince with folded hands their coming they explained:
"The Sâhib has a letter sent to pray you come and call."
But Himmat and Bahádur Khán, Pathâns, just then came in,
And drinking deep kusúmbhâ draughts they girded on their swords,
And forth with Prince Chain Singh they went across to see the Sâhib.
The Prince arriving Mendak Sâhib arose and placed a chair;
For Himmat and Bahádur Khán two other chairs were set.
Then to the Prince he spoke employing sweet cajoling words:
"O dearest Prince," but Himmat and Bahádur Khán, Pathâns,

---

Bhâlá gaîha Rangdon ká, derá lagá Kuwar-ji ká.
Phûr to náčh thahrâyâ kâcnî ká.
Dújá kúnc kújá Kuwar ne mahâl Bersie ká.
Tijâ kúnc ye kiyâ Kuwar-ne bazâr
Barkheâr:
Dérâ lagá Kuwarjikâ nishán wáhân ujtá waliyôn-kâ.
Phûr chauthâ kúnc ye kiyâ Kuwar ne Sihor Chhaonikâ.
Bhâlá gaîha Rangdon ká: hosh uîgâyâ Phirangi ká.
Dérâ wáhân lagá Kuwarjiká náčh phûr thahrâyâ kâcnî ká.

---

Pargana likho Chain Singh ká,
Kargâjí násr taluár,
Nâm râghûyd, râghûyd Rajpûtê ká,
Khûb kari taluár, khet náhi chhoîd mardon ká.

---

Mendak Sâhib ne likh parwâna bhejâ dere ko,
Do chaprási, châr halkâre pahunchhe dere ko.
Hâth bândh-kar arj karte Kuwar 'Chair Singh ko:
"Likh, parwâna bhejâ he Sâhib ne, bulaye bangle ko."
Phûr to Himmat Khán, Bahádur Khán, Pathâns baîthe dere ko,
Kusumbhâ lâgo pîne ko, kamri lâgo jakâmne ko,
Sâng liye Kuwar Chain Singh jâkâr pahunch bangle ko.
Phûr Mendak Sâhib ne uthâî kureś dîn Kuwarjiká ko:
Dújî kureś uthâî Sâhib ne dîn Himmat Khânjí ko
Tijî kureś dîn Sâhib ne Bahádur Khânjí ko
Phûr to मिश्को मिश्को बटें कर के झापै समहटे 
unko:
"Suno Miyân" Chain Singh ko: phûr to Himmat Khán, Bahádur Khán Pathâns, samaj gaye dil ko:
Thought that beneath this sweetness bitter medicine must be hid,
And cried, "O Prince, do you return directly to your tent."

Then rose the Prince in fury and turned him to the Sahib:

"Listen friend Mendak, thou of monkey race, dishonest one,
Who think you am I to be thus with honeyed words caajoled?"

Seeing that he was anger'd spoke more pleadingly the Sahib.

"Listen friend Chain Sinh, think not I would you to prison send,
But for this crime in Kash's town three months you must abide,
But elephants and horses as beseems your rank I'll send,
And monthly pay one lakh that you in Kash's pomp may keep."

The Prince, his ire rising, placed his hand upon his hilt:

"Hear Mendak Sah'b, my Kash on the field of battle lies,
Where we shall meet and one of us, or you or I, must fall,
Thou man of monkey race, thou Turk, thee will I slay and die."

Such rage beholding fled the Sahib his inner room within.

Right on the Moti bungalow the Prince his first shot aimed,
While on the troops the second shot was fir'd by the Pathans.

Whereon, O friend, how swift they fled, how fell beneath their swords.

Back to their camp with Prince Chain Sinh the two Pathans returned.

Here turning to his men the Prince cried, so that all might hear:

"Let him who loves his home and friends to Narsinghgarh return."

Then Himmat and Bahadur Khan cried:

"Haiga duch men kala:

"Kunwarji chalo dere ko."

Phir to Kunwar ke dil men ghussa ayaa,
kahine lage unko:
Suno Miyan, Sahib Mendak ko, to bandar ki jat, be-iman,
Kiyaa samjhaa he hamko?"

Phir to inta ghussa dekh kar Kunwar ka arj kari unko.
"Suno Miyan Chain Sinh ko, ki Ap mat jano
ki ham apko kaid karenge:
Apne jo khun kiyaa hai uske waste ap tain
mahine ke liye Kashi ko bheje jate ho.
Hathi dunga, ghojaa dunga ap ko baithne ko,
Lak rupai kaa mahina dunga bhej Kashi ko."

Phir to Kunwar ko ghussa ayaa kahine lage unko:
"Suno Miyan Sahib Mendak ko," jo hath
dal talwar upar,
Dekh hamair Kashi jayam upar mar mare tuj ko:
Are bandar mar, marre tuzko, Turka'aa mar
mare tuzko."

Inta ghussa dekh Kunwar ka bhaga kamare ko.

Phir to pahala charra mara Kunwar ne Moti
bangle ko.

Dajaa charra mara Patvan-ne, udai pahan ko.
Suno Miyan katt paltan ko.

Sang leve Kunwar Chain Sinh,

jawab dete bhattabandon ko:

"Jise piyara kutum kabila jawo Narsinghgarh ko."

Himmat Khan, Bahadur Khan Pathan arj karte un ko:
"Hear us Oh Chain Singh,
Long have we eaten in your house the bread
of sloth and ease,
Now that you ask us we are here to give
our lives for you.
Let him whom fate spares see again the
town of Narsinghgarh."

I sing the lay of Prince Chain Singh, Chain
Sigh of Narsinghgarh
A mighty warrior one who ne'er left field till
fight was won

Then sat they all within the tent quaffing
kusambha strong.¹⁴
While the dancing girls were summoned to
make them song and dance,
Mendak Sāhib now orders gave, and on the
regiments came,
Till round the camp on all four sides they
stood in serried rank
A second order Mendak gave and in pour
shot and shell
The tents were rent and many a youth
beneath them dying lay
Then came his chaubdārs to the Prince and
pray’d, "Sire, save us all;
The bullets fly, the tents are down and we
are sore beset."

Then Himmat and Bahādur Khān came to the
Prince’s tent,
Drank long deep draughts of kusambha and
girded on their swords,
While to the dancing girls the Prince gave
thirty golden mohars,
And cried "O Jamā, may we live to see
fair Narsinghgarh."

I write the lay of Prince Chain Singh of
Narsinghgarh
Had he been mounted on his steed how many
had he slain.

A nāgan¹⁵ roll of opium seized and ate the
Prince, for strength.

Then grasping shield and sword he hurled
himself upon the guns,
And Himmat and Bahādur sprang like tigers
to his side.

¹⁴ Kusambha: the well known drink made from opium used by all Rajputs.
¹⁵ Nāgan roll: lōt. roll like a female cobra. A large roll of opium is so called.
The Subhadār, with his first strong stroke,  
The Prince laid in the dust,  
And with the next the gunners, striving hard  
to load their guns.  
Thus all the guns were seized and Mendak Sahib fled in fear.

Pārgana likho Chain Singh ka:  
Khāb kari talwār morchā mārā Komāni ka.

Himmat Khān, Bahādur Khān, Paṭhān ne  
tope phert paḷṭan ko.  
Gola phir lagā Kunwar ji ko,
Pahlā girāf mārā Paṭhānān ne uḍāl paḷṭan ko.
Agī pichhli paḷṭan kāṭ rang he mardon ko.

Himmat Khān, Bahādur Khān, Paṭhān, ar  
kare un ko:—  
“Suno Miyān, Kunwar Chain Singh ko: jiṭh laḍāf, chalo Chain Singh, Narsinghgarh ko.”
Itnā jawāb diya Kunwar ne donon Paṭhānān ko:—  
“Dāg lag gāyā mere tan ko. Ab kiyyā muṇh  
dikhāo Narsinghgarh ko.”
Itnā jawāb diya Kunwar ne donon Paṭhānān ko;
Phir nikāl kamar se kaṭār, mard ne mārā  
kaleje ko.
Pār hogāṅ sāre tan ko.

The Subhadār, with his first strong stroke,  
The Prince laid in the dust,  
And with the next the gunners, striving hard  
to load their guns.  
Thus all the guns were seized and Mendak Sahib fled in fear.

I sing the lay of Prince Chāiṁ Singh he was a swordman great  
The Company’s troops in terror before his blade fled back

Then Himmat and Bahādur Khān turned on  
the foe their guns.  
But at this moment was the Prince sore  
wounded by a ball  
Fired by Hakim Šāhjāt Masīh,  
Kāmdār of Bhopāl.
Meanwhile the Paṭhāns first discharge had  
driven back the foe.  
So routing them on every side that none  
remained to fight.

I sing the lay of Prince Chāiṁ Singh of Narsinghgarh  
A mighty warrior one who ne’er left field till  
fight was won

Then Himmat and Bahādur Khān went up  
to Prince Chāiṁ Singh:—  
“Hear Prince Chāiṁ Singh the fight is won,  
come back to Narsinghgarh.”
But turning to the two Paṭhāns simply he  
made reply:  
“How can I ever thus disgraced dare look on  
Narsinghgarh?”
Thus answered he the two Paṭhāns no word  
more would he say,  
And drawing forth a dagger drove it  
fiercely to his heart,  
A blow so strong that through his back the  
blade came out behind.

I sing the lay of Prince Chāiṁ Singh of Subhāṅ Singh the son:  
His grand-dad Hanwaṅt Singh, his uncle Achāl  
Singh Chauhān:  
A Rāngāḍ chief of Narsinghgarh and lord of  
Kothāli State  
A mighty swordman one who left a worthy  
Rāmpūṭ name.

16 Masīh, i.e., Ṣāḥīb a Christian; The Bhopāl Bourbon descendants are Roman Catholics. They  
had, and still have, two names one Bourbon, the other Musālman (see note 9).
THE CHRONOLOGY OF THE PANDYA MONARCHY.
(Mr. SWAMIKANNU PILLAI’S THEORY)

BY ROBERT SWEET.

(Continued from p. 176.)

JAṆAVARMAN KULASEKHAṆA I

(Accession, fixed by Kielhorn, 30 Mar. to 29 Nov. A. D. 1190.)

(No. 103 of 1903.) The only details given here, besides the king’s (3rd) regnal year, are the solar month and day (5 Mithuna) and the week-day (Sunday). These tally for 30 May, A. D. 1193. As this king is known by other inscriptions to have begun to reign in A. D. 1190 the date, though wanting the tithi and nakshatra, may well be accepted, but if so his accession took place on some day between 31 May and 29 Nov. 1190 A. D., the which period Mr. Swamikannu has now succeeded in reducing Kielhorn’s longer limit. This fact might well have been entered in his List on p. 165.

JAṆAVARMAN VIRA PANDYA.

(A new king proposed by Mr. S. Pillai.)

Mr. Swamikannu Pillai asks us to assume the existence of a new king, never as yet heard of, with accession on a day between 18 Aug. A. D. 1189 and 15 April 1190, on the strength of the two following inscriptions. We know of a king of that name (Kielhorn’s “E”) whose reign began some day between 11 November A. D. 1252 and 13 July 1253.

(No. 144 of 1903.) Examining the date for the reign of the latter (known) king I find that the details would suit 9 Sept. A. D. 1255 if the nakshatra had been, not, as given, No. 17 Anurādhā but No. 18 Jyēṣṭhā. This defect is serious because, since no week day is stated, we have nothing to go on except that the day was the 7th sukla tithi in the solar month Kanyā, and in every year there must be such a combination. Consequently I should pronounce the date to be “irregular,” unless we assume that a mistake of 12 hours had been made by accident, the 17th nakshatra being quoted instead of the 18th. Is Mr. Swamikannu Pillai’s date any better?

He fixes it as 17 August 1192, a day on which, though the moon was certainly at mean sunrise in the given nakshatra Anurādhā and the tithi was, as given, the 7th sukla the solar month was not Kanyā, as stated, but Śiśā. This involves a mistake not of 12 hours, as in the date I have given above, but of 10 days. Mr. Swamikannu Pillai’s date cannot be maintained any more than mine. Of the two mine is much the better.

(No. 352 of 1906). This date quotes the 13th regnal year of Jaṭāvarman Vira Pāṇḍya, the solar month Mēša, Sunday, a tithi in the first lunar fortnight, and the moon in Uttara Phalguni. Trying it for the 13th year of the known king of that name (accession 1252-53) I find that on Sunday 29 March A. D. 1265, which was 5 Mēša, Chaitra sukla 11 was current at mean sunrise. The moon was at that moment in Purva Phalguni and only passed into the given Uttara Phalguni 20 minutes before mean sunrise on Monday. If I had been publishing this date I should have accepted it as genuine, stating my belief that a mistake had been made in the quotation of the nakshatra. Sukla 11 in Chaitra is

13 These numbers refer to the annually published catalogue of inscriptions copied by the office of the Archeological Superintendent for Epigraphy, Government of Madras, and issued with the Report of that Department.

14 This term is applied to any date on which all the given details do not exactly correspond.
a sacred day, being the Kāmadā ēkādaśī. Mr. Swamikannu Pillai, however, thinks that the day was Sunday, 15 April A. D. 1201. On examining this date I find that it was certainly a Sunday in Māsha on which day at sunrise the 11th sukla titi was current, but that it has a precisely similar defect to the one above; viz., the moon was in Pūrva Phalguni and not in the quoted Uttara Phalguni at sunrise. She passed into the latter nakshatra later in the day. Mr. Swamikannu Pillai admits this.

But it has a far more serious defect than this. It flatly contradicts his own supposititious date for this new king’s accession, because if such a king, with accession as he supposes, really existed the date 15 April 1201 could not fall in his 13th regnal year, but was the first day of the 12th year. Consequently his second date, defective in itself, contradicts his first date, which was also defective. Mr. Swamikannu Pillai has noticed this also, proposing the alteration of the number of the regnal year. The dates may, as I have shewn, both belong to the reign of the Vira Pālīya who, as we know from Kielhorn’s Nos. 31 and 32 and my No. 69,12 all three of them perfect and regular dates, came to the throne in A. D. 1252-53. If it should be argued that Mr. Swamikannu Pillai’s two dates, on epigraphic grounds, to be assigned to a date earlier than that reign I can only say, with due submission to the authority of experts, that the difference is of only sixty years while the Madras epigraphist found a difficulty in deciding the point in one case where the difference was one of ninety-five years. (See below—remarks under “T. Kulasekhara II”.) I hold the existence of this proposed new king to be totally unproved at present.

Maṇavarman Sundara Pāṇḍya I.

(Nos. 362 of 1906, and 133 of 1907). I concur with the author as regards these two inscriptions. They are complete and regular. The result is to narrow the doubtful period of accession to a day between 25 June and 4 September A. D. 1216. Mr. Swamikannu Pillai fixes the latest possible day of accession as 19 July 1216, and in two places specially marks this as a discovery of his own. He does not tell us on what it is based. No published inscription that I have yet seen confirms it, certainly not either of his two new ones. From the results of five other records Kielhorn fixed the accession as on a day between 29 March and 4 September A. D. 1216. The latest possible date must remain as 4 September, unless Mr. Swamikannu Pillai can show reason for the change.

Jaṭāvarman Kulasekhara II.
(Accession between 16 June and 30 September 1237, or between 16 June 1237 and 15 June 1238 A. D.)

This king’s date, if he existed as is not improbable, was not one of those determined by Prof. Kielhorn. I have already suggested the possibility of the reign. (vide Epig: Ind: XI, 281).

(No. 62 of 1905). Mr. Swamikannu Pillai has omitted to notice that the titi quoted in this inscription was an expunged (kṣaya) one, and therefore not only would it never have been connected with the civil day, but that day itself was an unlucky one (See remarks above p. 167). In other respects the details certainly coincide with the date 30 September A. D. 1238. On that day the 5th kṛṣṇa titi was current at sunrise; the 6th, which is the inscription-titi, began about 50 minutes after sunrise and expired before sunrise next day.

12 Epigraphia Indica VII. pp. 10-11, X. p 139;
With one correction, i.e., supposing that the nakshatra Mrigaśiraḥ had been erroneously quoted instead of the next one Ardra, the details would suit Thursday 10th October 1191, falling in the given regnal year of the earlier king of that name; and as these two dates are only separated by 47 years it would be difficult to decide on palaeographic grounds to which king the record belongs. The trained Madras Government Epigraphist informed me, in the case of the next following inscription, No. 135 of 1910 when I was doubtful whether it belonged to the year 1239 or 1334 A.D. (separated by 95 years), the details of the date being correct for either of those years, that he found it difficult to decide the point after a careful examination of the characters, but inclined to the earlier date. It would probably therefore be still more difficult to decide, on epigraphic grounds alone, whether an inscription belonged to A.D. 1191 or 1238.

(No. 135 of 1910). I have already published this date in Epigraphia Indica Vol. XI, p. 261. I gave the alternative dates just mentioned, viz., in A.D. 1239 and 1334, and pointed out that if, on epigraphic grounds, the former was considered the correct one we should have the name of a new Pandyā king with accession between 16 June 1237 and 15 June 1238. Mr. Swaminarain Pillai has arrived at the same conclusion as myself regarding the earlier date, but does not allude to the alternative (later) one. On the supposition that the Epigraphist has now satisfied himself that the record did not belong to so late a date as A.D. 1334 we may accept the date 15 June 1239 as fixed. But if any doubt remain on that point we must withhold final decision. There is an absolute coincidence of all the given details also with Wednesday 15 June A.D. 1334.

(No. 132 of 1903). The details of this date are very meagre. As such they are perfectly suit the date 9th April 1213 which fell in the given (23rd) regnal year of the known Jañavarman Kulaśekhara whose accession took place in 1190. But Mr. Swaminarain Pillai rejects this date on epigraphic grounds in favour of a date, 10 April 1239 which is exceedingly imperfect. We are only given the information “16 Mēsā” and “Anurādhā,” and for this date the details given contradict one another. For in the year which he considers to be the correct one the solar day 16 Mēsā would not have been properly and by custom described as “the day of Anurādhā” but “the day of Viśākhā”; though the moon certainly entered Anurādhā shortly before sunset. The tithi current at sunrise was the second of the dark half of Nija Chaitra. There seems to be no ceremonial reason why Anurādhā should be mentioned as the nakshatra of the day. As there is only an interval of 46 years between 1213 and 1259 the difficulty of settling the matter merely by the form of the characters must be insuperable. We cannot accept this date as evidence either way, but of the two that in A.D. 1213 works out correctly while that in 1239 works out incorrectly.

The existence of this new king, therefore, must still remain somewhat doubtful, though admitted to be quite possible. If the Madras Epigraphist is quite certain that No. 135 of 1910 cannot belong to so late a date as A.D. 1334. I am prepared to accept it as certainly belonging to A.D. 1239, and in that case would accept the imperfect No. 62 of 1905 as corroboratory. But we want better proof.

Jañavarman Sundara Pandyā II.

(Accession fixed by Kielhorn 15 June A.D. 1238 to 18 Jan. A.D. 1239
Doubtful period now reduced to 13 July to 7 Dec. A.D. 1238).

This king is already known to us from other reliable inscriptions. The period within the limits of which he must on one day have ascended the throne is the only question at issue. This point I shall consider presently.
(No. 130 of 1908). This date has been published by Prof. Jacobi (Epig. Ind.: XI. p. 135, No. 84), and as such I examined it and found his conclusion unimpeachable. It corresponds to 7 December 1239, and proves that the king’s accession could not have occurred later than 7 December 1238. Mr. Swamikannu concurs in the fixture for the date.

(No. 169 of 1895). I find the author’s conclusion for this inscription perfectly correct. The date corresponds to 6 January 1249, and the regnal year must be read “11” and not “10”. The accession-date is not affected by it.

(No. 616 of 1902). On the civil day fixed by Mr. Swamikannu Pillai as corresponding to the given details, viz: 12 July A. D. 1255, the given tithi, week-day and solar month certainly came together. But the moon is stated in the text to have been in the nakshatra 15 Svāti, whereas it should have been given as 14 Chitrā according to ordinary custom; for she was in Chitrā till about 48m. before mean sunset, when she entered Svāti; and as the given 7th suskā tithi of Āshājha ended about 2h. 32m. after mean sunset, that tithi was only connected with Svāti for 3h. 20m. during the middle of the 24-hour period concerned. I can see no reason why the usual custom should have been departed from in this instance. A 7th suskā tithi is specially auspicious for donations only when it is connected with a Sunday, or a Tuesday with the moon in Revati (in the lunar months Pausha or Magha), or when the moon is in the first quarter of Hasta, or when it coincides with a śākṛanti, or when it belongs to one of certain lunar months in which the given lunar month Āshājha is not included. Neither of these conditions was present in this case. (See Mr. S. Pillai’s “Ind. Chronology,” p. 48 of text). It is of course, possible that “Svāti” was engraved for “Chitrā” owing to a simple mistake having been made by the computer or copyist, and on that ground it may be argued that the date should be accepted.

If accepted we note that the regnal year is stated as the 17th, and this proves that the king could not have begun to reign earlier than 13th July 1238; for if he had ascended to the throne as early as 12th July in that year the day of the date 12th July 1255, would have been the first day of his 18th year. Hence, instead of the limits fixed by Kielhorn from the dates examined by him, viz: 15th June 1238 to 18th January 1239, we should now have for this king’s accession a day between 13th July and 7th December 1238, determined by the dates 616 of 1902 and 130 of 1905. Mr. Swamikannu Pillai gives us this period as 3rd July to 1st December 1238, but apparently this assertion is based on certain other inscriptions which he tells us that he has examined, but which have not yet been published. We must wait for these before we make any change. To publish, as he has done, accession-dates without having placed his proofs before the public is a course which cannot be permitted to pass without challenge.

Jaṅgaṃvarman Sundara Paṇḍya I.

(Accession, fixed by Kielhorn, 20 to 28 April A. D. 1251).

(No. 260 of 1906). The date fixed by Mr. Swamikannu Pillai as corresponding to the description is doubtful in two respects. He asserts that it corresponds to 6th November A. D. 1236 but admits one error in the description; namely that that day was not in the given seventh regnal year but in the sixth. The second defect in it is that on that day, though it was a Monday and the moon was at mean sunrise in Mṛgāśīra, as stated in the text, the quoted 3rd krishṇa tithi was kṣaya, or was expunged from the daily reckoning. It began about 1h. 51m. after mean sunrise and ended about 43m. before the next sunrise. The Monday therefore would have been associated with the 2nd and the Tuesday with the
4th krisha tithi. If (as I have suggested above in my remarks on the date 62 of 1905 under the heading "Jatavarman Kulaćkara II") a solar day on which occurs a kshaya tithi is unlucky, that particular day would have been avoided as a favourable time for a royal grant, and the kshaya tithi itself would not have been associated with it in the calendar.

Working the given details for the seventh regnal year as stated in the text I find that all the dates are correct for 26th November 1257 except the nakshatra. This is in three places wrong, the moon being in Pushya and not in Mrigashira: and this defect is so great that it cannot, in my opinion, be passed over safely.

I cannot allow that a date in which the wrong regnal year is quoted and which quotes a kshaya tithi is a satisfactory one. But, accepted or not, it does not affect the known facts of this king’s accession.

(No. 218 of 1901). This date in the original quotes the 7th regnal year, the solar month Mēsha, the 1st krisha tithi and the nakshatra Rāgiśī. Mr. Swamikannu Pillai admits that the day which he put forward as corresponding, viz.: 27th April 1236 A.D. would have properly been stated as in the 6th regnal year, the solar month Vrishabba and the 1st śukla tithi, so that nothing remains of the original but the nakshatra Rāgiśī. A solution slightly better would be 17th April 1237 A.D., which was in Mēsha, with the moon in Rohiśī, as given in the text, the regnal year being the 6th and not the 7th, and the wrong lunar fortnight having been stated. This involves a mistake of three days in the regnal year. The title given to the king certainly seems to shew that it belongs to the reign in question, but the date appears to be irregular. At any rate the author’s solution is inacceptable.

(No. 275 of 1901). I concur with the author in this case. No other date will suit the description except the one given by him.

(No. 322 of 1911). I also concur with him here. We may accept the correction from "śukla 11" in the original to "śukla 12". The record quotes incidentally the 15th year of the Chola King Perumijjaghada; but if, according to present information obtained from six inscriptions, this king’s accession took place between 9th May and 30th July A.D. 1243, the present date, 23rd May, 1250 actually fell in his 17th or 18th year. Is the reading “15th” year quite certain? This point should be examined, because the result might perhaps very considerably reduce the doubtful period of Perumijjiga’s accession.

(No. 677 of 1909). I published this date in Epig. Ind. Vol. XI, (p. 255, No. 101), having been assured that the quoted regnal year was the 11th; and found the result unsatisfactory. Mr. Swamikannu Pillai has now discovered that the original record of the regnal year should be read “13” instead of 11. Accordingly I tested the date again from that standpoint, and agree with him that, granting “Makara” to be an error for “Mina”, it corresponds to Wednesday, 5th March A.D. 1264.

(No. 125 of 1903). The only available details for this date, setting aside mere conjectures, are the 7th śukla tithi in the 14th regnal year, with the moon in Puravasu. Mr. Swamikannu Pillai fixes it as 26th March A.D. 1265. This was the day on which the Mēsha śaṅkranti occurred. It coincided certainly with the 7th śukla tithi, but the moon was in Ārdra (No. 6) not in (No. 7) Puravasu at mean sunrise. She entered Puravasu about 4h. 50m. later, and the day would have been named after Ārdra. Equally suitable, perhaps rather more so, would be 4th April A.D. 1264, with which day, 11 Mēsha, the 7th śukla tithi and Puravasu were jointly connected. Here we should certainly have
to change the 14th (quoted) into the (correct) 13th year of the king; but the astronomical
details given suit this date exactly. As the details given are meagre the date cannot be
relied on.

I find myself in agreement with the author in three out of his six dates. The
accession period remains unchanged, and as determined by Prof. Kielhorn.

Vira Pañḍya (Kielhorn’s “E”).

(ACCESSION 11TH NOV. 1252—13TH JULY 1253 A.D.)

(Jaḻavarman Vira Pañḍya.)

(Mr. Swamikannu Pillai’s new king, with accession
15TH MAY—19TH JUNE A.D. 1254.)

I take these inscriptions of Vira Pañḍya together, as it will be seen in the end that
I cannot find any good reason for accepting Mr. Swamikannu Pillai’s assertion that they
prove the existence of two distinct sovereigns, one, according to the throne in A.D. 1253,
called by the title “Jaḻavarman” and one, according in A.D. 1254, called by the title
“Jaḻavarman.” It appears to me quite possible that all the inscriptions belong to one
king whose title was “Jaḻavarman”, and that the engraver of the record No. 395
of 1909 carved the title “Jaḻavarman” in error. Such a mistake is by no means
unusual. Prof. Hultsch has shown (S. I. I. III, 204 ff.) that whereas the official title of
the Chola king Rājārāja II was “Rājakēṣari” he is in four inscriptions called
“Parakēṣari”; and the Cōla king Rājārāja II, whose official title was “Parakēṣari” is
in one inscription called “Rājakēṣari.”

(No. 395 of 1909). Prof. Kielhorn’s two dates Nos. 31, 32, (Epig. Ind. VII,
pp. 10, 11) are each perfect and regular; and they prove the existence of a king named
Vira Pañḍya, whose accession took place on a day between 11th November 1252 and 13th
July 1253 A.D. The inscriptions give no dynastic title. I also subsequently published
(op. cit. X, p. 139, No. 69) a perfect and regular date of the 17th year of a Vira Pañḍya
with the dynastic title of “Jaḻavarman” which corresponded to 8th August 1269 and in
my opinion belonged to the reign of Kielhorn’s Vira Pañḍya, the regnal year being correct.
I considered this sufficient proof that the dynastic title of this king was “Jaḻavarman.”
I also published (op. cit. XI, p. 266, No. 117) the date which is now republished by
Mr. Swamikannu Pillai (No. 395 of 1909). It is perfect and regular and it confirms the
former ones; in all respects as regards the king’s accession, but it gives him the dynastic
title “Māravarman.” This seemed to me to be a mistake for “Jaḻavarman,” at any rate
the evidence was evenly balanced up to that point. Subsequent study of
Mr. Swamikannu Pillai’s inscriptions confirms me in my opinion that the king’s title was
“Jaḻava-man” and that the “Māravarman” of No. 395 of 1909 was an error of the
engraver.16 Mr. Swamikannu Pillai’s belief, however, is different, as I have shown above,

16 Here in England, I have no means of knowing what is the descriptive formula applied to the
king in this inscription. I hope that the Madras Epigraphist will enlighten us on this point: for if it
should be found that the short account of the king’s exploits often given in these records is given here,
and is similar to that stated in some of Mr. Swamikannu Pillai’s inscriptions (e. g., Nos. 134 of 1908,
435 of 1908, 402 of 1907) that fact would go strongly to prove that the Vira Pañḍya of No. 395 of 1909
(“Māravarman”) and he of the other inscriptions (“Jaḻavarman”) were one and the same person, the
title in No. 395 having been engraved in error. These exploits are as follows:—He took Ilam,
Kongu, and Sā amanē am (“L. e., Ceylon. Chra and Chòla”), performed the anointment of heroes at Perum-ñārapulliyār and apparently introduced into his army “Kannadiyan horsemen”, i. e., a regiment
of cavalry from the Kannar country. The inscription mentioned in the text, which I call “my
No. 69”, states that the king conquered “Koṅgāram,” took the river Kērē (i. e., defeated the Chōla)
and performed the anointment of heroes at Pulliyār; and this statement proves him to be the same king
as the Vira Pañḍya of the three records noted above.
though he agrees with me as to the date of the inscriptions. Three of his eight inscriptions (Nos. 435 of 1906, 402 of 1907, and 128 of 1908) support my view, while the other five, four of which all come from the same temple, also do so if it is allowed that a mistake of one regnal year was accidentally made in each. The mistake in the group of four may be explained by the engravers of the last three following an initial error in the first so that I may claim actually to make only two corrections in the regnal years of all these eight inscriptions in order, by so doing, to make the whole of them confirmatory of the accuracy of my view of the case. I shall now briefly review these eight new inscription-dates upon which Mr. Swamikannu Pillai relies. His calculations are correct as to the civil days.

(No. 142 of 1894). "4th" regnal year of Jatāvarman Vira. 14th May 1258. I hold that "4th" regnal year is an error for "5th," and that the king in question is Kielhorn's "E" (accession in A.D. 1253).

(No. 129 of 1894.) From the same temple. "4th" regnal year, for "5th"; 5th August A.D. 1257. But here, as in former instances noted above, a kshaya, or expunged, tithi is quoted, the reason for which does not appear. As regards the number of the regnal year I assume that it is correctly read as "4th" though I observe that the Epigraphist has classed the figure as doubtful. Should it be really "5th" the inscription, if acceptable, directly supports my contention.

(No. 132 of 1894). From the same temple. "6th" regnal year, for "7th"; 11th July A.D. 1259. The solar month incorrectly stated as "Kanyā" instead of "Karka." Hence the date is not a perfect one.

(No. 151 of 1894). From the same temple. "7th" regnal year, for "8th", 12th November A.D. 1260. The tithi and week-day are not mentioned.

(No. 134 of 1908). From another place. "10th" regnal year for "11th." 1 June A.D. 1264. Again no mention of tithi and week-day. If I am correct in my revision of the regnal year this date proves that this king could not have begun to reign earlier than 2 June 1253. Using it for his own purposes Mr. Swamikannu Pillai should have observed that the earliest possible accession-day of his new king would be 2 June 1254, whereas he has stated that earliest day as 15 May of that year.

(No. 435 of 1906). 14th regnal year. 4 July A.D. 1266. This date directly supports my case, giving the latest possible day for accession of the king as 4 July 1253. Accession on 5 July of that year would cause 4 July 1266 to be in the 13th year. To make it fit his case Mr. Swamikannu Pillai would have to alter the number of the regnal year.

(No. 402 of 1907). 14th regnal year. 19 June A.D. 1267. The day corresponded with the 11th krishna tithi of Nija Jyestha, which was the day called "Yogini ekadaśī" and a festival day. But the moon only entered the given nakshatra after about 6 hours had elapsed from mean sunrise; so that by common custom the day would have been connected with the nakshatra next earlier. If this correction be allowed this date must be taken as supporting my case, and as shewing that the king could not have begun to reign earlier than 20th June 1253. Such a correction is in accordance with Mr. Swamikannu Pillai's own processes.

(No. 128 of 1908). 22nd regnal year. 29th April, A.D. 1275. This date is perfect and regular and directly supports my case, the given day falling in the 22nd year of the Vira Pāḍyaya who came to the throne in A.D. 1253. He is styled "Jatāvarman." In order
to make the record suit the reign of his new supposititious king Mr. Swamikannu Pillai has had to assume that the number of the regnal year was wrongly engraved and should have been the “21st” year. (This inscription is the same as Prof. Jacobi’s “No. 91” noticed below).

I now turn to Prof. Jacobi’s dates of Vira Pâṇḍya (Epig. Ind. XI pp. 137-38, Nos. 90 to 93).

(No. 90) 6th regnal year. The date is perfect and regular for 28 September A.D. 1302, as decided by Prof. Jacobi; but, with one alteration, supposing the “6th” tithi to have been engraved in error for the “8th,” it corresponds exactly to 6 September A.D. 1258, which was in the 6th regnal year of the known Vira Pâṇḍya (accession in 1253 A.D.). Prof. Jacobi considers that it belongs to a hitherto unknown Vira Pâṇḍya whose accession was in A.D. 1295, but the regnal year given does not support such an assumption.

(No. 91). This is Mr. Swamikannu Pillai’s date No. 128 of 1908 (see above). 22nd regnal year. Prof. Jacobi’s date for this is 3 May A.D. 1318, but he admits that, if so, it contains two errors, moreover the regnal year would be wrong for the reign of his supposed king. It however exactly suits,—unchanged,—the reign of Kielhorn’s Vira Pâṇḍya (“E”) and is a perfect and regular date, the civil day being 29 April 1275. To make it suit his theory Mr. Swamikannu Pillai has to alter the number of the regnal year.

(No. 92). This date of the 44th regnal year corresponds to Prof. Jacobi’s fixture of the civil day, viz. 2 December A.D. 1339, and points to the reign of a king whose accession took place, on a day between 3 December 1295 and 2 December 1296. For this day the date is regular and exceptionally perfect. It does not coincide with a day in the given regnal year of the king (or kings) of the same name whose inscriptions we are discussing; and therefore, for present purposes, must be set aside.

(No. 93). The date here given appears to belong to a later king of the same name. It contains historical allusions proving this to be the case. (See below, my remarks on No. 119 of 1908 (the record in question) a. v. Jaṭāvarman Vira Pâṇḍya with accession in A.D. 1296).

(No. 94). The number of the regnal year here appears to be doubtful, but the date perfectly suits the day determined by Prof. Jacobi, viz., 16 June A.D. 1342. For present purposes we are not concerned with it.

To sum up the case. It is no part of my duty positively to assert that Mr. Swamikannu Pillai is mistaken, but I insist that my theory is quite as good as his, and that the evidence before us is insufficient to prove that there were two Vira Pâṇḍyas, the later coming to the throne a year after the earlier. On that evidence, founded on all these inscriptions put together, it is permissible to maintain that the existence of a Jaṭāvarman Vira Pâṇḍya with accession in A.D. 1254 is not proved, while the accession-period of Kielhorn’s Vira Pâṇḍya, whose dynastic title was “Jaṭāvarman,” is limited to the days between 20 June and 4 July A.D. 1253.

Jaṭāvarman Śrīvallabhadvēva.

(A new king proposed by Mr. Swamikannu Pillai with accession between 4 and 10 September A.D. 1257).

We are asked to accept as proved the existence of this new king on the strength of three inscription-dates, one of which, the Pudukâta inscription, appears to have not as yet been critically examined by the epigraphical officers.
(No. 110 of 1900). The date perfectly corresponds to 25 June A.D. 1278. But, since the day of the solar month is not quoted, precisely the same combination of details would be reproduced in a year perhaps 30 or 35 years distant from A.D. 1278. If careful palaeographic examination results in a declaration that it probably belongs to that year the fixture may be accepted. If accepted we have a new king whose reign began between 26 June 1257 and 25 June 1258 A.D. Is this confirmed by the other records quoted?

(No. 589 of 1904). The text here specifies the 5th sukla tithi of Sintha, Wednesday with the moon in Kṛṣṇa. Mr. Swamikanu Pillai fixes the day as “probably” 3 September 1292, which would fall in the given 35th regnal year. But to do this he has to make two emendations, reading the “5th kṛṣṇa tithi of Kanyā” instead of the “5th sukla tithi of Sintha.” This is rather too sweeping for the situation. It is not as if this were a date proposed as confirmatory of the reign of king whose existence has already been conclusively established. To establish the existence and date of accession of a king hitherto unknown we must not rely upon imperfect or incorrectly stated inscription-dates.

(The Pudukkātu inscription). 35th regnal year. The text mentions the solar month Kanyā, the 15th sukla or paúrṇami tithi, Monday, with the moon in Rēvati. Mr. Swamikanu Pillai decides that this corresponds to Monday, 10th September A.D. 1291. The date however is imperfect, as the author admits. That Monday would have been coupled with Uttara Bhadrapadā, in which nakṣatra the moon stood at sunrise. The moon entered Rēvati only a little before sunset. I can trace no reason for departure in this case from the usual custom of naming the day, as before stated this inscription has apparently not as yet been examined by the epigraphical expert.

Neither of these two last dates are satisfactory, and therefore, if we are to build up our history on a solid foundation, it must be held that the first one stands alone. The correct course to adopt is not to insist on the existence of this king on the strength of this meagre evidence, but to pronounce his existence possible and await confirmation. In his Annual Report for 1907, § 26, the Epigraphist mentions a fragmentary inscription of a Srivallabha (No. 456 of 1906), which it would be well to examine, but as he gives no date for this record it may belong to a different period altogether.

Māvatāraya Kulaśekhara I.

(Accession fixed by Kielhorn 2-27 June A.D. 1268. Doubtful period reduced subsequently to 10-27 June.)

This king is already well-known. Kielhorn established his accession-period as 2-27 June A.D. 1268. I was able (Epig. Ind. X, p. 141) to reduce this to 10-27 June. I do not know why Mr. Swamikanu Pillai gives it on p. 171 as “12 May to 27 June.” In the List which he gives on p. 165 he states the earliest day as not 12 May but 12 June, and gives this as his own discovery, marking it with an asterisk. But none of the dates which he publishes affords any warrant for this change, nor does not any inscription with which I am acquainted.

(No. 598 of 1902). The given date appears to me intrinsically wrong, for a 2nd sukla tithi cannot in any circumstances, I think, be connected with a moon in Anurādhā during the solar month Kanyā. Mr. Swamikanu Pillai states that the coincidence can take place in unusual circumstances; he may be right, but I should like an explanation. During the month Kanyā the sun’s true longitude must be between 150° and 180°. During a 2nd sukla tithi the moon’s distance from the sun must be between 12° and 24°. Hence the least possible true longitude of the moon during that tithi in Kanyā must be
(150°+12") 162° and the greatest possible must be (180°+24") 204°. By the Brāhma Siddhānta the moon enters Anuradha at 210°+49'20", while by the equal-space system and that of Garga she enters it at 213°+20'. It appears to me therefore that the combination is impossible. However that may be this date is imperfect, Mr. Swamikannu Pillai corrects "Kanyā" to "Tulā," and thus finds the corresponding day to be 19 October a. d. 1278. With this change his calculation is quite correct.

(No. 126 of 1910). I published this date in Vol. XI of the Epig.: Ind.: (p. 263, No. 112). We both agree in the day, and find the date perfect and regular. It corresponds to 21 September 1281.

(No. 123 of 1910). An irregular date which must be set aside.

(No. 124 of 1910). I published this date in Vol. XI of the Epig.: Ind.: (p. 263, No. 113). Mr. Swamikannu Pillai arrives at the same conclusion as myself. We fix the day as 27 November 1295. The date is a perfect one.

(No. 734 of 1902). This date is admittedly irregular. Even if we allow Mr. Swamikannu Pillai's sweeping change of the 6th solar month Kanyā into the 9th Dhanus we should still have to account for the day being wrongly coupled with the 10th instead of with, as it should be, the 9th kṛṣṇa tithi. The lunar month was Margasīrha and I can find no ceremonial reason for a departure from the ordinary custom. The date should not be quoted as definitely established.

(No. 506 of 1904). My calculation agrees with the author's. The date is 10 May, 1299.

(No. 46 of 1906). Do. do. do. do. The date is 10 September 1301.

(No. 238 of 1903). I am unable to accept the author's conclusions with regard to this date. It is a troublesome one because the regnal year is exceedingly doubtful. The Epigraphist pronounces the first figure "4" to be questionable, and has subsequently stated that the second figure, which he read as "9," may be "1." I have tried, unsuccessfully, all the years possible with these uncertain figures. I found the nearest approach to the details stated in the text to be in the 21st regnal year, when the solar month, tithi, and nakṣatra agree together, but the week-day is different, viz., Sunday, and not, as given, Wednesday. If this change be allowed the date would correspond to 27 March, 1289; and perhaps this is the correct solution, Mr. Swamikannu Pillai's date, 27 March, 1308 is unacceptable for two reasons. First, he makes this day fall in the 41st year which is incorrect. This king's 41st year begun in June 1308. Consequently 27 March of that year fell in the 40th regnal year; and the last figure of the given regnal year cannot, it appears, be read "0." Secondly, at sunrise on 27 March 1308 the moon had already passed out of the quoted Rāhiṣṭi and was in Mrigāśiras. Mr. Swamikannu Pillai thinks that calculation for true sunrise and local time may have proved the moon to have been in Rāhiṣṭi. I differ from him here. Taking into account the latitude and longitude of the place (Madras), and converting mean to true time I calculate that the moon passed out of Rāhiṣṭi and into Mrigāśiras at 15m. 18s. before true sunrise in Madras local time, on the Wednesday in question.

Jaṭavarman Sundara Pāṇḍya.

(This is a new king proposed by Mr. Swamikannu Pillai, with accession in A. D. 1270. Are his existence and date conclusively proved by the inscription-dates on which the author relies? I take each in turn as before).
(No. 680 of 1909). I published this date in Vol. XI of the *Epig.: Ind.:* (p. 254, No. 93), finding it irregular. It is irregular; for it gives 11 śukla in Vṛṣabhā in a Monday with mōon in Pushya, and the moon cannot be in Pushya on an 11 śukla in Vṛṣabhā. The author proposes to correct "11" into "5," which would meet all requirements. As to the result of this he is quite right. So stated the date, 22 May 1273, would be perfect and regular. But it must be borne in mind that in this instance the proposed change is not the change of one figure into another, but the substitution of a whole word for another whole word. The record has, in letters, "ekādaśī," and we have to change this to "pañchami." I therefore agree with the author that this date is not satisfactory. If it were accepted we should have the accession-period from 23 May 1270 to 22 May 1271.

On the other hand I look on the date which he proposes alternatively, viz., 4 April 1278, as inadmissible. That day would properly be called "10 śukla in Mēsha" with the moon in Magha. We cannot go so far as to assume that that is the day meant by the given description "11 śukla in Vṛṣabhā, Pūrva Phalguni"; which he considers just possible.

(No. 303 of 1909). I published this date in *Epig.: Ind.:* Vol. XI, (p. 254, No. 90) finding it irregular. This it is intrinsically, for on a śukla 10 in Mina the moon cannot be in Hasta, as the record states. Mr. Swamikanan Pillai supposes that "Mina" may be an error for "Vṛṣabhā"—but the two names are very unlike. With this change he finds the given combination to have existed on 24 May 1276. He also supposes that there was a second mistake, the 7th regnal year being quoted instead of the 6th; the date thus found being in the 6th year of his new king according to the date of accession which he deduces from the other records quoted by him and noticed below. A date which requires two alterations to bring it into conformity with a theory cannot be depended upon to prove the existence of a king of whom hitherto we know nothing.

(No. 411 of 1908). This is Prof. Jacobi's No. 83 (*Epig.: Ind.:* XI, p. 134). He pointed out that if "śukla 8" in the date were considered a mistake for "śukla 9" the details given would suit Friday, 6 December A.D. 1258, which was in the given 8th year of the king hitherto known as Jaṭāvarman Sundara Pāḍyā I, whose accession was in A.D. 1251. For the reign of the second king of that name, as known to us, he made an unfortunate mistake, and worked for the 18th not 8th year. Mr. Swamikanan Pillai finds the given date exactly correct for Friday 23 December 1278, and I agree. For this day the date is regular, and it is also a perfect date. According to this the accession must have taken place on a day between 24 December 1270 and 23 December 1271, and, allowing No. 303 of 1909 (above) to pass, we should have the accession period as between 24 December 1270 and 24 May 1271. But we must bear in mind that with the one reasonable change of "śukla 8" to "śukla 9" it would also correspond to 6 December 1258; while, with a change, presupposing a mistake in the original, of the 8th to the 3rd regnal year his date in A.D. 1278 would regularly belong to the reign of Jaṭāvarman Sundara II.

(No. 667 of 1909). I published this date in *Epig.: Ind.:* XI, (p. 257, No. 105), showing that it was perfect and regular for 17, Jan. A.D. 1285, and expressing my opinion that probably it belonged to the reign of the known Jaṭāvarman Sundara Pāḍyā, whose accession was in 1276, a mistake having been made in quoting the 8th regnal year instead of the 9th. Mr. Swamikanan Pillai sets this aside and insists on our acceptance of the date he has assigned, namely 5 Jan. 1278. But equally with my
fixture his date has a defect; for the moon was not at sunrise on that day in the quoted nakshatra Rohiṭa, but was in Kṛttika. She passed into Rohiṭa only about 7 hours after sunrise, and I know no reason for any departure from the usual custom in this case. (See my note in the Introduction—"The nakshatra of the day."

(No. 319 of 1909). I published this inscription in Epig. Ind. XI, p. 255 (No. 100), and found it irregular for the given 8th regnal year of either of the known Jatāvarman Sundaras. Mr. Swamikannu Pillai decides that the day was 26 May 1278. It is true that the given week-day, tithi and solar month coincide with that day; but at mean sunrise the moon was in the 7th nakshatra Punarvasu and not in the 8th Pushya as given. She passed into Pushya about 4½ hours after mean sunrise. According to the author this does not matter, and if he is correct his conclusions cannot be gainsaid. (See remarks under the last inscription.) Granting the date perfect it only remains to be quite certain that the regnal year has been rightly read, since the date would fall in the 2nd year of the known Jatāvarman Sundara whose accession was (probably) in August 1276. The date if accepted for the new king does not affect the period of accession already found.

(No. 305 of 1909). I published this inscription in Epig. Ind. XI, p. 256, (No. 103). The given details are the 8th regnal year,18 Monday, on a day not stated of the dark fortnight in the solar month Mithuna, the moon being in Uttara Bhadrapadā. All these are correct for the 8th year of Jatāvarman Sundara I, coinciding with 27 May 1258, but by the equal-spase system of nakshathras, which I think was then in use, the moon entered the given nakshatra about an hour after mean sunrise. By the system of Garga and the Brāhma Siddhānta the details given are correct in all respects for that day. If, as laid down by Mr. Swamikannu, it does not invalidate a date that the given nakshatra should be one in which the moon had entered not at sunrise but at some later moment, I fail to see why he should have set aside this date and conclusively declared it to correspond to a different one, viz., 13th June 1278. He gives no reason. I have nothing to say against his date, which is certainly perfect and following his own reasoning, regular. My only point is that it may belong, equally well, to the reign of Jatāvarman Sundara I, and therefore it should not be used as proof of the existence of a new king. If, however, it be accepted for this new king his accession date remains as already found.

(584 of 1902). The given details are the 10th regnal year, the solar month Dhanus, sukla 2, Sunday, and the moon in Pushya. Mr. Swamikannu Pillai is correct in saying that this date cannot belong to the reign of either of the other known Sundaras; and it has to be altered completely out of shape to make it suit the reign of his new king. By changing "Dhanus" to "Makara", "sukla 2" to "bahu 2" and the 11th "regnal year to the 10th" regnal year, he makes the details all correct for 29th December 1281. But these alterations are too sweeping. The date as given is thoroughly irregular and should be set aside. Instead of which the author makes it of such historical importance that he relies upon it as establishing the earliest possible date of the reign of his new king, viz.: 29th December 1270. I cannot allow this to pass unchallenged.

(315 of 1909). I published this date in Epig. Ind.: Vol. XI, (p. 256, No. 102) declaring it irregular for the reign of either of then known kings. Mr. Swamikannu Pillai finds it correct for 3rd February A.D. 1283. I agree with his calculations, but it is not a perfect date. Certainly the quoted tithi was current for nearly 19 hours on the quoted Wednesday, and the moon was in the quoted naksha for nearly 15 hours of that day. Nevertheless it was the Thursday not the Wednesday that was called after that nakshatra and was connected with that tithi. And no ceremonial reason is apparent for such a change of nomenclature. If accepted, as seems reasonable, the date would be in the

I am assured that the figure "8" is quite clear in the original.
13th year, as quoted, of the new king. But it would also fall in the 7th regnal year of Jañav: Sundara II.

(418 of 1909). I published this inscription in *Epig. Ind.* Vol. XI (p. 250 No. 164) stating that with one apparent defect it corresponded to 26th February A.D. 1289. This defect is precisely similar to that pointed out as existing in the inscription last noted. The quoted tithi and nakshatra really belonged by custom to Sunday 27th February, but the tithi was current for part of Saturday 26th and the moon was in the given nakshatra for part of that day. With this reservation I gave the corresponding day as the Saturday. I maintain this date as the correct one merely in order to point out to Mr. Swamikannu Pillai that it stands on precisely the same plane as No. 315 of 1909 which he insists on our accepting as settled. Why not, then, allow this one to be settled as I suggested? It falls in the given 13th year of Jañav. Sundara II.

However, I admit that his date, corresponding to 6th March 1283, is perfect and regular one. The only question would be whether a mistake was made in the regnal year which is quoted as the “13th”. The day (6 March, A.D. 1283) would fall in the 7th year of Jañav: Sundara II, or in the given 13th year of Mr. Swamikannu Pillai’s new king of the same name.

(No. 191 of 1907). This, I think, is a new date, never previously published. The details given are the 14th regnal year, solar month Aśi, Monday, Hasta. The tithi is not given. These details will not correspond regularly with any day in the 14th year of either of the known Jañav: Sundaras, nor indeed with any in the 14th year of Mr. Swamikannu Pillai’s king. To make the date suit his purposes he alters the regnal year from “14” to “15”, seeing that in the 15th year of his new king the dates correspond to Monday 9th July, 1285. They do so. But with a defective date (wanting the tithi) to begin with and an arbitrary change of regnal year to follow, this inscription cannot be accepted as historical proof. While I have said that the details do not regularly suit any day in the 14th year of either of the known Jañav: Sundaras, the date might, on Mr. Swamikannu Pillai’s principle, be held to correspond to 30th June 1284. On that day, which was 4 Aśi and a Monday and in the given 14th regnal year of Jañav: Sundara I, the moon entered Hasta about 19h. 36m, after mean sunrise. The inscription should be examined to ascertain if there is any further clue; e.g., many of the 1st Jañavarmaṇ Sundara Pandyā’s records begin with “Samastā jagai-ādhāra.”

(308 of 1909). I published this inscription-date in *Epig. Ind.* XI, (p. 259, No. 108) and pronounced it regular, corresponding to 25 August A.D. 1292, which was in the quoted solar month Simha, in the quoted regnal year, 17th, of Jañav: Sundara II (accn. 1276) the tithi being the 11th śukla (the numeral is obliterated in the text, but the śukla fortnight was given), with the moon in the given nakshatra, Uttarā Ashādha, by all systems. Its only imperfection is in the obliteration of the word or figures of the tithi. Mr. Swamikannu Pillai states that the last akṣara of the number is to be read—mi, and if this is quite certain the number might be 5, 6, 8, 9, or 10, and not 11. For my figure 11, the last aṭha: should be—ī. Even if he is correct the akṣaras might have been engraved in error; and I see no sufficient reason in this for declaring the date, otherwise perfect, to be incorrect.9 What about his fixture? He states it to be 6th September 1288. Now that day was not in the 17th year of his king, as given, but in the 18th. Secondly, the solar month was not Simha as given, but Kanyā, (the author mentions it as in Simha but this is not the case). Thirdly the nakshatra which would regularly have given its name to that day by the "qual-space" system was Purva Ashādha,

9 If anyone should consider this as going too far let me call attention to No. 680 of 1909, above, in which case Mr. Swamikannu Pillai changes not one syllable only but a whole, clearly engraved, word *śukla* into *pachami* to suit his theory.
and not, as given, Uttarâ Ashâdhâ,\(^{29}\) though the latter began about 7½ hours after mean sunrise. His tithi, 9 śukla, would be correct (9th = navami). So that the date which he proposes to substitute for mine is exceedingly defective. There is no comparison between the two. And I continue to believe that the inscription in question may belong to the reign of the Sundara Pâṇḍya who came to the throne in August 1276.

To sum up the case for and against Mr. Swamikunnâ Pillai’s contention that a king named Jâtávarman Sundara began to reign 29th December 1270 to 5th January 1271. [Let me once for all state that we cannot possibly accept the date on which he relies, viz., 29th December 1270. At the best the accession period was 24th December 1270 to 5th January 1271.] This king being a new one, not before heard-of, we require solid proof of his existence. What is the proof? He offers us eleven dates of which he declares six to be regular and the rest fairly regular, but all corroboration. I take first the “regular” dates, six in number.

Mr. Swamikunnâ Pillai’s “regular” dates are (I omit the number of the year as they cannot be confused) Nos. 411, 607, 319, 305, 315, 418. Three of these, viz., Nos. 667, 319 and 315 quote a nakshatra as giving its name to the day, which nakshatra by regular custom gave its name not to that day but to the following day. The remaining three I admit to be regular. In the case of No. 305 I had proved the date to be equally regular for a day in the reign of a king already known; and in the case of all the other five the dates may, if we suppose a mistake to have been made in each case in the number of the regnal year, belong equally to the reign of a known king. So that none of these six dates can be held as quite conclusive of the truth of Mr. Swamikunnâ Pillai’s theory. (If it should be thought that I am stretching a point by suggesting an alteration, or correction, of the regnal year, I may reply by pointing out that, in thirteen cases Mr. Swamikunnâ has, in his article under consideration, done the same thing.)

The dates which the author considers as corrobative although irregular are Nos. 680, 303, 584, 191 and 308. The first two are in themselves intrinsically irregular. He proposes to regularize each of these by a drastic change, namely, by supposing that whole words, not merely numbers, were erroneously engraved by mistake. No. 584 he regularizes by altering our (and the) new details given, two of these being, like the last, changes of entire words. No. 191 is in itself an imperfect date, the tithi not being given, and he regularizes it by changing the number of the regnal year. In doing so he has not observed that it might be held as correct for the given year of another king whose reign has been already well-established. No. 308 is not in itself a perfect date, but it is quite regular for another reign. He rejects this last date in favour of one which he regularizes by changing the regnal year, but has made the mistake of declaring that his date falls in the given solar month, whereas this is not the case.

Any impartial enquirer must, I think, be now convinced that the existence of this new king Jâtávarman Sundara with accession in 1270-71 is not at present conclusively proved. There may have been such a king, or may not. What we want is two dates, perfect in themselves and found regular when standing unaltered, corroborating one another, and corresponding with some day prior to August 1276; so that no arbitrary change of the stated regnal year could possibly connect them with the reign of the Jâtávarman Sundara who ascended the throne in that year. At present we have only two days offered to us by Mr. Swamikunnâ Pillai prior to August 1276, namely Nos. 680 and 303, and each of these is imperfect. If two such perfect dates can be found then several of the present ones may certainly be held as corrobative; but standing by themselves alone the evidence these offer is insufficient.

(To be continued.)
AGNISKANDHA AND THE FOURTH ROCK EDICT OF ASOKA.

BY PROFESSOR S. KRISHNASWAMI AIYANGAR, MADRAS UNIVERSITY.

In a series of interesting notes which Mr. F. W. Thomas is contributing to the pages of the Journal of the Royal Asiatic Society, this word in the second sentence of the fourth Rock-Edict of the Buddhist Emperor Asoka occurs as number 6 on pages 394 and 395 of 1914. Examining the views of Senart, Bühler and Prof. Hultsch, Mr. Thomas gives it as his rendering of Asoka’s Aggikhaṇḍha that it means nothing else than bon-fire.

This rendering may be accepted as correct in a general sense; but it is capable, I think, of a more particular interpretation as a peculiar kind of bon-fire. There is a kind of bon-fire which is of peculiar appropriateness to festivities of a holy character. In temples in South India there is a particular ‘festival of lights’ celebrated on the full moon of the month of Kartika (Solar). This is common with a difference of a day to both Siva and Vishnu temples alike. A tree trunk, usually coconut or palmrya according to locality, is planted in the ground decorated artificially with buntings and festoons, more or less elaborately according to the means. The shape given to it is generally that of a car. As soon as the lamps in the temple, often many thousands in large temples, are lighted after it is dark, this tree is set on fire. This is called in Tamil Sokkappanai, in popular parlance Sokkappanai. This is composed of two Tamil words Sokka the adjective and panai. The first may be rendered either pretty or decorated, and the latter palmrya. This festival is celebrated in commemoration of the victory of Vishnu Trivikrama over the Emperor Bali, whom the former sent into the nether world, having taken up the earth and heaven in two of the “three feet of earth granted to him.”

It seems to me that Ašoka’s Aggikhaṇḍha is exactly the Tamil Sokkappanai.

There are references in the Tamil classics to palmrya trunks having been made use of for beacon-lights in parts. A tall tree trunk was planted with a big lamp of fresh clay on top. Such a one is referred to in the Paṭṭiṇappāḷi in reference to the city of Pulär at the mouth of Kavery River. A similar big lamp but without the palmrya trunk is lighted on the Kartika day on the top of the hill at Tiruvannaimalai, which I am told is seen for many miles around.

If the third century analogue of this palmrya lamp (and this seems only too likely before Ašoka got into the habit of planting pillars which eventually developed into the dhvajastambhas or flag staffs of modern times) be what Ašoka refers to by the term Aggikhaṇḍha, which the Shāhbazgiri version makes Jūdīśkandha, what then is the meaning of the second sentence of the fourth Rock Edict?

Taking the Gīrṇār version of the Edict as the standard for the purpose, the first three sentences make the statements that for centuries ill-treatment of God’s creatures, want of affection towards relations and want of affectionate reverence towards Brahmāṇas and Sramaṇas have been the order of things. With the adoption of the dharma by Ašoka all this gave way to a better order of things; the beat of this great ruler’s drums is to really the sound of the dharma; the sights to be seen under this ruler are the sights of cars, elephants, fire-trees and such other holy sights; in consequence of these the evil practices of the people have given place good to such a degree as was never before witnessed. This seems to be the logical order of the ideas. The particle aho (what wonder?) in itself contains a predicate. The beat of drums calling a war muster is only a call to assemble for the celebration of a holy festival. The vimāṇas, elephants, fire-trees and other divine forms
are what would be seen in place of the war-chariots, fighting-elephants, fire-trees and other death-dealing implements of war.

_Vimāna_, in its origin, implies an old-world Zeppelin; but processional cars are so called from a fancied similarity of form, these being always constructed on the pattern of the flying-cars of the gods. Hence the name _vimāna_ for the tower of the inner-shrines or the sancta of temples. These took the place of war-chariots.

_Hasti_ (elephants) are in the one case merely processional and in the other fighting.

_Agniskandha_ (fire-trees) the festival-trees described above in the one case and combustible material prepared and ready to be lighted and thrown at an enemy or into his camp &c., in the other.

_Divyāni rāpāni_ (forms of gods) are holy sights as opposed to the terrible sights of fighting-men and war.

According to the nature of the deity in particular temples and on particular occasions, all the paraphernalia indicated by these terms are to be seen in festival processions in the larger temples of South India to-day. That these were exactly the features of festivals in the early centuries of the Christian era is in evidence in the twin Tamil classics the _Silpādhikāram_ and _Maṇimēkhalai_, in both of which is given a rather elaborate description of a festival to Indra. This is a festival lasting for 28 days in all, and seems the one indicated in the _Raghuvaśīla_ of Kālidāsa in the _Sloka_:

_Puruhātra-dhwajasya aśva tasy-śnayana-pakṣitayaḥ | Nav-ābhuyuthāna-darśinyo nananduḥ_  
sapnojāḥ prajāḥ ||

(Canto. IV. _śloka_ 3)

His (Raghu’s) subjects with their children were delighted at the accession of the new monarch as people looking with upturned eyes at Indra’s flag do.

The actual form of the _dhwaja_ (flag) described in the _sloka_ may explain the particular mention of elephants in the edict.

_Gajārahaḥ chatusṭaukāḥ puruṣvāri pratisheṭham || paurāḥ kurvanti saradi Puruhāta- 

mahōsavan ||

This is the flag which had the figure of Airāvata (Indra’s white elephant),1 painted on it and was kept in the temple of Kapūtara (the tree that gave whatever was wished for) that was hoisted at the beginning of the festival. The festival to Indra was announced to the people by beat of drum taken from the shrine dedicated to _Vajra_, Indra’s thunderbolt. The beginning and end of the festival were announced to the elephant itself at the shrine of Airāvata (the elephant of Indra). This intimation is understood to be in token of a request to bring Indra from his heaven.2 The drum was mounted on the back of an elephant which carried it round the town announcing the festival and enjoining upon the inhabitants to do what had to be done by way of decoration. The whole town was to be in festive trim. Houses of assembly and halls of learning had to be suitably equipped, each in its way for the occasion. Temples beginning with that of the three-eyed Śiva to that of the guardian deity of the market-place ṇad to put on festival array. What is pertinent in all this to the question in hand? is that this elephant carrying the big-drum itself was accompanied by ‘warriors with bright swords, cars, horses and elephants,’ the four proverbial elements of an army.

---

1 It must be noted that the white elephant is in a way sacred to the Buddha also.
2 _Silappādhikāram_, Bk. V., pp. 141-146.
Ośirvāy manavarum tēramūrum
Kaiśiṣaśā nourakṣaḥ muraśāyaṁbi

(Mañimēkhalai I, pp. 68-69)

On the 28 days that this festival was in progress at Puhār at the mouth of the Kavery not only was it that Indra came down from heaven to preside at the festival, but all the dēvas in attendance on him also descended to earth, leaving the svarga empty of its people.

"Tivakkaścchāntī śeydaruṇaśināt
Āyiraṅgaṁ āppaśālita
Nālvedevaru nālattahu āvappīv
Pālīvru dēvarumippadippadārindu
Mannaḥ Karikāla valavaśingiyanāt
Innahaḥ pūrvā torigaladināhā
Ponnaḥaḥ varidāppōdavareibdu
Tonnalaiyvaridēr tuviṣiparaśalān"

(Mañimēkhalai I, 36-43)

On the occasion of propitiation of the thousand-eyed Indra for the benefit of this land, along with Indra will descend into the city of Puhār the four different orders and the various classes of dēvas as well, leaving the heaven of Indra (Amarāvatī) empty of the dēvas just as this city was when the illustrious Karikāla left it.

This passage contains the idea embodied in the dīvyāṁś rūpāṇi of the edict. These dēvas in their various degree will find more or less adequate representation in the festive paraphernalia of temples and festivals. From this it will be clear that the dīvyāṁś rūpāṇi need be neither more nor less divine than the other items specified. The passage of the edict under discussion can then be rendered thus:

"But now, in consequence of the adoption of the dharma (law of morality) by Devanāṁpriya Priyadarśin, the sound of the drum is, lo! but the sound of the dharma, the spectacle presented to the people, processionals, elephants, bon-fires and others, the representations of the dēvas.

That is, the drum that sounds is no more the war-drum, and the spectacle presented is no more the merciless destruction of God’s creatures both in war and in the chase. As a consequence of this change in the conduct of the king, the subjects reverse their previous evil practices to the opposite good one in accordance with the proverbial Yathā Rāja tatā praśhā (as the king so the people). This is what exactly is stated in the sentence following. In the edict:—Yārisē, etc.

The following two verses which Mallināthha quotes in his comment on the verse 3 of Canto IV of the Raghuvamśa would go to indicate that the festival to Indra is an old institution; and the way in which the two Buddhistic Tamil works treat of this would indicate that this was a cosmopolitan festival in which every one joined.

Evam yah kurute yātrām Indrakētōr-Yudhiṣṭhira
Parjanyaṁ kāmavārakī syat tasya rāgye na sanātayaḥ

Yudhiṣṭhira, whoever in this manner takes Indra’s flag in procession, in his kingdom clouds will pour down, as much as is wished for, of rain. Of this there is no doubt.

Chaturtaraṁ dhowajākāraṁ rājadāvārā pratishtitam
Āhuḥ Sakra-dhūjayaṁ nāma paurā-śakē sukkāvaham.
What is quadrangular, in the form of a flag, fixed in front of the palace gate, that they call Indra's flag; it bears on it the happiness of the inhabitants of the city.

The first is from the Bhavishtyottarapurāṇa.

These explanations in regard to the nature of the festival, the allusion that Kalidasa makes to it as though it were a thing familiar to all, the edict with which the two Tamil poets describe it and the explanation that the 12th century A.D. Tamil commentary and the later Mallinatha are able to give of its details go to establish the popularity as well as the long vogue of the festival. It would not be surprising if this itself, or something akin to it, had been in existence in Asoka's time and if he himself had contributed to rid it of any element of grossness. Any way there is no mistaking the light that this festival to Indra throws upon the edict under consideration. If this should in the least contribute towards the elucidation of the particular sentence in the edict, the Tamil poets deserve to be gratefully studied.

THE ADVENTURES OF THE GOD OF MADURA.

BY V. VENKATACHALLAM IYER, NELLORE.

(Continued from Vol. XLII, page 72.)

V.

In the reign of this monarch, Ugra-Pândya, it came to pass that for a second time the land suffered from famine and scarcity. On this occasion Indra was not to blame, for, the want of rain resulted from a certain collocation of the planets. The king appealed to his father, the god in the temple, for relief from the distress. But he appealed in vain. For, the god confessed himself powerless to control, much less to vary, the eternal and immutable laws of planetary motions. He told the prince, however, that there was an abundance of treasure stowed away in some recesses of Mount Meru; that the prince might take it if he could, and by largesses out of it alleviate the sufferings of his subjects.

The king made up his mind to venture on the enterprise. He left Madura and steadily marched northwards. He passed through the Dekhan. He went up to Benares, where he bathed in the Ganges. He proceeded further north, crossed the Himalayas and passed through the several vāršas or districts, which lay between the abode of snow and llāvītavarāha, in the centre of which Mount Meru towered his height. By forced marches, the king came to close quarters with the mountain.

The campaign was begun in earnest. After some progress made, the mountain-god was summoned to audience. He, however, proved refractory in the first instance. The Pândya was exasperated. He discharged the sendu or ball against the haughty crown of the mountain. This, the reader will recollect, was the third of the divine weapons which the king as crown-prince had received from his father, the god. The mountain was shaken to its foundations. The divinity of the mountain-god could not withstand the attack. He came down humbly. He appeared before the Pândya with four heads, eight hands and a white umbrella in one of his hands. He wished to know all that was wanted of him.

The king badly wanted the treasure of which the mountain-god kept charge. This was readily yielded up. The Pândya took as much as he cared to have. The mountain-god was now free to air his height as before. The king returned to Madura, with all possible expedition. The people were relieved and comforted and, when the year came round, rains fell with tropical copiousness.

After a long and prosperous rule, Ugra-Pândya passed away and became unified with his father, the god of the temple.
[Mount Meru is the central conical mountain of Hindu mythology. In the Hindu system it has replaced the central cosmic tree of earlier mythic conception. It is fairly developed in other systems also. Ideas once in vogue are never allowed to die out in the East. Thus we find that the notion of the cosmic tree exists in the Purāṇas side by side with that of the cosmic mountain. This tree has passed in the Purāṇas into the aksaṇya-vaja, later, localised at Gaya in Hindustan. It answers to the Ygg-drasil of Norse legend. The Sun, the Moon and the stars revolve round this central mountain. They have their roosting places in its caverns. The Sun and the Moon emerge for their daily rounds from opposite sides of Meru. The sendu thrown by the Pāṇḍya at the top of Meru is the burning globe of the Sun, as stated already. The white umbrella with which the mountain-god showed himself to the king is a cognisance of the Sun-god. It is the epitome of the Sun-lit firmament, the umbrella-shaped overhanging canopy. The four heads of the mountain are the four heads of the Sun, the four Equinocial and Solstitial positions. The eight arms of the mountain-god are the eight cardinal points. The central mountain, as localised in Zoroastrian appropriation, answers to Mount Elburz, which has supplied much of the detail of the description of Meru in Purāṇic orography.]

VI.

Ugra-Pāṇḍya left a son Vira-Pāṇḍya who succeeded his father on the throne.

The Brahmans of old learnt the Vedas by rote from oral tradition, without caring to inform themselves of the meaning of what they repeated, much as they do at the present day. In the forest of Naimishāranya dwelt two Rishis, Kaṇva and Carga, who felt a great desire to learn the meaning of the Vedas. They found no one in that part of the continent competent to enlighten them. They happened to come across a wandering Brahman hermit, a great devotee of Śiva, who gave them to understand that the true meaning of Vedic lore could be expounded only by Dakshīṇamūrti, a god who had his seat at Madura, to the south of the big temple. He added that this god could not be propitiated except by a long course of prayer, penance and austerities. The Rishis accordingly went through this course and all three of them set out for Madura.

They reached the place in due time. The god condescended to appear to them in the guise of a Brahman Seer, at his seat under a tree known in the vernacular as kallilamaram.

The Seer said to the pilgrims that, if they wished to hear him expound the Vedas, they must go with him to the great temple, for he would do no lecturing except under the presidency of the god there. Thither, accordingly, they all repaired, and the Seer proceeded with his exposition. The sum and substance of the Vedas was, as expounded by him, no more than the manifestation of Śiva in diverse forms of knowledge of a more or less esoteric character.

When the exposition was finished, the god Dakshīṇamūrti disappeared having become one with the presiding god there.

This event occurred in the reign of Vira-Pāṇḍya.

[The substance of the exposition as outlined in the Purāṇa betrays the ignorance on the part of the Saiva-siddhāntins of the contents of the Vedas, which really exhibit nothing to the purpose. The Saiva-siddhāntins appear to have held, in common with the bulk of the masses, erroneous notions of the matter which is to be found in the Vedas. The exposition of Vedic lore as ascribed to the god Dakshīṇamūrti contains in outline all the creed and dogma of the Saiva-siddhānta. The attempt to represent the creed of the siddhānta as the sum and substance of Vedic teaching was to claim for it the same divine sanction of revelation as also the same sanctity. Dakshīṇamūrti is a form of Śiva. He is the Dictaean Jupiter and the kallilamaram is the sacred Cretan ficus.]
VII.

In the period when Abhisheka-Pāṇḍya ruled, the gods Indra and Varuṇa (Poseidon) had a disputation about the relative merits of some of the greater gods. Indra informed Poseidon that the god of Madura was the greatest among the divinities, and that his worship sincerely and devoutly performed secured to the votary all that he wished for. Poseidon had long been afflicted with a colic. It had defied the healing art of Asclepius and the remedial efforts of Eshmu. He wished to know if the god of Madura could cure him of this organic trouble. Indra assured him that the god could certainly do it. Poseidon took it into his head to claim the notice, or test the prowess, of the god of Madura by doing something out of the way. He raised a storm at sea, and sent the waters inland to submerge the country up to and beyond Madura. The king of the land at once proceeded to the temple and prayed to the god to avert the catastrophe. The god of Madura had four clouds nestling in his hair-tufts. He commanded them to go out and drink up the whole flood. They did so, and Poseidon had to go back beaten.

He was, however, not minded to take a defeat with anything like composure. As the lord of the waters he had seven giant clouds under his command. He sent them abroad with orders to drink up the waters of all the seven oceans and discharge the same in persistent rain on the town of Madura, so that all the buildings, the temple included, should be levelled down to their foundations. The clouds obeyed. The gates of the firmament were opened and the rains fell in torrents and incessantly, with hail-stones of the size of pumpkins. It was impossible to live in this state of things. It looked as if the deluge had fairly started. The king prayed to the god of Madura to save him, his people and his country from the catastrophe.

The god sent out his four clouds to spread themselves over the city like an umbrella and prevent the rain from descending into Madura. The ruse succeeded. No one could say where all the rain went, but not a drop descended on the city. Poseidon, this time, was willing to admit himself beaten. He acknowledged to himself the undoubted superiority of the local god. It behoved him to make amends. He went into the city and walked the way bare-footed to the temple. When he had proceeded no farther than the tank of the golden lotus flowers, he understood that his colic left him, he hoped . . . for ever. He was surprised at the marvel. He repaired to the temple. He rendered homage to the god and addressed a fervent prayer begging for forgiveness of his trespasses. The All-merciful admitted him to grace. Poseidon, before he left, made a presentation of a pearl-necklace for the service of the god of Madura.

[It was pointed out in the first course of these sketches that there is reason to believe that the earliest capital of these Dravidian tribes was placed somewhere on the coast and that seismic disasters coupled perhaps with political and administrative exigencies suggested the shifting of the capital farther inland. The persistent tradition, repeated in this tale, of an inundation by the waters of the sea, is otherwise unintelligible, and it is impossible to associate any such disaster with the present location of Madura. The name, Abhisheka-Pāṇḍya, of the king is suggestive. He was probably the first to be anointed and crowned and to assume the insignia of royalty.]

VIII.

Thiruppuvanam was a place of Śiva worship in Pāṇḍyanad. Everything there was regarded as only a form of Śiva. In that place dwelt a courtesan, young and beautiful . . . . the fairest of her sex and age. She was sincerely devoted to the worship of Śiva. She
danced frequently in the temple and added an intense devotion to the bond of duty. She spent all she acquired in the way of her calling on religious charities, in the name of the great god. She felt drawn irresistibly towards the god. She conceived a passion for him. She developed a strong desire to set up in the temple a molten image in gold of the god she so dearly loved. But she had not the means. How should her desire be accomplished?

The god took pity on her. One day he appeared to her in the form of an ascetic, and said to her:—"My child, put everything metallic, brass, copper, iron, into the melting-pot, whatever you can lay your hands on, and you shall find it all turned into gold."

After giving this direction, the ascetic disappeared. The old nurse scoffed at the idea. The neighbourhood derided. But the woman knew better, for was it not the god that condescended to appear unto her to deliver his message in person? She had faith in the ascetic and in his recipe. That night she went to work in obedience to the precept she had received. On the morrow she was in raptures when she rose to find that the alchemy was successful and a liquefied mass of shining gold formed the contents of the pot.

The image was cast. It was so handsome and so like the god that the poor girl lost her heart or her wits and was tempted to kiss the Xoanon on both the cheeks. The warmth of the osculation left indentations on the metal. The god, however, does not appear to have resented the liberty. But the sequel is dull and uninteresting. For we are not told that her devotion met with a good fortune similar to that which attended the efforts of Pygmalion at Paphos with his statue of Venus, the account of which has been rendered for English readers by Dryden’s muse.

The image was duly installed in the temple. But it has changed with the times and has since assumed a form more appropriate to the sinful iron age.

IX.

During the reign of Kulottuṅga-Pāṇḍya, a stranger to the district, who was hard-pressed for a living, went to settle at Madura. He was a skilled swordsmen. He taught pupils to make a living. He was a married man, and his spouses were sincere devotees of Śiva. Among his pupils, one Siddhan qualified as the best. In due time, Siddhan opened a rival school. He was wickedly disposed and harboured envy against his old teacher. He cast about for means to damage the reputation of his former guru and went so far as to tempt the virtue of the guru’s wife. She was a very chaste woman, and was known and honoured as such in the neighbourhood, though she was poor and humble. The advances of Siddhan were repudiated with scorn, but his attentions proved intolerable. She hoped that the man would behave better, and intended that her husband should not be made aware of it, as she feared that heavy retribution would be meted out to the erring man. She had great faith in her own courage, and she believed she had a friend in the last resort in the god whom she adored. She was ultimately obliged to appeal to this friend. Her prayer was heard. The god came down in the assumed form of her husband. He called out Siddhan to a duel. They fought with swords. In the end the miscarried, Siddhan, was vanquished, and the disguised god cut him to pieces limb by limb. This done, he disappeared. The on-lookers were lost in wonderment. They believed it was the old guru. Later, however, they met him and found him quite innocent of all that had happened. On comparing notes, they discovered that it could have been no other than the god of Madura who had condescended to champion the cause of the wronged woman.
[This fable puts one in mind of the ill-advised contest of Marsyas with Apollo, which
ended so fatally for the finder of Athena's flute. At the end of the contest, Marsyas was
slayed alive by Apollo. The mutilation of Siddhan's body is evidently an Egyptian touch.]

X

Varaguṣa-Pāṇḍya unwittingly caused a case of manslaughter. On one occasion,
returning from the chase, he let his horse go at full gallop in the dark. A Brahman youth
happened to lie sleeping in the wilderness at the foot of a tree. How he came to be there
and to make that place his dormitory has not been explained. The horse lighted on his body,
and continued his gallop. The king did not notice it, but the man died instantaneously.
When this came to be known, the king was sorely grieved, and did his best to make
amends for it as far as money would go. But that would not go a long way. To purge
himself from the sin he spent much of his time in prayer and penance. He observed many
fasts, made several largesses and went through diverse religious ceremonies. But the
Furies laid hold of him and the brahma-hatyā tormented him. He appealed to his god—
the god of Madura—for relief, who assured him that he would be rid of his trouble on a
future day, when, in the pursuit of his hereditary foe, the Chola, he should enter Thiruvudai-
maruthur and worship the god in the temple there. The speciality of the god there was
that he worshipped himself. Thiruvudaimaruthur is a celebrated place of Siva worship in
the Tanjore district. What had been foretold came to pass in due course of time. The
Pāṇḍya entered the temple through the eastern gate. As he went in, he felt that the Furies
left him. He duly worshipped the god in the temple. When the service was ended, the
god vouchsafed to caution him against returning through the eastern gate; for, at the
portals there, the Furies were waiting for his return. The king profited by the advice and
passed out at the western gate. He stayed some days at Thiruvudaimaruthur, spending his
time in the worship of the god. He built the great western tower and made other consider-
able benefactions to the temple. He took leave of the god of Thiruvudaimaruthur and
returned to Madura, where he at once reported himself to his own god.

The deity was much pleased with the king's devotion and wished to know what he could
do for the Pāṇḍya. The latter submitted that he would esteem it as the greatest blessing
of his life if he were privileged to see face to face the author of evolution holding his Court
in Siva-loka. The god was pleased to grant the boon. He commissioned his usher, the
bull Nandi, to conjure up a vision of Siva-loka for the benefit of the king and to show him all
the wonderful sights of that world. Accordingly, all in a moment, the whole of Siva-loka
was unfolded to the eyes of the wondering Pāṇḍya. The 'Apis' acted as his cicerone.

He saw there groups of the blessed, drinking ambrosia and taking their ease in flowery
arbours and in the cool shades of nectar-dripping trees. He saw there rivers of gold and
meadows of emerald. He saw the palaces of the several greater and lesser gods: the mansions
of the Dikpālas, the seats of Brahmā, Vishṇu and Rudra: and several other things not avail-
able for mortal eyes to behold. Above all, he saw his chosen god enthroned in a central
position with his partner by his side and waited on by all the gods, angels, Rishis and the
hosts. He was almost entirely lost in bliss. It was too much for mortal nerves. The bull
perceived this and the vision disappeared. Varaguṣa-Pāṇḍya found himself again in the
temple sanctum in the presence of his god.

The temple at Thiruvudaimaruthur is the Inferum. It is the seat of Osiris. The
Pāṇḍya who had sinned had to pass through this realm and atone for the manslaughter
before he could be admitted to grace and the regions of light.
The god in this temple worshipped himself, as, into the region of Hades, other gods and angels did not and ordinarily could not go.

The souls of mortals pass into the dominion of Hades only through the portals of death. They make their entry into that unknown region through the eastern gate. When the Sun sinks below the horizon in the west, he makes his appearance as the rising Sun in the orient of the nether world. It is even so with the souls of the departed, which pass out through the west and enter Hades through the eastern gate. Thither they are conducted by the Furies, which stand outside to prevent the egress of the sinners once they have gone inside.

The original notion about the experiences in Hades was uninfluenced by the virtue and vice of the life lived here on the earth. But this was manifestly unjust. In later ages a conception grew up of separate compartments in Hades, one for the good and one for the bad. A higher development was to separate the two groups entirely and place them in different localities.

The blessed were sent to some islands in the regions of light, while the sinners were consigned to the lethal surroundings of the Inferum. Such was the belief of ancient nationalities.

But it cannot be predicated of any one that he was so pure and righteous that there was not some flaw or irregularity in his life-work; nor that he was so bad that there was not some redeeming feature in all that he did or suffered.

While the former could not escape some tribulation or discipline in purgatory, the latter is not consigned to eternal perdiction. The former, therefore, has to pass through Hades for expiation before he is qualified for admittance into the isles of the blessed.

The Pāṇḍyan had to satisfy the law and had to pass through the temple of Thiruvidaimaruthur before the grace descended on him and he was privileged to behold (in the vision) his admission into Nīva-lokās. The god of Madura, as his name suggests is the god of light, and he of Thiruvidaimaruthur presided over Hades.

XI.

In the period when Kṛttibhūṣaṇa-Pāṇḍya ruled over the kingdom, the deluge superimposed upon the Tamil districts, Pāṇḍynād included, were submerged. All living creatures were wiped out. After the waters were drained back into the ocean or sunk into the earth, the races were again re-created.

Vamśaśēkhaṇa-Pāṇḍya was the first monarch of the new creation.

The deluge had obliterated all traces of the boundaries of the city. The king was not able to discover the marks on the line of which the new walls to be raised were to be carried. He prayed to the god of Madura, who directed a serpent which was always wound up round his wrist to go down and delineate the boundaries.

The serpent wriggled out and proceeded eastwards, until he reached a certain point, where he stationed himself. He then elongated his tail to an enormous degree and carried it in a sort of circle round the old line of the city walls. When the delineation was completed, he got the tip of his tail into his mouth. The new walls were raised on this perimeter.

[This deluge was a local appropriation, something like Deucalion's. The alignment of the city's limits by the agency of the serpent is an adaptation of the symbolism of the]
serpent as associated with the Thoth of Egypt and Phoenicia. In Dean Stanley Fabel's Origin of Pagan Idolatry (1794 A.D.) we find the following:—"The Egyptians symbolised the world by a circle and placed in the centre of it a hawk-headed snake, denoting the world by the circle and by the snake the Agathodemon. Eusebius says that Taut (Thoth) was the reputed inventor of serpent-worship. Hence the hieroglyphic of the serpent and the egg was probably ascribed to him. This hieroglyphic looked very much like the Greek θ. It is probable that the form of the Greek letter θ was borrowed from this hieroglyphic: that the name of the letter itself as well as the name of the corresponding Hebrew or Phoenician letter 'Teth' is but a variation of Thoth or Taut."

The egg symbolised the universe and the serpent (the creator or demiurge) wound himself round it.

The symbol of the egg enfolded by the serpent was understood by the Phoenicians (Sanchoniatho in Cory's Fragments) as the union of Chaos and Ether. This union resulted in the creation of all things.

Thoth was the inventor of all handicrafts. He was the divine architect and presided over the construction of cities and towns. Any one who looks at the Hebrew alphabetic character Teth will be satisfied that it is an exact graphic representation of the figure described by the Madura serpent.

The claim may be extravagant but the intendment is clear that Madura is the universe in epitome and it is enfolded by the god in the form of his deputy the serpent.

Two of the thousand names of the great goddess in Sanskrit have to be explained with reference to this symbolism. निकरस्वर : समरक निकरस्वर : समरक They both mean the same thing, to wit, 'She of the form of the letter 'त: 'Ta', 'She of the form of तथा 'Theth'. The great mother in the serpent form entwines the mundane egg.

It would not be possible to account for the idea underlying these names by a reference to the form of the letter in Nāgari or other local script. It can only be explained satisfactorily by going back to the Teth of Hebrew and the θ of Greek]

XII.

Once upon a time, the god Somasundara was pleased to discourse to the goddess on the import of the Vedas. The goddess as might be presumed, was absent-minded or inattentive. The god took offence. He pronounced a curse that she should be born as the daughter of a fisherman. The goddess was sorely troubled and begged him to promise a speedy redemption from this state of degradation. He granted that the curse would be at an end when he should claim her in her new birth as his wife.

The sons of the goddess were naturally enraged at the treatment to which their mother was subjected. Siddhi-Vināyaka, thinking that the Vedas were to blame, made a bundle of the cadjans and threw them into the sea. The younger son, Kumāra rushed in and pulled out a cadjan book from the hands of the god—that from which he had been expounding to the goddess—and threw it after the bundle removed by Vināyaka.

The god was irate and wished to curse his first-born son, Siddhi-Vināyaka. But he restrained himself, as he knew very well that any curse pronounced on this god would redound on the one who uttered it.

(To be continued.)
KOLLIPAKA.

BY LEWIS RICE, C.I.E.

A PLACE of this name, and one evidently of some importance, is mentioned in inscriptions, chiefly in connexion with the wars of the Chólas against the Western Chálukas in the 12th century. But, so far as I am aware, it has not hitherto been identified.

A record at the Tanjore temple, of the 6th year of Rájendra Chóla (1018 A. D.), says that he conquered Kollippákkai, whose walls were surrounded by Suši trees or bushes (SII, ii, 90). A similar statement is made in a record at Nandigunda, in the Nanjangúd taluq of Mysore (EC, iii, Nj 134), whose date is the Saka year 943 (1021 A. D.). In this the name is Kollipáke. It occurs again in a record at Taḍí Málíngi, in the Tirumakúḍal Narasipur taluq of Mysore (EC, iii, TN 34), of the same king's 10th year. This being in Tamil, the place is again called Kollippákkai. Yet another, of his 12th year, on the Tirumalai hill in North Arcot (SII, i, 95) repeats the same. In a revised version (EI, ix, 233) the phrase 'surrounded with Suši trees' is rendered 'surrounded with brushwood.' In support of this, the Dictionnaire Tamoul-Français is quoted, which gives for Suši a meaning—'brouilles, menu sec pour bruler,' and it is suggested that this was perhaps done by the besieging Chóla army when setting fire to the city. But there is no mention of its being burnt until more than 20 years later.

The next mention of the place is in a Hálja Kannada record at Bhaíran máští, in the Bijapur District of Bombay (EI, iii, 230). It states that in the Saka year 955 (1033-4 A. D.) the Western Cháluka king Jagadékaamalla (Jayasimha II) was reigning Kollipákeya bidinòl, in the camp or residence of Kollipákë. Somewhat later, a record of 1045 at Belgámi, in the Shikarpúra taluq of Mysore (EC, vii, Sk 323), of the time of the Western Cháluka king Trailókyamalla (Sóméśvara I), gives to a governor under him the titles—'guardian of Kollipáke (Kollipákeya kāraṃ) as well as 'door of the south region' (daká̄khiṣa-dīśa-kāvaṃ). The latter would seem more appropriate to the place.

We then come to Tamil records of 1046 A. D. at Gángavárapálé, in the Dēvanáhili taluq of Mysore (EC, ix, Dv 75), and at Māṣimaágalaam, in the Conjeeveram taluq of Madras (SII, iii, 51), of the time of the Chóla king Rájádhiraṣa. He, in a war against Áhāvamalla (the Western Cháluka Sóméśvara I), is said to have caused Kollippákkai of the enemies to be consumed by fire.

Then follows a Telugu record at Chebrolu, in the Bāpalā taluq of Kistna Districts (EI, vi, 233). It is of the Saka year 1049 (1127 A. D.), the 8th year of Vikrama Chóla. A feudatory of his, named Nambaya, is styled 'lord of the city of Kollipáka,' and was governor of the six thousand country on the southern bank of the Kṣīnavaṇná river.

The last mention is found in copper plates at the British Museum, obtained by Sir Walter Elliot in the Chingleput taluq of Madras (EI, iv, 1). They are of the time of the Vijayanagar king Sáláśíva Ráya, and are dated in the Saka year 1478 (1556 A. D.). They are composed in Sanskrit, and record a grant of 31 villages, made at the request of Ráma Rája, the ruler of the Karréná kingdom, on behalf of a prince named Koṣḍarája, to a great sage Rámaṇuja, for the worship of the god Vishnú and the support of his devotees.
A good portion of the plates is occupied with details of the villages, and among these is named Kolpāka, described as grāmam pratitam cha manōharam, famous and beautiful.

Until now I had been disposed, merely on hearsay, to identify it with Ujjini, on the Mysore-Bellary border, one of the five simhāsanas of the Lingāyats. But I had not been able to visit the place to verify this. The question, however, seems at last to have arrived at a solution in a recent issue of the Times of India newspaper (14th April). Special interest attaches to an account given in it of a visit to what is called ‘Kolipak—the Benares of the South’, and there seems little doubt that it must be the place referred to in the foregoing records. It is said to be a fairly big village, situated ‘about 4 miles to the north-west of Aler, a station on the Bezwada line of the N. C. S. Railway, and 42 miles from Secunderabad, in the Jāgir of Nawāb Behram-ud-Daulah Bahādur.’

An ancient Jain temple there of the Svetāmbaras has lately been restored with liberal expenditure by Mr. Heerachand Poonamchand, an enterprising and wealthy Jainas Sowear of Secunderabad. The temple is said to have been founded in the 7th century by a ‘Rāja Shankar of the Chālukya dynasty.’ A number of stone slabs, bearing fragmentary inscriptions in Sanskrit characters, were unearthed during the reconstruction. They are said to be not earlier than the 14th century, and to relate to former restorations of the temple. They have now been built into the walls.

To the south-west, across a narrow channel of water, is a large Siva temple of Sōmēśvara, where also there are inscriptions, from which it is estimated to be about a thousand years old. South-east, inside the village, is a Vīshnu temple of Vīra Nārāyanasvāmi. The people believe it to have once been a Saiva temple, but it has been Vaiṣṇava since at least the 11th century, as is evident from a stone inscription found within of the Chālukya king Vikramāditya VI. Passing on eastward, a small Hanuman shrine is met with, and on the bank of the dried up stream is a fluted monolith column with a square base inscribed, having in relief at the bottom the figure of a ‘Jina with chaura-beares.’ Various shrines are scattered about, mostly Saiva. One, which is resorted to by the tailors, has behind the linga a stone statuette of a bearded person with high dress. This image has, carved by his side, a pair of scissors!

Last is a solitary column on the mound in the tank, about 25 feet high, with a long inscription on the four sides of its square base. One side is hopelessly abraded; those that are legible indicate that it was a kirti-stambha erected in 1125 A. D. by Sōmēśvara-Dēva, son of the reigning sovereign, the illustrious Vikramāditya of the Chālukya dynasty. Kolipāka is said in it to be a rōjadhāni or capital, and was probably the residence of the heir apparent. During four generations of the Chālukya kings of Kalyāṇa it seems to have retained its importance, and in the 14th century formed part of the kingdom of Pratāpa Rudra, the most illustrious of the Kākatiya sovereigns of Warangal.

The place is about midway between the old capitals Warangal and Golkonda, and I think enough evidence has been collected to show that it is of special historical interest. It is to be hoped that an effort will be made in the Archeological Department to obtain trustworthy copies of the various inscriptions said to exist there, which seem calculated to throw light on many obscure points.
THE INScriptions OF ASOKACHALLA.

By S. Kumar, M.R.A.S., Calcutta.

In the issue for November, 1913, of this Journal, Mr. Rāmaprasād Chanda has contributed a note on the Age of Śrī-Harśa, in which among other things, he has tried to prove that the king Aōka valla (sic, for Aōkacalla) of Śapālalakṣha cannot be placed at an earlier date than the latter half of the thirteenth century. So that, assuming the approximate date of the fall of Lakṣmaṇasena, as he understands the expression Lakṣmaṇasena saṃśāta rāja to mean, to be 1200 A.D., he concludes that the two records of Aōkavalla (sic) dated 51 and 74 in the atta-rāja era of Lakṣmaṇasena, are to be assigned to 1251 and 1274 A.D. respectively. This conclusion turns upon the date of Lakṣmaṇasena. Mr. Chanda assumes that the records are dated 51 and 74 years respectively after the fall of Lakṣmaṇasena, i.e., the initial year of this era was the year of his fall. I have already tried to point out the fact that an auspicious event had never been commemorated by the institution of an era.¹

By a comparison of the almanacs and the copper plate-grant of Sīvasiṅha of Mithilā, General Cunningham came to the conclusion, though not an accurate one, that the initial year of Lakṣmaṇasena's era falls in the year 1106 A.D., and that these records being referred to the above era would point to 1157 and 1180 respectively. The error in this calculation was due to the fact that too much reliance was placed on data, which, owing to some unknown mistake in calculation, did not actually agree with one another. General Cunningham himself felt much difﬁdence in counting the result he thus arrived at as absolutely correct.

Prof. Kiellhorn in the 19th volume of this Journal has deﬁnitely ascertained from various data, which it would be needless to repeat here, that the initial year of the era of Lakṣmaṇasena falls on 1119-1120 A.D.

Prof. Kiellhorn has also referred to a passage in the Akbar-nāma of 'Abū'l-Faḍl, to which his attention was drawn by Mr. Beveridge in the course of his preparing a translation of the work for the Bibliotheca Indica, which indisputably supports his views. It is this:

"It is also apparent that within the imperial dominions diverse eras are followed by the people of India. For example, in Bengal, the era dates from the beginning of the reign of Lachman Sen, from which date till now 465 years have elapsed."²

Now, if this statement be correct, and undoubtedly 'Abū'l-Faḍl was well-informed about the current local date, the number of years mentioned in the passage in Lakṣmaṇa-saṅvat, added to 1119-1120 would be 1584-1585 A.D., i.e., A.H. 992-993 roughly. This takes us to the latter part of Akbar's reign, the period during which this part of the Akbar-nāma was written.

Further ground is afforded by the next passage:

"In Gujurat and the Deccan the Sālivāhana (sic, for Saka) era prevails of which this is the 1506th year. Deducting 465 from 1506 we get 1041, the approximate date in Saka era of the accession of Lakṣmaṇasena."

This view is also further strengthened by the sentence occurring next to the one quoted above:

"In Malwa and Delhi, etc., the era of Bikramajit (sic, for Vikramāditya) is current, of which there have been now 1641 years."

Now, 1641 - 465 = 1176 in Vikrama Saṅvat corresponding to 1040-41 Saka year. So that, 1176-1177 V. S. would be equivalent to 1119-1120 A.D., the year of Lakṣmaṇasena's

¹ Ante. XLII, 186.
² Bev. Trans. (Bib. Ind.) II. 21-22.
accession to the throne of Bengal and the initial year of his era which after his death came to be designated as his atitarājya era.

There seems to be no difference whatever between the expressions Lakṣmāsa-nāvpat (i. e., Lakṣmāsa-nāsa’s era) and Lakṣmāsa-senasyātitarājya era. The pūrmāpipta of the word atita in the compound atitarājya is rather significant. The word atita is treated in this compound as unimportant, if not altogether meaningless, and has no syntactical relation with what follows the compound. The attention is generally arrested by the word rājya. We cannot interpret atitarājya as meaning rājya atite sati. What would be apparent to one who is acquainted with Sanskrit is that it refers to the beginning of a regnal period which has already come to an end.

In course of time, as Prof. Kielhorn rightly observes, such phrases as atitarājya are apt to become meaningless, and probably it was already so, in the case of Lakṣmāsa-senasyātitarājya, when the inscriptions in question were incised. Instances are not rare of the use of such meaningless and redundant phrases. In Bendall’s Catalogue of Sanskrit Buddhist Manuscripts, p. 70, a manuscript is dated Srīmad-Vikramaśānta-devapādēnāya-utita-rājye saú 1503. One acquainted with the materials hitherto collected for a history of the Pāla dominion in Bengal would be reminded of such utita-rājye saushruts used in inscriptions and colophons of manuscripts executed during the period.

Mr. Chanda refers to Dānasāgara as the landmark in the Sena chronology, and bases his theory on the date of composition of this work. He has brought forward also other literary evidences for substantiating the theory advocated by him. They include among others the Adbhutasāgara, which is said to have been written by Vallālasena.

The manuscripts quoted above have already been examined in detail in the J. A. S. B., 1913, pp. 274-276. The manuscripts quoted in support of the theory are only modern copies. We are of opinion that the Dānasāgara and the Adbhutasāgara, probably never formed parts of the original works of Vallālasena. Instances are not rare of works composed by unknown scholars and attributed to some luminaries in spheres other than literary. In the case of these works, perhaps the name of a king no longer alive, who figured not altogether unworthily in the contemporary political history of the land, was perhaps put down as their author in order to ensure their popularity. These manuscripts cannot also be supposed to have escaped clever and ingenious interpolation by shrewd and unscrupulous Brahmans. Vallālasena could not have spoken about himself as Nikhila-chakra-tālaka, or as Gauḍendra-kunia-Tāna-stambha-vāhur-mahipatiḥ. In attributing these works to Vallālasena, probably the authors either out of carelessness did not antedate their works so as to make them synchronous with the regnal period of Vallālasena, or had no exact idea of the Saka year which would come within the lifetime of the sovereign. Any way, their composition was certainly undertaken long after Vallālasena’s death, and at a period when people would not care much for the exact synchronism of events or the historicity of the achievements of an idealised sovereign, when a popular idol had already been removed from the real matter-of-fact world and historical accounts about him had been giving way to legends. To return to our arguments, evidence based on modern copies of manuscripts only cannot be matched against the testimony of contemporary epigraphic records, and in the present case, this piece of literary evidence is not based on any reliable authority.

In the light of such facts as enumerated above, Prof. Kielhorn was probably right in not changing the dates of the cāyā inscriptions of Asokavalla (sic) in his List of dated Inscriptions of Northern India. The conclusion drawn by Mr. Chanda that the era of Lakṣmāsa-
sena began with his fall in 1200 A.D. is rather untenable. In April, 1911, an inscription was discovered on the base of an image of the goddess Chaṇḍi at Dālbāzār in the town of Dacca. The inscription is dated year 3 in the Lakṣhmāṇasena era. In it, the absence of such expressions as guta or aṭṭha definitely proves that the inscription was inscribed during the regnal period of Lakṣhmāṇasena, so that the era on which so much has been discussed and so many wise and ingenious theories have been propounded was certainly initiated on the installation of Lakṣhmāṇasena. That Lakṣhmāṇasena came to the throne in 1119-1120 A.D. has been definitely proved by the corroboration of ‘Abu’l-Faḍl. The use of the Lakṣhmāṇa-saṃvat 74 in the inscription of Aśokavalla (sic), also definitely shows that in the 74th year of the era, Gayā and the surrounding country were in possession of the Senas of Bengal. If the conclusion that Lakṣhmāṇasena came to the throne in 1119-1120 A.D. be correct, then he could not have lived till 1200 A.D., which is regarded by Mr. Chanda as the approximate date of his fall. In the Madhainagar copper plate grant (J. A. S. B. 1909) it has been hinted that Lakṣhmāṇasena, when still a kumāru, led an expedition against the Kaliṅgas. This must have been when he had already attained his youth and was capable of leading an expeditionary force into a foreign land. So that, this was when he might be assumed to be at least 20 years of age. Now, as he was called to the throne afterwards, it would not be altogether absurd to assume that he must have been at least 22 years of age when he was invested with the regnal authority. Then in 1200 A.D. Lakṣhmāṇasena should have attained 22 + 81 = 103 years, which is almost a physical impossibility and even against all supposition.

Neither do we know of a second era instituted in 1200 A.D. in commemoration of the Turkish raid; and if any were instituted, the death of Lakṣhmāṇasena taking place earlier, it would not be styled Lakṣhmāṇasenasayādittarājya era. So the argument in favour of the inauguration of a new era in commemoration of the fall of Lakṣhmāṇasena in 1200 A.D. does not seem to be valid. Facts and reason equally point to the possibility of promulgating an era on the occasion of his accession, which took place when he has already attained his manhood in 1119-1120 A.D., and in absence of a second era we may safely believe, at least in the present state of our knowledge of the materials for the history of Bengal, that the attarājya-saṃvat of Lakṣhmāṇasena is the same as the Lakṣhmāṇa-saṃvat.

Next comes the Nirvāṇa year of 1813. This is a bit more complicated. There is a good deal of difference in the opinions hitherto held with regard to the initial year of this era. According to the chronicles of Ceylon and Burma, the Nirvāṇa took place in 544 B.C. But referring to the accession of Aśoka, which took place 218 years after the Nirvāṇa, an error of 66 years would be apparent. In fact, in Northern India the true date of the Nirvāṇa was lost sight of at a very early period. Hiuen-Thsang gives an account of wide divergence in the opinions held with regard to the initial year of this era, which ranged from 250 to 850 B.C. According to Fu-Hian it was in B.C. 770, or thereabouts. Again, from the data of the Purāṇas, we see that Aśoka came to the throne between 311-312 years after the Nirvāṇa. With such wide disagreement in premises, there cannot be any definiteness in conclusion. Mr. Chanda, following Dr. Fleet (J. R. A. S., 1909, 1911 and 1912), concludes that an era starting from B.C. 544, an innovation of the Ceylon Buddhists of the 11th century, was adopted by the Burmese and imported in the inscription of Aśokavalla (sic). Well, the chance of such borrowing in the case of the inscription of Puruṣottama, a chief of Northern India (Kamā country) is far too rare; and the more so, in the case of an innovated era of the 11th century which, perhaps, did not attain, so soon, such a wide popularity as would impart

³ J. A. S. B. 1913, 296.
to the supposition of Dr. Fleet and Mr. Chanda even the appearance of plausibility. Dr. Bhagwánlal Indrajit thought that the Pegu era of B. C. 638 was adopted in this inscription. This supposition would perhaps be nearer to the mark, but it is a singular instance of borrowing, and up till now no inscription has been found with a parallel instance of date borrowed from Burma or Pegu. The suggestion of Dr. Bhagwánlal Indrajit has been rejected by Dr. Fleet, who has launched another surmise which fails to carry conviction. To us it appears that the Burmese era of B. C. 544 is as bad a supposition as the Pegu era of B. C. 638.

The conclusion of Dr. Fleet (J. R. A. S., 1909) that there must have been two Ashokavallas (sic) reigning in Sapādalakṣha in the latter half of the 12th century does not appear to be well-grounded. The inscription No. 1 dated the year 1813 of the Nirvāṇa era does not, he says, mention that its king “Ashokavalla” (sic) was a Buddhist. But it states that “Puruṣottama,” the king of Kauśā (Kumaon) country, seeing that the religion of Buddha was in decadence, sought the help of two neighbouring kings, King Ashokacalla (read, by Dr. Fleet and General Cunningham as Ashokavalla) of the Sapādalakṣha (Savalakh) mountains and the King of the Chindas, and restored the religion to its pure state. “If Ashokacalla (Dr. Fleet’s Ashokavalla) had not been a Buddhist, he would not have taken an interest in the religious work of Puruṣottama, and the latter could not have sought his help in the work of restoration of the religion of Buddha to its purity.” Moreover, the very mention of the name of Ashokachalla (Dr. Fleet’s Ashokavalla) in such an inscription and in such a record shows that he cannot be other than a Buddhist.

The inscription No. 3 dated in the year 74 of the Lakṣhmanaśeana era, says Dr. Fleet, mention is made of Jinendra, which he understands to refer to Mahāvira, the 24th Tirthaṅkara. But referring to Mahāvyutpattis, he can easily find that Jina is also an epithet of Buddha, to whom it is very often applied in the Mahāyāna Sutras. But we have further to add that the word is not Jinendra at all, Hevajra, but which is exclusively a Buddhist name.

The passage reads as follows:

Hevajra-çarañ-çrayinda-makaranda-madhukara-phalakera.

With regard to the inscription No. 4 from Gopālvar, Dr. Fleet has been misled by the mention of Siva and his trident, and conjectures that Ashokavalla (sic) was a Saiva. But the bare mention of Siva and his trident does not warrant us at all in passing any decisive judgment on his religious belief and locating him in the niche of Saivism. A 12th-century Buddhist was not very particular about the gods he worshipped, and chose them indiscriminately from the Buddhist and Hindu pantheons.

Finally, the reading Ashokavalla is certainly erroneous. The inscription dated the year 1813 in the Nirvāṇa era and the one dated the year 74 in the Lakṣhmana-sāvīcet have Ashokachalla. It is only in the other inscriptions, which have been very carelessly incised and are abounding in mistakes, that the name Ashokavalla appears. We have every reason to reject the latter as unreliable and to adopt the form that appears in the inscriptions which are more neatly and carefully executed. In fact, in those inscriptions where the name Ashokavalla appears, practically very little difference exists between v and ch. The question has already been discussed and is needless to repeat what has been said elsewhere.

In conclusion, we do not find any reason to change our views with regard to the initial points of the Lakṣhmana-sāvīcet. We still hold that 1119-1120 A. D. was the initial year of the era of Lakṣhmanaśeana, that it was instituted on the occasion of his accession and that Lakṣhmanaśeanaśyātítarājya era is the same as Lakṣhmana-sāvīcet. So that, the two inscriptions of Ashokachalla dated the year 51 and the year 74 of the Lakṣhmanaśeanaśyātítarājya era should be placed in 1171 and 1194 A. D. respectively. This was some time after Lakṣhmanaśeana ceased to exist, but before the son of Bakhtiyar led his Turkish hordes into Bengal.
THE RELIGION OF THE VIJAYANAGARA HOUSE.

BY C. R. KRISHNAMACHARLU.

It is an interesting occupation to study the religious creeds of this Royal House at the several periods of its rule. In the case of the Western monarchs, for example, those of England, France, Germany, etc., for a knowledge of their religious life we depend upon diaries, notes, court papers, etc. The writers of these were invariably influenced by their leanings towards or away from the monarchical faiths with which they related. But in the case of the South-Indian monarchs, for building up a tolerably correct idea of their individual faiths we have very definite evidences in records written on stone and copper. The court-papers of the West, more often than not, caught a diplomatic strain, so much so that the vagueness of political records which is natural to such, throws a veil over the realities contained in them. But in the case of almost all Hindu—rather Indian—kings, the inscriptions left by them in the several temples of their empires give us a vivid picture of the material sought for. These inscriptions, dating so far back as the 3rd century B.C., live even to-day as the religious memoirs of these kings. The contents of such records, being facts as hard as the stone and metal on which they are written, are probably the most trustworthy evidence available for our purpose. The inscriptions are, as it were, the declarations of these kings to their contemporaries and messages and remembrances to posterity and time.

What is it that an inscription has to say regarding the religion of the past? The mere symbolic introduction, in the shape of a liśga and a seated or standing bull in front of it, to an inscription suggest to us the fact that the worship of Śiva was in great favour with those connected with the record. So too, a figure of the garuda bird, with the sankham and chakra and the Vaishnava caste-mark (ārdhavāparām), suggest to us that the worship of Viṣṇu was held strongly by those to whom this class of records relate. In some cases we have figures of Jñāna-rāya seated in the yogyasana posture similarly cut in the tops of inscribed slabs, in the spirit of invocation, and historically serving as a symbolic introduction to the records set up by the ancients. Added to these, the mention of certain gods and goddesses, the gifts made to whom are recorded in the inscriptions are further steps for helping us to solid information in these respects. In determining, however, the religion of the kings of old through inscriptions we must take care to avoid conclusions based merely on such symbolic and verbal evidence for they are, in private records, evidence not of the monarch's religion, but of the donor's only.

We shall now proceed to show what were the creeds of this Royal House from the earliest known times, though the attempt made in this note will only give an indication of the religious attitude of the several sovereigns of this dynasty, and not a thorough and exhaustive account of their religious life.

Tradition, as well as worked-out history, shows us that the Vijayanagara, or Anegondi (as it is popularly known), House was from its very birth connected with the shrine of Virupakṣha on the banks of the Tungabhadra. Viṣṇuarāya used to perform his penance and lead his very austere life in the hīla in this part of the country, traditionally known, from Valmiki's time, as the Pampa, i.e., the banks of the Pampa and historically known as Hampī. One day he came upon a stone cylindrical in shape which approximated to a liśga in form, the most sacred object of worship for Mahāēvaras (bhaktas of Śiva); and his intensely devotional insight saw nothing but a manifestation of the Mahēsa in it. This stone became thenceforth the most prized possession and the holiest object for Vidyarāya. He could not rest in peace till he had the liśga fittingly enshrined.
For some time, daily, he had been watching a cow-boy driving up a number of cows amidst those same hills for grazing. This boy had also been watching the silent and serene ascetic frequenting the banks of the Tungabhadra for baths and ablutions. In course of time, an attachment grew up between the saint and the cow-boy. The non-Brahman in India has ever been drawn by the holy life of the Brahman and has ever thought himself blest if he ministered to the material wants of those who cultivated and spent their thought-power in propitiating God for the prosperity of the king of the land, its people and the entire creation. This spirit of the Brahman’s life we find embodied and echoed in the following invocation uttered by orthodox Brahmins every day after they close their Rāmāyaṇa-pārāyanam:—

Kālē varahatu Parjanyaḥ
Prithivi sasyāśālinī
*C * *
Kālē varahatu Vāsavaḥ
*C * *
Svasti prajāhyah paripālayantām
Nyāyēna mārgēṣa mahīm māhīṣāḥ
Gō-Brāhmaśēbhyah śubhaṃ-astu nityam
Lōkā-samastāḥ sukhiṃ bhavantu

May Parjanya rain in time
May the Earth (be) cropful
*C * *
May Vāsava (Indra) rain in time
*C * *
Prosperity be to the people!
May kings reign in justice
May there be eternal good to cows and Brahmins
May all the worlds be happy!

The finest illustration of this sort of relation between the caring sage and the co-red-for monarch we find in that scene in Kālidāsa’s Rāghuvaṃśa where Dilīpa meets Vrāṣṭhī in his ārama. So, too, this cowboy lovingly and worshipfully supplied milk every day to the saint for food, as well as holy offerings in the sacrificial fire.

Some time passed thus. Vidyārāṇya had been growing more ardent day after day in his desire to enshrine the Mahēśa, who had deigned to come to him of himself in the form of the liṅga. In the cow-boy the sage found a disinterested spirit of offering which looked for no return in the shape of any blessing.

Time was ripe. Keen was desire. One day the sage thought it fit to call up the cow-boy, who was retracing his steps after bringing in his daily milk-offering and making his usual prāṇām, and say to him: “Blessed young man, would you like to be a king?” The innocent boy opened his mouth in awe. The sage’s question had surprised him so, that he thought he was being ridiculed. In his discomfiture, the cow-boy said “Swamin! Please do not befool me. I have been giving a small quantity of milk every day only because it was a duty on my part to minister to your holy needs. I have been doing this that I might merit the grace of Heaven and be blessed with peace and happiness in my humble and contented household. I have never given way to such extravagance as to hope even in dream for a king’s crown. They say that sages know the thoughts of others. If that saying is true, I am sure your Holiness must be able to know my heart. Can your Holiness be serious in what you say?”
The saint would not be stopped, as he had seen that the time was come for perpetuating the worship of the Śiva and transmitting to posterity his spirit of devotion to it, he stopped the boy and materialised his own fervoured thought into the utterance of a blessing and the grant of a boon.

The boy was blighted and the glow of royalty shone on his brow. The saint invoked the powers and for seven ghāṭikas there showered gold on the land that was to become the site of the later Vijayanagara, or Vidyānagara. The hermit's thought-power made a king out of a cow-boy and through him raised a shrine for Virūpaksha. Hinde philosophy believes that the universe is but the materialisation or substantiation of the sakti of the Adi purusha. Be that as it may, in this case, this city, that was to be the capital of the greatest and the most powerful empire that Southern India had seen, and the shrine, that was to be the centre of worship and prayers for that part of the country, are both attributed to the sage Vidyāraṇya. The Royal Race, the Imperial City and the Empire are gone. But the shrine with the Śiva of Virūpaksha and the image of Vidyāraṇya are still there. Such in brief outline is the legend of the origin of the imperial city of Vidyānagara and the royal race of Vijayanagaris.

In all the copper-plate records of this house, we find mention of the famous sūfrines of Southern India that the kings used to visit and make grants to. The stanzas mentioning these will serve in the course of the praśasti as items in an algebraical formula. They give in succession the shrines they refer to. Śrīnāla (in Kurnool Dt.), Sāgar, Kanti, Belgaum, etc., are all mentioned. And yet, the temples visited by these kings and the grants made by them all go to prove their eclecticism as between Saivism and Vaishnavism.

It has been the practice of modern scholars to divide this royal line into three sections, denoting each by a special appellation. The first section is generally known as the First Vijayanagara dynasty, the second as the Second Vijayanagara and the third (and last) as the Third Vijayanagara dynasty.

During the period of the rule of the First dynasty, the source of inspiration and encouragement for the Imperial enterprise of the growing Royal House was the shrine of Virūpaksha. Its prayers and hopes hovered about the lotus-feet of Virūpaksha. As the Greeks looked to Zeus and Athene in their days of conquest and expansion, the early Vijayanagaris always cast their eyes on the feet of Virūpaksha for the blessings of success and prosperity.

With the beginnings of the ascendancy of the second Vijayanagara dynasty we see a wider horizon of religious life growing round the royal household. Nṛsiṁha was a staunch Vaishnava, but not a hater of Śiva. He continued to be as good a devotee of Śiva as any of his predecessors on the throne. If in the time of the Udaiyars, Śrī-Virūpaksha was the Guardian-God of the Empire and the favourite deity of the palace in the time of the second dynasty, he was no less their Guardian-God and favourite deity. Whether he was certainly the only home-god for these, we have no means of determining. The Vijayanagara throne was still believed to be under the blessed guardianship of the wings of Virūpaksha. The king on the throne neither could nor would dismiss Virūpaksha from the place of veneration in his heart.

And then what departures or developments do we notice arising in the days of the second dynasty? Vaishnavism rises in the estimation of the emperors. Now do Vaishnava shrines begin to put an equal weight into the balance against Śaiva shrines. Royal grants are now as numerous to the Vaishnava shrines as to the Śaiva shrines. In their time, too, Virūpaksha continued to be the City-god and the Empire-god.
In Krishṇarāya's time we find a more complex religion held by the ruler. Krishṇarāya's conquests are of the widest range for this Ruling House. His marches began and ended at the sea-borders of Peninsular India. His armies swept like the powerful summer zephyr from the Arabian sea to the Bay of Bengal, and, like the North-east monsoon-gale of October, swept across from Ganjam and Simhāchalam in the North to Malabar and Ceylon in the South. His inscriptions we find in the temple of Nṛsiṅgha at Simhāchalam and in those of Madura and Timnevelly. One of his records at Ponnambalam (i. e., Chidambaram) informs us that he had marched up to Simhāchalam, where he planted a pillar of victory, and sweeping southward he halted at Chidambaram, on his way probably to the feet of India. At Chidambaram he built a tower for the temple of Nāṣṭrāja. The Vaishnava temples of Aruḷaja-Pulvāl (i. e., Varadarāja) at Conjeevāram, of Sṛt-Venkatēśa at Tirupati and of Rāganātha at Śrīrangam, to the orthodox known as Tiruvārangam, and the Śaiva temple at Chidambaram contain inscriptions, which record his devotional visits and grants to them. When he recovered the fort of Udayagiri from the Gajapati king, who was just then in temporary revolt against the Vijayanagar throne, he found a beautiful image of Krishṇa in one of the humble temples there. This he carried with extreme love and veneration to his capital, Vidyānagara, and there he had a temple erected especially for enshrining this image. It is not unlikely that the god, being of his own name, evoked special love and veneration from Krishṇadēva. Here is an instance of active royal enterprise in the matter of manifesting special leaning to Vaishnavaism.

Krishṇarāya was eclectic not only thus far. His eclecticism was of a wider circumference than that of any monarch on the Vijayanagara throne, and that he was warmly devoted to Virūpākṣha is established by the taste he has displayed in putting up his inscription at Virūpākṣha's shrine. The Red-slab record, the only one of its kind put up in this temple, or for the matter of that, in all this part of the country, is testimony enough to this. At the top of this slab are cut the liṅga, the bull, and the universally appearing sun and crescent. That an inscription of this kind, relating to Virūpākṣha, should be consigned to a red slab which is unique among inscribed slabs, shows that Krishṇadēva was wholehearted in his devotion to that god. To me it suggests itself, that the poetically minded Krishṇadēvarāya must have taken special pains to secure a peculiar slab for recording this inscription.

To this combination of devotion to Śiva and Viṣṇu, Krishṇadēva added a no less warm devotion to Viṭṭhōba. The worship of Viṭṭhōba is a phase of Viṣṇavism that had its origin, development and numerous following in the Mahārāṣṭra country only. As a phase of devotional belief, it is only an importation into and not indigenous to the Karnāṭa country. Several forms of Viṣṇu had been known and worshipped in the latter, but not Viṭṭhōba. He was only a special development of the Viṣṇuism of the Mahārāṣṭra. And the fact of the consecration of Viṭṭhōba by Krishṇadēva, in a temple specially built by him, which is the flower of the sculptural art patronised by the Vijayanagara court, opens to us a new page in the religious creed and the consecrational enterprise of that ruler.

During the projection of his conquests into Mahārāṣṭra Krishṇadēva failed not to appreciate the influence of this deity in that part of the country. If the scale and highly artistic nature of a shrine could alone determine the strength of the devotion of the builder to the enshrined, we might say that Viṭṭhōba had the highest place in Krishṇadēva's heart. Wonderful are the structures making up this huge temple. The choicest blossoms of the sculptor's fancy have been realised in this shrine. In one place we gaze up on the stonecut medallions in the ceilings of the maṇḍapās; in another place we are accosted by the

1 We cannot, even on this basis, conclude that Krishṇadēva's śahdānīvatam was Viṭṭhōba. From Alasāni Peddana's Prologue to his Manucharitram, we learn that Krishṇarāya was attached to Venkatēśa. This is also confirmed by the fact that copper images of this king and his two queens are found set up in the temple at Tirumalai (North Arcot D.) For the notice of these by the Madras Epigraphist on page 6 of his reports for 1904 and 1913.
robust, though mutilated, forms of *dvārapālakas*. The smoothness of the stone and the delicacy and accuracy of limb-shaping exhibited in this case should remind us of the Greek samples of sculpture. Here and there, beside us, as we pass observantly on, lie mutilated images of the gods and goddesses. These are of black marble. While the calmness of the faces of the images represents to us the serenity of godhood which Hindu philosophy has formulated and Hindu iconography has realised in stone, the wild disorder and the pitiable mutilation which they lie are an echo the spirit of the Muhammadan conquest.

Such was the temple in which Krishnadeva consecrated Viṅgūla. With the raising of this shrine, a gem of sacred architecture was introduced into the metropolis, and through its consecration to Viṅgūla was introduced a new creed,—not substitutary but supplementary—into the palace and the city.

Akbar, the great Mughal emperor, was an eclectic to a degree too far advanced for his time. As Sister Nivedita has shrewdly pointed out, his was the *Elizabethan period* for India, while Aurangzeb's was the *Maryan*. It was England’s fortune, that her Mary preceded her Elizabeth; India's and especially the Mughal Empire's misfortune, that their Aurangzeb succeeded their Akbar. Indian History would certainly have run a different course if the latter had been the latest of the two to occupy the imperial throne, for the great eclectic Akbar was a reformer beyond all his predecessors in religion as well as in art. Scenes from the life of Jesus formed the subject of many paintings in his palace. The Indian epics, *Rāmāyana* and *Mahābhārata*, were rendered into Persian and Arabic for the Emperor, and these volumes were, as it were, enshrined in volumes bound especially in silk and gold. Though Muhammadan canons of propriety precluded the imitation of forms in pictures, Akbar engaged many painters, Persian as well as Indian, for work in his palace.

Such was Akbar's eclecticism. With him toleration stretched beyond the several forms of Muhammadan faith to Hinduism and Christianity. Krishnadeva, too, was a reformer and a catholic to an equal degree within the fold of the myriad-cultured Hinduism.

One has a strong temptation to trace the course of the two parallel lines of the sculptural art and faith-development in the Vijayanagara court. The temple of Viṅgūla, the earliest substantial temple built by this House is grand, spacious and of the early plain type in its sculptures. The temple of Viṅgūla is a much more refined and elegant edifice. Even in the imperial career of Krishnadeva we have different stages of sculptural art attributable to the several periods of his patronage. The *gopura* at the first entrance into the Viṅgūla temple is lofty, broad and deep. It is very large in dimensions but poor in sculpture. This *gopura* is attributed to Krishnadeva. In that case it must have been built very early in his reign. At any rate, it must have risen up long before the Viṅgūla temple was built. For if Krishnadeva had spread his conquests to the south and seen any of the *gopuras* of the Chōla and Pāñiga countries before he built this one, he would not have been satisfied with a *gopura* with sides bare of images, except in the large number of niches and porch like apartments that fill the four faces of this structure. Besides this, the pillars, the ceiling and the well-worked capitals of the Viṅgūla temple present a striking contrast. Sculptures here are also of a more advanced state of the art. Proportion, profuseness of detail, and delicacy of features are the main points to be noticed in the Viṅgūla temple. This must certainly mean that the temple was built later than the *gopura* above referred to though in the same king’s reign as that. The columns in the *mandapas*, the entrances to the *gopuras*, and the bodies of the *gopuras* themselves are all very close approaches to those of the Tamil land. It would be valuable to compare the Krishnadeva *gopura* of the Viṅgūla temple with the partly hale *gopuras* of the deserted Viṅgūla temple. It should be very easy to
note that the former presents a very bare and elementarily artistic appearance beside the latter ones. In the case of the Viṭhōba temple, the inspiration for the consecration came from the North-west while the inspiration for the construction came from the South-east. Marāṭha faith and Chōla art have both left a combined specimen in the Viṭhōba temple at Vijayanagara.

In Achyuta’s time the spirit of eclecticism continues to exist. But there are no religious developments seen in his reign. He keeps up his predecessor’s memory only. No long strides are taken either in conquest or in construction. The religious life of the palace or the emperor undergoes no change or development. The emperor’s consecrational enterprise marches at a rather low speed and makes only very humble stretches. If Krishnadeva’s consecration of the image of Krishna is but one and that an humble item in the roll of his consecrations, that of Achyutarāyāsvāmin is probably the only instance and that too a moderate one of Achyuta’s time. In Sadāśiva’s time too, no steps were taken in the wake of Krishnadeva. The reigns of these two monarchs are but a period of gloom. These come after Krishnadeva’s reign as night after day. In Sadāśiva’s time, “the head that wears the crown” lies easy. Kingship and king’s person become idolised. They are but like the complacent puppets of all royal lines whose “graph of glory” has begun to descend. The powerful ministers maintain the phantom of an emperor in him, and Rāmarāja, the Bismarck of the Vijayanagara court steps forth. With the death of Krishnadeva, personal greatness and intrinsic worth in the emperor vanishes, and ministerial power had begun to grow. The king had become unfit to dream loftily, to build boldly and to think newly in anything. Much less could he think anew in matters religious. But there is one fact that suggests to us that the last two monarchs had become more staunch Vaishānavas. While in Krishnadeva’s and earlier copper-plate records we find the expression “he made Heaven his place of rule (instead of the earth)” to refer in poetry to the king’s death in Achyuta’s and Sadāśiva’s plates, we find the expression “prapté padam Vaishnavam-Achyutendré” or “Sadāśivendré” to signify the same. Was not Vaishānava influence beginning to creep into the palace more strongly and exclusively than ever before?

It is a superstitious tradition that the dynasty of Vijayanagara came to an end only when Siva was neglected in favour of Viṣṇu. In these days, it is hard to honour any such superstition or feeling. But when one passes through the ruins of Vijayanagara, he is brought face to face with the fact that the Viṭhōba temple has suffered much damage at the hands of the Bāhami conquerors. It is a matter for wonder that the Virūpāksha temple escaped their attacks and plunderings, while Viṭhōba only bore the evil of them all. If the reason was that the one was guarded more valourously than the other, it is still plain why a temple like Viṭhōba’s was negligently guarded in preference to a plain structure like Virūpāksha’s. It may also be argued that the guarding was not carried on or conducted by people who had any instinct for appreciation of art. That argument stands on loose sands. To say that only a genius for art had created such a temple, but that there was no such appreciative genius in the court to do its best to save it from the enemy’s ravages is off the point. The only explanation seems to be that Viṭhōba’s temple fell into the enemy’s hands while the Hindus were off their guard, and that they made it too hard for the foe to pluck even a single stone off the walls of Virūpāksha’s temple by a prompt garrisoning and heroic defence. The mystic logic of the Hindu mind has attributed the fall of the Vijayanagara House to the neglect by its later ruling members of Siva, the guardian god of the House from ancient times.
But whatever the unseen force was, Vaishnāvism as shown above, was becoming the favourite creed of the Vijayanagara rulers. To what extent was it so? It was so only so far as the personal leanings of the king and his household were concerned. In the plates of Achyuta and Sadāśīva, we find only side-rays of the rising Vaishnāvism shooting out. For these records, like all older records, begin with the invocation “Sri Gaṇāḍhipatayē nāmaḥ,” (i. e., Salutation to Gaṇeśa) and end with the colophon Śrī Viṟūpākṣha, the name of the guardian deity. And the side-rays of the future Vaishnāvism that we catch are in expressions like “prāptē padaś Viṣṇuvaṁ Aczyutēndē” or “Sadāśīve.”

The sun that had cast these side-rays as through clouds presently became more pronounced in appearance and potency. After the second dynasty, came the Arawiṭī to play the part of sovereigns for the Vijayanagara Empire. We have already seen that they had been the powerful ministers of the last two of its members. At first merely powerful ministers, they were soon on the way of becoming emperors. From de facto kingship they rose to de jure kingship. The battle of Talikota had left the Arawiṭīs the only powerful entities in the crest-fallen Vijayanagara court. So they became kings.

It must be remarked that at first the Arawiṭī kings also were originally catholic Vaishnāvas. But, if we study the religion of this family, in detail, we find that they were, nevertheless, from the beginning Vaishnāvas. In tracing their genealogy, mention is made of Rājarāṇendrī, Bijja, etc., among their ancestors. Rājarāṇendrī is described as a sripatiiruchi, i. e., one that finds taste in (the worship of) Viśṇu. Bijja is said to have been a muraśībhaktā. The names of most of the chiefs of this line, which are Rāghava, Rāma, Sauri, Tirumala, Venaṭāḍī, are all names of Viṣṇu or his avatāras.

Tirumala, the first emperor of the Third Vijayanagara dynasty, the first emperor to rule from Penugonda, retains the system of his predecessors in his copperplate grants. Their initial salutation to Gaṇāḍhipati and the invocatory verses addressed to Siva and Līlabāraha (Viṣṇu), and the ancient colophon Viṟūpākṣha, written in Canarese, are found in his grants. These must have been retained merely for purposes of imperial policy and tradition. But that Tirumala’s heart was attached to the feet of Viṣṇu is quite evident from the fact that in more places than one, he is described as Haribhakti-sudhānāthī, i. e., a depository of the nectar of devotion to Hari. Tirumala probably is the last of the Vijayanagara emperors that has the old colophon. With the change of the capital to Penugonda, the imperial grants are made in the presence of the local god Rāmacandra. Śrī-Viṟūpākṣha-sannidhi is no longer the place of grant-ceremonies. Though Tirumala and his successor Raṅga made grants before Rāmacandra, they adopted the colophon “Śrī-Viṟūpākṣha.” But their successors adopt a new formula. The initial invocation is addressed to Śrī-Venkaṭēśa instead of to Gaṇāḍhipati. The Moon, the first father of the race, is praised as the brother of Lakṣamī, probably in preference to the earlier practice of calling him “the great Darkness-dispelling Light,” while Siva and Viṣṇu were both invoked in the earlier grants, in these later grants we find Viṣṇu exclusively invoked. The colophon too is “Śrī-Venkaṭēśa.” This practice continues to the very end of the rule of this royal house. During the time of the Third Vijayanagara dynasty, we notice a commingling of the family creed and the state creed. To put it in other words, the family creed of Vaishnāvism develops into the official creed also.

As the Vijayanagariyas drifted southwards from Viḍyānagara to Penugonda, first and thence later to Chandragiri,—from the feet of Viṟūpākṣha to the feet of Venkaṭēśa, and from Salvation to Vaishnāvism.
THE NORTH-WESTERN GROUP OF THE INDO-ARYAN VERNACULARS.

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

The North-Western Group of Indo-Aryan Vernaculars comprises two languages,—

Sindhi and Lahnda. The number of speakers has been estimated for the purposes of the Linguistic Survey as follows:—

<table>
<thead>
<tr>
<th>Language</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sindhi</td>
<td>3,069,470</td>
</tr>
<tr>
<td>Lahnda</td>
<td>7,092,781</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>10,162,251</td>
</tr>
</tbody>
</table>

As its name implies, the languages of this group are spoken in the extreme North-West of India,—in the Pahgab, west of about the 74th degree of east longitude, and, south of the Pahgab, in Sindh and Cutch. It is bounded on the West, in the Pahgab, by Afghanistan, and in Sindh, by Baluchistan; but, in the latter country, Sindhi has overstepped the political frontier into Kachchhi Gandava and into Las Bela, both of which fall within the geographical boundaries of Baluchistan.

In Afghanistan and in Baluchistan the languages are Eranian, and are quite distinct from both Lahnda and Sindhi. On the North, the North-Western languages are bounded by the Pisacha languages of the North-West Frontier, of which Kashmri is the most important. These are closely connected with the languages now under consideration. On the East, Lahnda is bounded by Pahgabi, and Sindhi by Rajasthani. On the South, Lahnda has Sindhi, and Sindhi Gujarati.

The position of Lahnda in regard to Pahgabi is altogether peculiar. The whole Pahgab is the meeting ground of two entirely distinct languages,—viz., the Pisacha parent of Lahnda which expanded from the Indus Valley eastwards, and the old Midland language, the parent of the modern Western Hindi, which expanded from the Jamna Valley westwards. In the Pahgab they intersected. In the Eastern Pahgab, the wave of old Lahnda had nearly exhausted itself, and old Western Hindi had the mastery, the resulting language being Pahgabi. In the Western Pahgab, the old Western Hindi had nearly exhausted itself, and old Lahnda had the mastery, the resulting language being modern Lahnda. The latter language is therefore in the main of Pisacha origin, but bears traces of the old Western Hindi, and has been much more numerous, and of much greater importance in Pahgab. Lahnda may be described as a Pisacha language infected by Western Hindi, while Pahgabi is a form of Western Hindi infected by Pisacha.

Sindhi, on the contrary, shows a much more clear relationship to the Pisacha languages, being protected from invasion from the East by the desert of Western Rajputana. While modern Lahnda, from its origin, merges imperceptibly into Pahgabi, Sindhi does not merge into Rajasthani, but remains quite distinct from it. Such border dialects exist as are mere mechanical mixtures, not stages in a gradual linguistic change.

On the South, the case of Sindhi and Gujarati is nearly the same; but there is a certain amount of real change from one language to another in the border dialect of Kachchhi owing to the fact that Gujarati, although now, like Rajasthani, a member of the Central Group of Indo-Aryan Vernaculars, has at its base remnants of some north-western language.

The North-Western Group is a member of the Outer Circle of Indo-Aryan Vernaculars. The other members of this Outer Circle are the southern language Marathi, and the eastern group of languages, Oriya, Bengali, Bihari, and Assamese. The mutual connexion of all these languages, and their relationship to the Central and Mediate languages, Rajasthani, Pahari, Western
Hindi, and Eastern Hindi, is not discussed here. Of them, the only forms of speech that can show any close relationship to the languages of the North-Western Group, are the three Paññā languages. These, as explained in the article on the subject in Vol. XLIII, pp. 142 and 159, have, like Sindhi, a basis connected with the Pāñchā languages.

The country in which the North-Western languages are spoken is described in the Ancient History. Mahābhārata as rude and barbarous, and as almost outside the pale of Aryan civilization. The Lāhnda area at that time included the two kingdoms of Gandhāra (i.e., the country round the modern Peshawar) and Kēkaya (lower down the Indus, on its left bank), while the Sindhi area was inhabited by the Sindhūs and Saurīras. In spite of the evil character given to the inhabitants of the country in the Mahābhārata, it is certain that the capital of Gandhāra, Takshaśilā, was, as long ago as six centuries before Christ, the site of the greatest university in India. Its ruins still exist in the Rawalpindi District. It was at Salītura, close to this university that Pāññini, the greatest of Sanskrit Grammarians was born in the 5th or 4th century A.D. In those early times the land of Kēkaya also was famous for its learning. We are told in the Oḥāndoṛya Upaniṣad (V, xi) how five great theologians came to a Brāhmaṇ with hard questions, which he could not answer for them. So he sent them to Aśvapati, the Kṣhatriya king of Kēkaya, who, like a second Solomon, solved all their difficulties.

Two persons famous in Indian legend came from the Lāhnda area. From Gandhāra came Gāndhāri, the wife of Dhiptarāṣṭra, and mother of Duryodhana and his 99 brothers, the Kuru protagonists in the great war of the Mahābhārata. From Kēkaya, came Kaiśvēya, the wife of Daśaratha and step-mother of Rāma-chandra. It was through her intrigues that Rāma-chandra was sent into banishment, as recorded in the other great Indian epic, the Rāmāyaṇa.

The Western Pāñjāb has always been peculiarly exposed to conquerors from the North and from the West. It was through it that the Aryans entered India. The next recorded invasion was that of Darius I of Persia (B.C. 521-485) shortly after the time of the Buddha. According to Herodotus he conquered it and divided it between two satrapies, one of which included Gandhāra (Herodotus, iii, 91), while the ‘Indians,’ i.e., the inhabitants of the Indus Valley, formed by themselves the 20th satrapy (iii, 94). Beyond this, the authority of Darius did not extend (iii, 101). Herodotus adds (iii, 94) that these ‘Indians are more numerous than any other nation with which we are acquainted, and paid a tribute exceeding that of any other people, to wit, 360 talents of gold dust.’ Darius had such complete authority over this part of India, or rather over what was to him and to Herodotus ‘India,’ that he sent a fleet under Skylax down the Indus to the sea, whence they sailed homewards towards the West (iv, 44). The huge army that his successor Xerxes led (B.C. 480) against Greece contained men from Gandhāra and from the Western Pāñjāb. The latter, according to Herodotus (vii, 65, 66), wore cotton dresses, and carried bows of cane and arrows also of cane, with iron tips.

The invasion of Alexander the Great (B.C. 327-325) was also confined to the Western Pāñjāb and Sind. One point of interest that has hitherto escaped notice is that many of the Indian names recorded by the Greek historians of this invasion, who necessarily gave them as pronounced by the people of the Western Pāñjāb, show that the local form of speech at that time must have been some form of Paisāchi Prakrit, a language which, according to the present writer, was the main origin of the modern languages of the Western Pāñjāb.

1 Although the general opinion of scholars is quite different, I am personally inclined to believe that Pāli, the language of the Southern Buddhist scriptures, is a literary form of the ancient language spoken at Takshaśilā. This accounts for the striking points of resemblance between it and Paisāchi Prakrit.

2 See also Rawlinson’s note in his translation of Herodotus iii, 98.
and Sindh, and also of the Piśācha languages of the North-West Frontier. Such were Πεκχαλίτις corresponding to the Indian Pukkalāvati, Ζανδροβογος for Chandrabhāga, and Ζανδροκοστος for Chandragupta. In the first a medial ū is preserved, in the second ḫ has become ph, and in the third a medial g has become k, exactly as is required by the rules of Paśāchi Prakrit.2

In B.C. 306 Seleucus Nicator invaded India, and after crossing the Indus made a treaty of peace with the Chandragupta already mentioned.

In the second century B.C. two Greek dynasties from Bactria founded kingdoms in the Western Pańjab. One, that founded by Euthydemus, ended about B.C. 156, and the other, that of Eucratides, about B.C. 20.4

After them, at various times, other nationalities, Scythians, Parthians, Kushana, and Huns, invaded India through the North-West and finally, through the same portal, or through Sindh, came the many Musalman invasions of India, such as those of Mahmūd of Ghaznī or those of the Mughals.

We have thus seen that from the earliest times the area in which the North-Western Group of Indo-Aryan vernaculars is spoken has been frequently subjected to foreign influence, and it is extraordinary how little the speech of the people has been affected by it, except that, under Musalman domination, the vocabulary has become largely mixed with Persian (including Arabic) words. In the true Piśācha languages a few Greek words have survived to the present day, such as the Kashmiri dyār (plural), coined money, a corruption of the Greek ὑπάλη, or the Khāwār drokkum, silver, a corruption of the Greek ἰκρή, but I have not met any such instances either in Lahnda or in Sindh. Even the name 'Sindhu' of the Indus has remained unchanged, and we meet with nothing like the Old Persian 'Hindu,' the form that is the progenitor of the Greek 'Ινδος and of our 'India.'

Little is known about the linguistic ancestry of these languages. The immediate predecessor of Sindh was an Apabhraṣṭa Prakrit, named Vṛāchāṇa, regarding which the Indian grammarian Mārkaṇḍeya has given us a few particulars. He moreover mentions a Vṛāchāṇa Paśāchi spoken in the same locality, and lays stress on the fact that the Kēkaya Paśāchi is the principal form of that Prakrit. We have no information regarding the particular form of Apabhraṣṭa spoken in the Lahnda tract, corresponding to the ancient Gandhāra and Kēkaya, except that the people who spoke it were fond of saying a word twice over in order to indicate repetition or continuance (avipēd Kāikeyī), but in Gandhāra there are two famous rock-inscriptions of the Indian Emperor Aśoka (circa B.C. 250) at Shāhbazgarh and at Mansēhrā which are couched in what was then the official language of the country. This was a dialectic form of Pāli, distinguished by possessing several phonetic peculiarities that are still observable in the Piśācha languages and in Lahnda and Sindh.5

---

2 Other examples from the North-West of India, but not necessarily connected with Alexander are:

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Greek</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aṃitraṣkhāta</td>
<td>ᾄμπρογετος (change of ph to bh).</td>
</tr>
<tr>
<td>Kāiyapapura</td>
<td>Καγκοστος (retention of medial p).</td>
</tr>
<tr>
<td>Kūbhā</td>
<td>Καγκρ (change of bh to ph).</td>
</tr>
<tr>
<td>Sīndhu</td>
<td>Σενδος or (Latin) Sindic, (change of dh to th).</td>
</tr>
<tr>
<td>Subhagasaṇa</td>
<td>Σουφαγαρος (change of bh to ph).</td>
</tr>
</tbody>
</table>

Cf. the μαρχας of Clásias, the name of a fabulous man-eating animal of North-Western India, corresponding to some word like the Persian mard-khor.

4 These dates are taken from Mr. Vincent Smith's Early History of India, pp. 224 and 240.

THE ADVENTURES OF THE GOD OF MADURA.
BY V. VENKATACHELLAM IYER, NELLORE.
(Continued from p. 212.)

So he revenged himself on the younger son, by cursing him to be born as a dumb mortal boy. The god was exasperated with the bull Nandi, the usher, for having allowed these unruly boys into the presence. In his case the curse was that he should be born as a fish in the sea. All this came to pass. The goddess was born as the daughter of the chieftain of a fishing village. Nandi was born as a shark in the waters there, and became a terror to the fisher-folk thereabouts. He however succeeded in raising the cadjana and secured them on the tip of his nose. After sometime, the chief advertised that whoever should succeed in removing the shark from the waters, to him the chief's daughter would be given in marriage. This was a very fitting opportunity. The god changed himself into a fisherman, and accompanied by his attendants, similarly disguised, reported himself to the chieftain and offered to catch the shark. The offer was accepted. With the help of his men the god succeeded in netting the troublesome thing. The shark was hauled up ashore. The god took charge of the Vedas and claimed the chieftain's daughter in marriage, which was duly celebrated. The spouses prepared to depart for the honey-moon. At once the shark changed into a bull, and the god and the goddess rode on his back. Before their departure, the god made a brief confession to the fisherman chief about the true identity of himself and his bride. The bull flew up into the sky and the chief was left to console himself as best he could with the future prospect of Sivalokam.

[The story records in part the expiring echo of an ancient Phoenician legend and in part a Purânic fable about the Vedas.]

It is not difficult to conjecture where this fishing village lay, the chief of which had a goddess for his daughter. Agenor was the chieftain or king of Sidon, 'the first born of Canaan'. The name Sidon is explained to mean, 'the fishing village'. The Phenicians started as fishermen before the discovery of mineral wealth enabled them to become merchant-princes. Europa was the daughter of Agenor. The god in the Tamil fable is the Dictaean Jupiter, who ran away with Europa, rather unceremoniously, and in the changed form of the bull, taking his bride on his back. The slight changes in the Indian fable are due to a desire to bring the story into accord with native sentiment.

The bull is a cognisance of Isvara as of Jupiter. It is the Apis of Osiris. In the Purânas we find Siva's bull recognised and described as a second form of Siva. In the Tamil Skanda Purânas this bull is frequently referred to as the second Sambhu (Siva).

The throwing of the Vedas into the sea and their being fished up later on is an incident borrowed from the Purânic fable of one of the avatâras.

In ancient times, there was a widely prevalent belief about the sacred books or Vedas of every nation having been subjected to submersion in the deluge and having been recovered after the waters receded or having been lost in the deluge. The information relating to this matter is collected in Faber's Origin of Pagan Idolatry.

The Chaldaean sacred books were buried securely in Sippara, the city of the Sun, before the deluge. They were recovered afterwards by the survivors in the Ark. The idea in respect of the Hindu sacred books is variously put in Purânic fables. The main feature is that they were wrested or stolen from Brahmâ by an Asura and thrown into the ocean or secured at the bottom of it. From there they were recovered by Vishnu in the form of a huge fish. The Tamil story is an adaptation of the Purânic account.
The reason why the god was unable to pronounce a curse on Siddhi-Vināyaka was that the latter was really a superseded and dethroned deity. He was not in truth the son of the god Śiva, but his ancestor. Siddhi-Vināyaka was a sort of Kronos.

The dumb boy was due to a mistake, made also in modern times as in classical, that the son-god, who was often represented as a human child with his fore-finger to his lips to suggest his infancy, was intended to be represented as dumb. (Rawlinson's Herodotus.)

XIII.

In the Tamil Purāṇa we find Madura designated as Śrīvatsanśayam. The name is not suggestive of any definite location. The word means 'the position at the end of the twelve.' It is possible that the idea is borrowed from the well-known Sanskrit religious chant of Mantravahānī:-

अनुभूतिक्षेत्रस्थाने नारायणर विद्वानं,

and vitasti is a unit of lineal measurement of twelve inches. If this suggestion is correct, the name Śrīvatsanśayam should stand for the location of the soul, which is placed twelve inches below the neck, somewhere in the region of the heart.

In the attempted explanation of this title and the peculiar sanctity of the Madura shrine, the Tamil Purāṇa gives expression to ideas, which make it very clear that at some remote period, the cult and religion of Osiris passed from Egypt into Southern India and formed the groundwork of the Saiva-siddhānta system of belief.

We are told that the universe is the body of Brahmā. The fourteen lokas or worlds, which the Universe comprises, are only the several anatomical portions of this body. Of these fourteen lokas seven find themselves in the upper and seven in the lower portion of this body.

The Universe being conceived as the body of Brahmā, the Creator, and Brahmā being conceived as anthropomorphic, the result is that each one of these fourteen lokas is equated to some member or portion of the human frame.

There is a further development. Of these fourteen lokas each is self-contained. That is to say, each loka contains in itself all the anatomical structure of the human body complete. So that, each loka contains the locations of all the fourteen worlds. Therefore, each loka is a miniature body of Brahmā. Devotion and faith require that every man should on his own person localise the position of all the fourteen worlds, composing the body of Brahmā.

The earth on which we live also satisfies the same law. It is only one of the fourteen lokas and yet it contains in itself all the fourteen locations. The earth is likewise a portion of Brahmā's body. It is the first of the seven upper lokas in the ascending order. It is that portion of Brahmā's body which corresponds to the Perineum. And again, on the earth itself, the locations of the several lokas or anatomical parts have been marked.

India is the only holy land on this planet. The other countries being god-forsaken. India, therefore, appropriates all the fourteen locations.

We are thus told that Thiruvallur in Tanjore, where the god is worshipped under the name of Thyāgarājan, is the position of the Perineum. The temple at Jambukēśvarānī, in the island of Srīraigaṇam occupies the location of the membrum virile. The navel or umbilicus is localised by the shrine at Arunāchalam (Trinomali in South Arcot). At Chidambaram, in Cuddalore, the god occupies the region of the heart. The place of the neck is occupied by the temple at Kālahasti. Higher up, Benares is at the position of the Cerebellum. Topmost of all stands the seat of Kailāsa on the location of Brahmaramdhraṇī, the occipital foramen.
the aperture through which life or the soul is let in and which, immediately after, is hermetically sealed.

But Madura stands higher than all these, which after all represent only the anatomical parts of the body. But the body is at its best only matter and as such perishable. The soul is independent of the body. It survives the destruction of the latter even as the creating spirit survives the destruction of all these fourteen worlds. It is divine in essence, and such is Madura, the soul of this cosmic body of the earth, of the fourteen worlds and of Brahma. This is what we may gather from the Tamil Purana.

[Readers who are familiar with the Osirian myth will at once recognise that this idea of the cosmic body, with a temple corresponding to each member of that body, is nothing more than an adaptation and elaboration of the fable about the mutilation of the body of Osiris, and the foundation of seats of worship on the spots where the dismembered fragments were alleged to have been interred.

Isis was the wife and Typhon or set was the brother of Osiris. Typhon murdered his brother and cut up his body into fourteen pieces which were divided among the associates of his guilt. Isis recovered the mangled pieces. She made as many statues of wax as there were pieces. Each statue contained a piece of the body of the dead Osiris. Isis summoned the priests of the different cantons in her dominions and gave them each a statue, with strict injunctions that they should establish a form of worship in each division. (Lempriere's Classical Dictionary.) The account is sometimes varied in detail. I shall set out here a passage from Sir J. G. Frazer’s Adonis, Attis and Osiris, page 215, which is very pertinent to the real explanation of the matter in the Tamil Purana.

“Typhon rent the body in fourteen pieces and scattered them abroad. But Isis sailed up and down the marshes looking for the pieces. That is the reason, why there are many graves of Osiris in Egypt, for she buried each limb as she found it. But others will have it that she buried an image of him in every city pretending it was his body, in order that Osiris might be worshipped in many places. However, the genital member of Osiris had been eaten by the fishes, so Isis made an image of it.

Such is the myth of Osiris as told by Plutarch. A long inscription in the temple at Denderah, has preserved a list of the gods’ graves, and other texts mention the parts of his body which were treasured as holy relics in each of the sanctuaries. Thus, his heart was at Athribis, his backbone at Busiris, his neck at Letopolis, and his head at Memphis. As often happens in such cases, some of his divine limbs were miraculously multiplied. His head for example was at Abydos as well as at Memphis, and his legs, which were remarkably numerous, would have sufficed for several ordinary mortals. In this respect, however, Osiris was nothing to St. Denys of whom no less than seven heads, all equally genuine, are extant.”

Each loka was complete in itself, because the wax figures of Osiris were equally so as complete models, though each statuette contained only a piece of the mangled body.

The lokas represent the nomes of the Nile valley. The division into seven upper and seven lower lokas was borrowed from the idea of the division into upper and lower Egypt.

To this day it is well-established in popular tradition that one and all of these big Siva temples of ancient foundation were raised on samadhis or graves.

The sad experience of Osiris in the Egyptian story, his slaughter and the rending of his mortal remains has been reproduced in Sanskrit in the Kālikā-Purāṇa, with a suggestive
variation. (Vide, chap. 18.) Here the victim is the goddess, not the god. The great Siva was woe-begone at the death (by suicide) of his consort, even to the point of dementia. He took the dead body of the goddess on his shoulder, and roamed about like mad, weeping and wailing like a vulgar mortal. The other gods, Brahma, Vishnu and some more, did not know what to do. Their persuasions had failed. Their sympathy did not avail. When was this to end? When would the distressed god come back to himself and be like one of themselves as before? They took counsel together. They got into the corpse and as the distracted god proceeded (he started from the west and went eastwards) they cut up the limbs of the cold frame one after another and set about dropping them at intervals, on the line of march. On each spot where one of the divine limbs was dropped a temple rose up subsequently, and the goddess and the god were duly worshipped there.

So thinking, the gods, Brahmā, Vishnu and Saturn entered the dead body of Sati. Having done so, they caused the body to drop down in pieces in successive places. The first to fall on the earth was the pair of the goddess’s feet. This fell on Devikutam. And next, the two thighs were received at Uddilana. The pudendum dropped on Kamagiri, where also the navel had fallen a little before. The breasts fell on the mount of Jalandhara. The neck on the mountain of Purna.

To explain the reason of the variation from the god to the goddess, we have to get behind the popular version of the fable and inquire into its deeper meaning, which is not quite within my plan in these sketches, and yet a word in place.

Much of the Sanskrit mythology was drawn, mediately, from sources in which the divinity of the moon was ascribed to goddesses and that of the Sun to gods, though the names of both the Sun and the Moon in Sanskrit are of the masculine gender and though, at a certain period, the moon was himself worshipped as a god. If Osiris was the moon-god, his sufferings had to be transferred to the corresponding deity in the Sanskrit system, who turned out to be a goddess when the transfer was effected. That Osiris in the earliest conception of the myth was the moon-god has, I think, been made sufficiently clear by Mr. Frazer. (Vide, his Adonis, Attis and Osiris Chap. VIII.) The torn limbs of Sati as of Osiris were fourteen.

The march eastwards of the weeping god is suggestive of the course travelled by the cult from the west to the east.

Of course, in India as in Egypt we find the mangled limbs of the divine body multiplied in the Shalapurāṇa. [Page 233]
THE DATE OF AKBAR'S BIRTH

BY VINCENT A. SMITH.

ALTHOUGH the remarkable discrepancy in the accounts given of the date of Akbar's birth as recorded by contemporary writers has been noticed frequently, it has never been thoroughly discussed and elucidated. The matter is worthy of discussion, not only because the date on which Akbar first saw the light is in itself of interest, and a matter which cannot be left indeterminate by any careful historian or biographer, but also because the thorough investigation of the discrepancy helps a critical student of the sources to appreciate the relative value of the Persian histories of Akbar, and at the same time indicates the nature of the motives which in this case and many others tempted the courtly authors to tamper with the truth.

Two distinct and irreconcilable statements concerning the date of birth are on record, namely, (1) the official version that the event occurred early in the morning of Sunday, Rajab 5, A. H. 949 = Oct. 15, 1542 (old style); and (2) Jauhar's version that it occurred on the night of the full moon (14) of Shâbân in the same year, equivalent to Thursday, Nov. 23. Both statements cannot be true. The contradiction must be due either to mistake or to deliberate lying on one side or the other. The third possible hypothesis that both parties may be in error, although admissible a priori, is excluded by the fact that one version, namely that of Jauhar, can be proved conclusively to be true and accurate, the official version being the result of deliberate falsification effected for adequate and ascertainable reasons.

That proposition is placed in the forefront of my dissertation in order that the reader may not lose sight of the main issue among a multitude of side issues and petty details. Proof will be given also that the original title conferred upon the child Akbar was Badru-d-din, not Jalâlu-d-din, and satisfactory reasons will be shown for the change of title as well as for the change of date. Incidentally, explanations will be offered of the reasons for the selection of the name Akbar and the name or title Jalâlu-d-din. The discussion must necessarily occupy considerable space; it cannot be compressed if the evidence is to be set forth in full, so that any careful student can appraise it at its real value. The subject has been present to my mind for many months, and the conclusion announced above has been arrived at after careful consideration of all relevant facts and arguments. Mr. Beveridge, who until now has upheld the official view, has kindly examined the manuscripts of Jauhar's work in the British museum on my behalf, while the published essay of Kavi Râj Shyâmal Dâs is based on independent examination of other manuscript copies of the same work. No doubt, therefore, is possible that Jauhar recorded the birth as having taken place at the time of the full moon of Shâbân, the eighth month of the Muhammadan year, equivalent to Shâbân 14, or November 23, 1542, old style, whereas the court chroniclers adopted as the date the 5th of Rajab, the seventh month of the Muhammadan year, equivalent to October 15, 1542. The two statements cannot be harmonized. As observed above, proof can be given that one statement is true, and the other false. The proof seems to my mind so convincing that more could not be required if Abu-l-Fazl were on his trial for forgery.1 It remains for me now to justify those strong assertions.

---

1 In Abu-I-Fazl the u is pronounced short, although written as if long. The spelling adopted in the text is the best.
It will suffice to give the official version as recorded by three contemporary authors, namely Abu-l-Fazl, Bādāoni, and Gulbadan Bēgam.

The first named writer narrates the event with his usual copious rhetoric, from which the essential statements have to be extracted. He states that:

'The most holy nativity, to wit,—of his Majesty from the sublime veil and consecrated curtain of her Highness... her Majesty Miryam Makānti, chaste one of church and state, Hamida Bānū Bēgām... occurred when the altitude of Procyon was 38°; and when 8 hrs. 20 m. had passed from the beginning of the night [scil. sunset] of 8th Abān 464, Jalālī era [scil. era beginning March 15, 1079], corresponding to 19th Isfandāmiz 911 of the old era [scil. era of Yazdājird beginning June 16, 632], and to night of Sunday (shah-i-yak-shamba) 5th Rajab, lunar era [scil. Hijr] and to 6th Kartik 1599, Hindū era [scil. Vikrama samvat], and to 16th Tishrinu-l-sawwal 1854, Greek era [scil. Seleucidan or Syro-Macedonian];—4 hrs. 22 m. of the said night (that of Saturday, or rather Sunday) were remaining. The place was the auspicious city and fortunate fort, Amarkot.'

Bādāoni gives the same date, stating that:

'On Sunday, the fifth of the month of the month Rajab, in the year 949 H., the auspicious birth of the Khalifah of the age Akbar Pādshāh occurred in a fortunate moment at Amarkot.'

Gulbadan Bēgam's account is as follows:

'In 'Umarkot he left many people, and his family and relations, and also Khwāja Mu'azzam to have charge of the haram. Hamida-bānū Bēgām was with child. Three days after his Majesty's departure, and in the early morning of Sunday, the fourth day of the revered Rajab, 949 H. [October 15, 1542], there was born his imperial Majesty, the world's refuge and conqueror, Jalālū-d-dīn Muhammad Akbar Ghāzī. The moon was in Seo.'

The reader will observe that the lady gives the date as the fourth, not the fifth day of Rajab. She must either be mistaken, or have used a different almanac, because she agrees with Abu-l-Fazl and Bādāoni about the day of the week being Sunday, which fell on the

---

8 Akharānāmak (cited as A. N.). tr. Beveridge, vol. I, chap. II, pp. 50-55. Abu-l-Fazl spells the name of the town as Amarkot, deriving it apparently from the Sanskrit amara, 'immortal'. The same derivation is expressly adopted by Hamilton (Description of Hindostan, quarto ed., 1820, vol. I, p. 554), who explains 'Amerkote' as meaning, 'the fort of the immortals.' Tisserant (French tr., p. 125) spells 'Amarcott'. In the Ang, vol. II, tr. Jarrett, pp. 330, 331, the name is written 'Umarkot,' but in ibid., vol. III, p. 69, it is entered as 'Amarkot, birth-place of his Majesty,' and ibid., p. 421, note 1, Jarrett twice writes Amarkot, without critical remarks. The Imperial Gazetteer, 1908, gives the form 'Umarkot' (s. e.), and states that 'it is said to have been founded by one Umar, a chief of the Sūmara tribe, but at what date is not known.' Probably the form 'Umarkot' or 'Umarko' meaning 'the fort of 'Umar (O mar),' is correct, but it is clear that many people always regarded the name as being purely Hindu, meaning 'the fort of Amar'. The word Amar (amara) often is an element in Hindu names. I shall use the form 'Umarkot,' or simply, 'Umarko'. The statement in I. G. (1908 and earlier ed.) that 'it was through this town that Akbar, when emperor, marched in A. D. 1591 to conquer Sind' is erroneous. As Raverty truly remarks, Akbar never returned to either Umarko or Sind (Notes on Afghanistan, p. 601 note). The conquest of the province was effected by Mirzā Abu-l-raḥim Khān Khanān 1590-2.

9 Tr. Ranking, I, 556.

* The History of Humayūn (Humayūn-nāma), tr. A. S. Beveridge, 1902, p. 157 and text p. 59. The text gives the name as عورمون.
fifth, and not on the fourth day of the month, according to the standard tables.\textsuperscript{5} We may take it as a fact, therefore, that Abu-l-Fazl, Badoni, and Gulbadan agree in assigning the birth to Sunday, Rajab 5. In quoting those authors I have purposely refrained from citing collateral details, because they can be considered more conveniently in relation to Jauhar's statements, which will now be quoted in full, so far as relevant.

Chap. XI.—His Majesty waited for a fortunate hour, and then commenced his journey, leaving all his family in the fortress of Amerkote; the first day we marched twenty-four miles, and encamped on the banks of a large pond.\textsuperscript{6}

Chap. XII.—The next day, while the king was encamped at the large pond, a messenger arrived from Amerkote with the joyful intelligence of the birth of a son and heir.\textsuperscript{7} This suspicious event happened on the night of the full moon of the month Shaban 949; in consequence of which his Majesty was pleased to name the child. The full moon of religion (Budr addyn) Muhammad Akber. On this joyful occasion he prostrated himself, and returned thanks to the Almighty Disposer of all events. When this joyful news was made known, all the chiefs came and offered their congratulations. The king then ordered the author of this memoir (Jauhar) to bring him the articles he had given in trust to him.

Humayun returned the silver coins and bracelet to the owners, keeping only a yad of musk, which he broke on a china plate and distributed, saying:—

"This is all the present I can afford to make you on the birth of my son, whose fame will I trust be one day expanded all over the world, as the perfume of the musk now fills this apartment." After this ceremony the drums were beaten, and the trumpets proclaimed the auspicious event to the world.\textsuperscript{8}

As soon as the evening prayers were finished we marched from the pond . . . . . After five marches we arrived in the vicinity of Jun . . . . . After this affray we moved on, and took possession of Jun, when the royal tent was pitched in a large garden . . . . from this place a messenger was despatched to Amerkote to bring the young Prince and his mother. On the 20th of the month of Ramzan the Prince arrived, and had the honour of being first embraced by his Majesty on the 35th day of his age\textsuperscript{9} . . . . . During our stay at Jun the king issued orders that all the chiefs of that country should wait on him . . . . . About this time Shah Hussyn having marched from Tatta, arrived within eight miles of Jun, and took post on the bank of the river (Indus). It was one evening during the fast of Ramzan, just as his Majesty had taken his first mouthful of water, that intelligence was brought him of the desolation of Tersh Beg, and of his having joined his enemy, Hussyn . . . . . Various incidents are next related, and the author proceeds:—

\textsuperscript{5} Probably Gulbadan used a different almanac. Cunningham points out that 'according to Jervis the Indian almanacs give one year in each decade of each cycle differently from Ulugh Beg's tables, as regards the intercalary year. The result is, that where the years 8,19, and 27 are made intercalary these years will begin one day earlier than in the Tables, and every day throughout each of these years will be one day earlier. In the accompanying Tables I have placed Roman numerals against the intercalary years of the accepted reckoning, and stars against the three years which differ' (India, 1883, p. 68). 949 is one of the starred years, the 19th, so that Gulbadan Heggam was right according to the Indian almanacs.

\textsuperscript{6} Jauhar seems to have forgotten an intermediate halt. The party first moved out four jarsakhs, or about sixteen miles, and then, after a rest, went on to the pond (A. N., p. 59).

\textsuperscript{7} Tarci Beg Khán was the messenger (Badami, I. 566) He was executed in 1556 by Bairam Khán for failure to defend Delhi.

\textsuperscript{8} Abu-l-Fazl gives an absurdly exaggerated account of 'the sublime festivities.' (A. N., p. 60).

\textsuperscript{9} Shabán, 29 days less 14=15, plus 29=35. Shabán 14 was a Thursday.
During this time intelligence was brought that Byram Beg (Khán), who had fled from the battle of Canoog, was come from Gujerát to join his Majesty. On hearing this joyful news the king ordered all the chiefs to go out and meet him: he was shortly introduced, and had the honour of being presented to his Majesty, who was much rejoiced by the arrival of so celebrated a character.  

Abu-l-Fazl (A. N., I, 380) fixes the date of Bairám Khán's arrival as Muharram 7,950—April 13, 1543. Muharram is the first month of the Muhammedan year. The same author (ibid., p. 389) states that Humáyún left Ján on Rabi 'ul-akhir 7,950—July H, 1543. Those dates may be accepted without hesitation. They are quite independent of the birthday date, and no reason can be imagined why they should be falsified. Jauhar (p. 49) does not mention the precise date of Humáyún's departure from the camp near Ján.  

Kavi Ráj Shyámal Dás gives the following independent translation of Jauhar's text:—

"On leaf 44 of MSS. Tazkirat-ul-Madīna the author Akbar Jauhar, who was Äftâbcât or the ever-bearer of the Emperor Humáyún, writes:—

"While the Emperor Humáyún was encamped on the banks of a pond, at the distance of 12 kos (=24 miles) from Amarkot on the way to Bukkar, a messenger arrived in the morning from the former place with the joyful intelligence of the birth of a son and heir; and delivered his charge in the following terms:—

'The Supreme Being has been pleased to bless your Majesty's royal household with a fortunate prince,' which highly pleased the Emperor.

This auspicious event happened on the night of Saturday the 14th of Shábán A. H. 949—23rd November, 1542—Margzsir Sudi 15th Samvat 1599. The moon of the 14th night (full moon) is called Badr, in consequence of which the child was named Badr-ud-din which signifies nearly the same thing as Jalâluddin, the name by which Akbar is commonly known."

Then follows the account of the congratulations and the musk-pod incident.

The passage regarding the arrival of Akbar at Ján camp is given thus:—

"Now the following account of the village of Ján to which Humáyún had his Queen Hamidah Bânu Begam and the prince Akbar brought from Amarkot by Jauhar, proves that the birth did really happen in the month of Shábán:—

"Several bands of robbers had to be encountered near the village of Ján; Sheikh Ali Beg returned after putting them to flight. The emperor halted in a garden adjoining the village, and ordered entrenchments to be thrown up round it, then he sent one of the chiefs to Amarkot to bring the young prince, the females, and the servants. On the 20th Ramzan the prince arrived, and had the honour of being embraced by his Majesty for the first time on the 35th day of his age."

This proves to a certainty that the prince was born on the 14th Shábán.

A few lines further on, the author mentions the Roza or fast, from which the inference is drawn that the prince did really arrive in Ramzan, the month when the Roza or fast is kept.

Mr. Beveridge (A. N., I, 59 note) certifies that the rendering by the Kavi Ráj is closer than Stewart's. But it is really immaterial which version is used, inasmuch as both testify to the fact that Akbar was born on the full-moon night of Shábán. The text used by
the Kavi Rāj apparently gives also the day of the month, 14, which is not in Stewart. Mr. Beveridge further points out that there are two editions of Jauhar. Since Mr. Beveridge translated the Akbarnāma, he has kindly re-examined the MSS. in the British Museum on my behalf and informs me that edition No. 1—the original Memoirs, is B.M. MS. Additional 16.711, in which the birth and arrival passages are respectively entered on folios 54 b and 56 a. The edition revised at Jauhar’s request by Fāzī Sirhindī (B.M., MS. or 1890) distinctly gives Rajab as the month of birth, with Shābān as a marginal note. Fāzī omits the words stating that Akbar arrived at Jūn on the 35th day after his birth (riz az taulād-i shahzāda). But he preserves the day of the month, the 4th for the nativity, applying it to Rajab instead of Shābān.

Mr. Beveridge in his letter dated June 6, 1914, which he authorizes me to quote, goes on to say:

"It seems to me that it is quite possible that the day of the month was the 14th, and that hence Jauhar calls Akbar Badrā-d-dīn. Jauhar, however, adds that Badr and Jalāl mean the same thing, that is the full moon, and, of course, the 14th or 15th Rajab would be full moon, just as much as 14th Shābān. Supposing that the day of the month really was the 14th, it is quite possible that the courtiers may have changed it to the 5th in order to make Akbar’s natal day a Sunday, which was a sort of special day with him.

But I cannot believe that Gulbadan Begum and all the others were mistaken about the month. It is simpler and more probable that Jauhar was mistaken about the month, and that therefore his editor altered the passage and made it Rajab. There could be no object in their giving a wrong month. Jauhar was old and silly."

Those remarks give away the whole case, because they admit that Jauhar’s editor tampered with the author’s manuscript, and that the courtiers probably altered the day of the month in order to bring in Sunday. In reality, there is no question of mistake at all. Jauhar was not mistaken about Akbar’s arrival during the Ramāzān fast. He could not possibly blunder in that detail. Nor was there any mistake possible about the nomenclature. The story of the name-giving in Jauhar is inseparably bound up with the date. Both statements together are either true or false. They could not have come into existence in any conceivable manner as the result of inadvertence or forgetfulness. The discrepancy in the authorities is due to deliberate falsification on one side or the other, and to nothing else. It should be remembered that Jauhar’s memoir is believed to have been composed under instructions from Abu-l-Fazl, who must have read it. I have been occupied all my adult life in weighing evidence and have no hesitation in finding the verdict that Jauhar’s statements are true both as concerning the date and as concerning the naming—indeed, I go so far as to say, that owing to the form in which they are made, they not only are, but must be true. Hence it follows that the allegations of the "courtiers" are false, having been made for definite and adequate reasons which will be discussed presently.

12 Jauhar does not call Akbar Badrā-d-dīn. He states that he himself was present when Humāyūn conferred that name or title for the reason clearly enunciated. He does not say that the two titles ‘mean the same thing’. His assertion is that Badrā-d-dīn ‘signifies nearly the same thing as Jalāluddīn, the name by which Akbar is commonly known.’
The following statement will make clear the discrepancy in dates.

*Dates connected with Akbar’s birth.*

<table>
<thead>
<tr>
<th>Event</th>
<th>Akbarnamah date.</th>
<th>Jauhar’s date.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>A. H. 949</td>
<td>A. D. 1542</td>
</tr>
<tr>
<td>Arrival of Humâyûn at ’Umarmot</td>
<td>Aug. 2313</td>
<td>......</td>
</tr>
<tr>
<td>Humâyûn quitted ’Umarmot</td>
<td>Rajab 1 (p. 376)</td>
<td>Oct. 11</td>
</tr>
<tr>
<td>Arrival of Humâyûn at Jûn</td>
<td>Not stated (p. 380)</td>
<td>......</td>
</tr>
<tr>
<td>Akbar left ’Umarmot</td>
<td>Shâbân 11</td>
<td>Nov. 20.</td>
</tr>
<tr>
<td>Akbar arrived at Jûn camp</td>
<td>Shâbân 29</td>
<td>Dec. 8</td>
</tr>
<tr>
<td>Arrival of Bairûm Khân at Jûn</td>
<td>950</td>
<td>1543</td>
</tr>
<tr>
<td>Humâyûn left Jûn</td>
<td>Rabûn ‘-î-’akhir 7</td>
<td>July 1114</td>
</tr>
</tbody>
</table>

Which of these contradictory sets of dates is correct?

Both cannot be true. Abu-l-Fazl, who takes the date of birth as Rajab 5, accommodates to suit that day three other days, namely, one antecedent and two subsequent. Jauhar, who takes the full moon of Shâbân (14th) as the birth day, has no antecedent dates to fit in, but is quite clear as to the subsequent date, Ramazân 20, being the 30th day of Akbar’s age.

These facts preclude the possibility of mere inadvertence on the part of either Jauhar or Abu-l-Fazl. It is useless to urge that Jauhar was old and possibly weak-minded when he finally faired out his memoirs nearly fifty years after Akbar’s birth. It is obvious that he did not trust to his unaided memory. His tract is full of minute details which necessarily imply the preservation of contemporary private notes. If he had not possessed such notes he would not have been asked to write his memoir, nor could be possibly have performed the task. Everybody admits that he wrote as a simple, honest man of slight education. There is no rhetoric or nonsense in his book. Mere inadvertence being inadmissible as an explanation of his dates. he must have lied deliberately if his statements are false. Why should he lie? What conceivable object could he have in inventing the statements that Akbar was born on the night of the full moon of Shâbân and reached his father on Ramazân 20? If he was neither inadvertent or

13 This date may be accepted, as being in accordance with the birthday.
14 The two dates in A. H. 950 may be accepted.
a liar his evidence as that of a contemporary and to some extent an eye-witness should be accepted. We must remember that he was actually in personal attendance on Humayun when the news of the child's birth arrived, and that he witnessed the naming ceremony.

As further conclusive proof that he was not inadvertent, we have his statement that the child was named Badru-d-din because he was born at the time of full moon (badr). His gloss that Badru-d-din and Jalālū-d-din mean nearly the same thing is not an accurate statement, and is merely an attempt to explain the notorious fact that everybody knew Akbar only as Jalālū-d-din. Having already shown that Jaunhar was not a blunderer, and that his narrative is transparently honest, we must believe his account of the naming as well as his dates.

Abu-l-Fazl wastes much eloquence in recounting Sunday supposed miracles or semi-miraculous occurrences connected with Akbar's birth and naming as Jalālū-d-din. One such anecdote is intelligible only on the supposition that he was aware that Akbar had been named Badru-d-din originally.

The italics are mine; this is the story:—

Sharif Khan related that when his brother Shamsu-d-din Mu. Khan Atza was in Ghazni, in the 22nd year of his age, he dreamt he saw the moon (maḥ) come into his arms. He related the fact to his venerable father Mir Yār Mu. Ghaznavi who was a spiritually minded householder, and the latter rejoiced at the happy appearance of the auspicious circumstance and interpreted it to mean that God would, one day, bestow a great privilege upon him which would be the means of exalting their family. And so it turned out, for by the blessings of that full moon (badr) of glory of the heaven (Akbar) the family was raised from the nadir of the dust to the zenith of heaven. ¹²

That tale applies to Badru-d-din, the 'Full Moon of Religion,' but has no relevance to Jalālū-d-din, the 'Splendour (or Glory) of Religion.'

I have no doubt whatever that Akbar originally was named Badru-d-din because he was born at the time of full moon (badr), as Jaunhar asserts from personal knowledge that he was.

The time has now come to consider the collateral details alluded to. Abu-l-Fazl devotes much space and futile learning to the discussion of four distinct horoscopes cast on behalf of Akbar, and in the course of his wearisome disquisition makes certain remarks which bear on the subject of this paper.

Two of the horoscopes show Akbar born under the constellation Virgo, and two as born under Leo, the next preceding constellation. Mr. Beveridge states that Virgo is 'correct—if correctness can be predicated of such matters,' that is to say, it is correct for the Rajab 5 birthday. It is remarkable that two of the horoscopes should have been drawn as under Leo, the constellation preceding Virgo. The fact throws doubt on the official date of birth. Abu-l-Fazl recommends the acceptance of the Leo horoscope drawn by 'Aẓdu-l-Daulah Amir Fathu-l-lāh of Shirāz, ¹⁶ Gulbadan also adopts the Leo version and expresses her gratification that 'it was of very good omen that the birth was in a fixed sign, and the astrologers said a child so born would be fortunate and long-lived.'

¹² A. N. I, p. 43. The significant Persian words are:

(Contemporary Emperors of the Zand and Safavid Dynasties)

¹⁶ A. N. Chap. V, Vol. I, p. 96. 'In the opinion of the writer, this is the most reliable horoscope.'
Abu-l-Fazl's comments on the discrepancy are significant because they betray hesitation concerning the real date of the birth.

Kavi Rāj Shyāmal Dās states in the English version of his paper that 'Abū-l-Fazl after writing several horoscopes of Akbar that do not tally, says:—

'It is but meet that everybody should not know the actual account of the birthday of a sample of creation.' (like Akbar).

That quotation has been filtered through two translations, and I cannot find anything exactly corresponding to it in Mr. Beveridge's version. But, at p. 123, he translates:—

'Owing to the jealousy of God, the truth of the holy nativity remained under the veil of concealment and was hidden behind the curtain of contradiction.' Those rhetorical words give nearly the same sense as the quotation in the form adopted by the English translator of the Kavi Rāj. Abu-l-Fazl proceeds to argue that the discrepant horoscopes agree at any rate in predicting everything favourable about Akbar.

The author of the Mīrāt-i-Aftābuwā, a compilation written in A. D. 1803,[17] as quoted by the Kavi Rāj, avows uncertainty as to the date of Akbar's birth, saying:—

'In the year A. H. 949 according to some accounts, or in A. H. 950 as others would have it, at Amarkot was born Jalāluddin Muhammad Akbar of Hamdah Banū Begam a descendant of Ahmad Jām. According to the Akbarnāma the auspicious birth of the prince took place at Amarkot on Sunday night the 15th [sic] Rajab A. H. 949, the sun being at the time in Scorpio.'

The passage is of value only as showing the existence of doubt on the subject, and for the curious statement that Akbar was born on Sunday, Rajab 15, 949. That statement will be explained presently.

Proof having been given that the positive statements of Jauhar are true, it follows that the contrary statements of Abu-l-Fazl, etc., must be false. Those false statements were not made without reason. The principal reason for making them was satisfactorily explained by Kavi Raj Shyāmal Dās, whose paper published in 1886, convinced me many years ago.[18]

It will be best to quote his words so far as necessary:—

'What led the authors of the Akbar Namah, the Tabaqāt Akbārī, and the Munálah-Aḥrār to record the 5th Rajab, Sunday, instead of the true date, 14th Shābān, Saturday? [sic].'[19]

My explanation may be embodied in a single term, superstition, still I should like to say something in detail.

There is a couplet enjoining on the Hindūs to conceal nine things:—

आज्ञाविवेचे गृह्यांकर्षिण संबंधस्य नीतिपथिन प्राप्तिः
सरसात्माचाराय तत्त्व शरायनिः कारण ||

that is —1, age, 2, wealth, 3, defects in one's household, 4, mantra (Vedic or Tantric), 5, coition, 6, medicine, 7, charity, 8, honour, and 9, dishonour, should be concealed.

[17] Elliot and Dawson, VIII, 332. I have not met with any history which gives the year as 950.

[18] My Oxford Student’s History of India, of which the first edition appeared in 1908, is, I think, the only history of India which gives Nov. 23 as the date of Akbar's birth.

[19] Shābān 14 was Thursday.
Now, the first of these, with which we are immediately concerned, is still strictly observed by well-to-do Hindus, of whom only 10 per cent. of enlightened views would ever dare to lay aside this rule. The annual birthday festivals are in most cases held a day or two previous to or after the actual birthday; and if the date is published in this way, the year of birth is kept a profound secret. Horoscopes of the nobility and gentry are always entrusted to confidential family-priests, who never betray their charge, or are at least expected not to do so.

The writer has personally observed people sometimes accusing their enemies of practising witchcraft against the life of some person; and to confirm the charge brought by them, the accusers try to produce fabricated horoscopes bearing special symbols, and a puppet figure of the proposed victim, from the houses of the parties accused. The Mughals borrowed these superstitious potions from the Hindus.

The author proceeds to give instances of superstitions which were regarded by Babur, Humayun, and Akbar. The list might be largely extended.

He goes on to argue that Hamida Begam probably reported the false date, Rajab 5 in order to preserve her child from danger, and that horoscopes were prepared accordingly. It is also possible, he observes, that the court historians themselves may have deliberately published a false date, from the same motive.

That explanation in either form is perfectly adequate. Akbar, as everybody knows, was exposed to constant danger of many kinds during his childhood, so that his mother and her male friends must have been terribly anxious lest harm should befall him. No harm could be more deadly in their estimation than that wrought by witchcraft, and their beliefs being such as they were, they lay under an obligation to protect the helpless child by every possible means. Nobody knew anything about the existence of Jahhar's private notes, which remained hidden for nearly half a century, and there was nothing to prevent the family from agreeing on a date for public use. The selection of Rajab 5, and the consequent change of name may have taken place in 1545, when Akbar then aged about three, was restored to his father and circumcised with great ceremony. There is some reason to suppose that, as the Kavi Raja points out, he bore the title Jalal-ud-din long before his accession. The fort at Jalalabad was named after him and given him in jadur when he was about ten years of age and his father was still in Kabul. Naturally, therefore, the title Jalal-ud-din appears on his coinage from the first year of the reign, 1556-7.\[23\]

23 Sir Beveridge's note 2, A. N., Vol. I, p. 112; Raverty, Notes on Afghanistan, p. 51. There is no doubt that after the death of Hindal in Nov. 1551, his domain of Ghazni with its dependencies was conferred upon Akbar, then in his tenth year. But it is not clear when the name of Jalalabad was given to the new fort as Jalal Shah, which was the old name of the place. According to I. G. (1908) s. v. Jalalabad was founded by Akbar in 1570, some four years after his accession. Humayun left Kabul in January 1555. Raverty says that Bavaid, the Byat, says that Humayun Bardshah built a fort at Jalal Shah, where in after years another fort was built, and called after that Bardshah's son—Jalal-ud-din Muhammad Akbar Bardshah—by the name of Jalalabad. Humayun, he also says, built this fort in Rajab, 960 H. (June, 1552, A.D.)." Raverty's words "in after years" support the Gazetteer date. Abu-l-Fazl distinctly states that it was Mumin Khan who gave Jalal Shah its "holy appellation" and colonized it. As he was governor of Kabul from 1555 to 1560, the bestowal of the name Jalalabad should be referred to that period (A. N. I. 568).
The concealment of the true date of birth, namely, Shābān 14 = November 23, is satisfactorily explained by the desire of the persons responsible for Akbar’s safety to preserve him from the perils of witchcraft. The selection of Rajab 5, Sunday, as the official false date seems to have been suggested by special reasons.

All students of the history of Akbar are aware that in his later days he paid special reverence to the Sun and Sunday. But that late predilection of his would not explain the selection of Sunday for his official birthday by his relatives in his infancy. They, however, may be reasonably credited with a preference on astrological grounds for the first day of the week, the day of the Sun, which was always highly reverence by Persians. Abu-l-Fazl in his commentary on one of the rival horoscopes dilates on the glory of ‘the Great Light (the Sun,) the benefactor of the universe, and moderator of the affairs of mortals, and the special bestower of glory, pomp, power, and prestige, (4. N. I., p. 75). There are other similar passages. A powerful motive for the selection of Rajab 5 is found in the statement of Sedillot (Prolegomena 240, as quoted by Beveridge, 4. N. I. p. 54, note 5) that Rajab 5 was believed to be the day of Muhammad’s conception. Ulugh Beg, we are told, dated that event on Rajab 15. It is curious that according to the quotation cited above, the author of the Mirat-i-Astablum places the birth on Rajab 15, while stating that the year was uncertain still averring that the day of the week was Sunday. It actually was so on Rajab 15, 960. The writer seems to have confused Rajab 5, 949 with Rajab 15, 960. Akbar himself bore the name of Muhammad, but it is so usual for Muslims to bear that name that no significance can be attached to its bestowal upon Akbar.

The name Akbar appears to have been suggested by that of the child’s grandfather ‘Ali Akbar. The name or title Halilu-d-din was given as a substitute for Badr-ud-din, which could not be retained when the birth was no longer connected with budr—the full moon. It was natural to choose a title which came as near as possible in form to the original one conferred by Humayun, and did not differ too widely in meaning. We do not know when the official birth day was adopted and the consequent change of name effected. But both alterations were made during Akbar’s childhood, and prior to the time, A.D. 1582, when Hindal’s jāgir, including Jalalabad, named after Akbar, were assigned to the young prince after the death of Hindal. I have suggested that the solemn occasion in 1545, or early in 1546, when Akbar was restored to his father and underwent the ceremony of circumcision would have afforded a suitable opportunity for the changes.

It is not unlikely that only a few readers will have had the patience to follow me closely through all the details of a long argument. Those who have done so will be convinced, I think that the argument is sound. It seems to me that no other conclusion on the main issue is possible for anybody who can appreciate the value of evidence. A summary of the results attained may be convenient. The following propositions may be considered to have been finally established, namely:

---

21 In A.H. 949, Rajab 15 was Wednesday. But in 950, which the Mirat gives as an alternative year for the birth, Rajab 15 was a Sunday. That fact confirms the hypothesis that the official birthday was selected with regard for the supposed date of Muhammad’s conception.
(1) That the statements of Jauhar concerning both the date of birth and the naming of Akbar are true;

(2) That the statements of the court chroniclers concerning the same matters are false;

(3) That Akbar was born on Shābīn 14, at the time of full moon, A. H. 949 — Thursday morning, November 23, A. D. 1542, old style;

(4) That the child was originally named Badru-d-din, the full moon of religion';

(5) That during his childhood, at some date, probably prior to 1552, the official birthday was substituted for the real one, and, in consequence, the name or title Badru-d-din, which was no longer suitable, was replaced by Jalālu-d-din;

(6) That three motives determined the changes in the birthday and name. The first and principal one was the desire to preserve the child from the perils of witchcraft by concealing the true date of his birth. Secondary motives were the preference for Sunday over Thursday, and the wish to associate the birthday with the assumed date of the conception of Muhammad.

Inferences probable, but not certain, are:

(1) that the name Akbar was suggested by the name of the child's grandfather, 'Ali Akbar;

(2) that the changes of birthday and name took place in 1545 or 1546, when Akbar was restored to his father and circumcised with much ceremony [22]

The authorities, as usual, differ concerning the date of Akbar's death.

Some years ago the late Mr. William Irvine kindly examined the Persian histories on my behalf, and arrived at the conclusion that the most probable date was October 15, old style (O. S.), or October 25 new style (N. S.) [22].


The weekday undoubtedly is correct, it being understood that a Muhammadan "Day" extends from sunset to sunset. Consequently, hours after midnight on Wednesday—Thursday night, which we should reckon as Thursday a.m., count as Wednesday for Musalmans. Some corroborative evidence that the day of the week by Muslim reckoning was Wednesday is supplied by Jahāngir, who regarded that day as unlucky, calling it *kam-shambo* (R. & D., *Memoirs*, I, 9 n.), distinguishing it from Thursday *mubarak-shumba*, his lucky day and birthday (*ibid.*, II, 10, 74). It is extremely unlikely, in any case, that a mistake should be made about the week day.

---

[22] Authorities differ as to the date of the circumcision ceremony. Mrs. Beveridge inclines to accept March, 1549 (Guilbeauts, p. 179, n.)


[26] E. & D., means Elliot and Dowson, History of India as told by its own Historians.

According to Cunningham’s Tables, 12 Jumâda II was Tuesday.
The date 23 Jumâda I given by ‘Abdul-‘Abî is clearly wrong.

Nobody seems to have noticed that Du Jarrie states the date as October 27. Inasmuch as the “new style” came into use in Portugal and Spain from 1582, the 27th means “new style”, equivalent to the 17th “old style.”

The Dominical Letter for 1605, old style, is F, and for new style is B. Either yields Thursday as the day of the week.26 Thursday a.m. is Wednesday night by Mahummadan reckoning.

The corresponding Hijri date would be Jumâda II, 14 not 12, and Jumâda II, 14, was Thursday by Cunningham’s Tables.17

Du Jarrie’s account is based on the statements of Jerome Xavier and Benedict à Goes, who were in Agra at the time, and actually had an interview with Akbar the Sunday before he died. On that Sunday he was gay and cheerful, in spite of the alarming current rumours about his health, but two days later, (Tuesday), he was obviously dying. The Fathers do not explicitly state the weekday on which he died, but they cannot possibly be mistaken about the day of the month. Du Jarrie’s third volume was published in French in 1614. The Latin translation which I have used appeared in 1616.

The correct date of Akbar’s death therefore is: —

Wednesday to Thursday night after midnight,
October 17, old style;
27, new style;
Jumâda II, 14, A. H. 1014.

I append the relevant passages from Du Jarrie (India office copy, vol. III): —
Page 131. ‘Magnus et potens hic Monarcha XXVII Octobris MDCC. ita demoritur . . .
Invaleudinis eas facti certiores Patres, die Sabbath illum adeunt . . .
Verim igitur et rectum inta satrapas viderunt, importunum ut cenuerent de hujus vitae catastrophae et ad alteram transmigrationem cum ipso tum agere . . . At post hidnum rex in extremis passim esse dicebatur.’

In English: —

“This great and powerful monarch on October 27, 1605, so died . . . The Fathers, on learning of his illness, attended on him on the sabbath day . . . But they saw him so gay and cheerful among his nobles, that they judged it inopportune to discuss with him then the end of this life and the change to the other . . . But two days later, everybody was saying that he was on the point of death.28

The Fathers did their best to obtain admittance but failed. They were informed that the dying monarch, after he had lost the power of speech, received Prince Salim, and by signs directed him to assume the royal diadem and gird on the sword which hung at the head of the bed. Another sign with the hand commanded the prince to depart.

That account seem to represent truly what really happened, but this note is confined to the question of date. For that I accept the Jesuit evidence as conclusive. On another occasion I may discuss the evidence concerning the death bed scene, which is more complicated.

26 Sir Harris Nicolas, The Chronology of History (1833), tables C, D, E.
17 In Persian manuscript 14 might be easily corrupted into 12.
28 Du Jarrie’s work whether in French or Latin, is extremely rare, and the third volume is the rarest. Chapters IV—XXV of Book I in that Volume, pp. 35-137, concern the reign of Akbar. The short title of the work is Rerum Indicarum Theatrum.
THE CHRONOLOGY OF THE PANDYA MONARCHY.
(Mr. SWAMIKANNU PILLAI'S THEORY.)

BY ROBERT SEWELL.
(Continued from p. 202.)

Jaṭavarman Sundara Pāṇḍya.
(Accession August 1276.)

I have paid very great attention to the question of the date of accession of this king and in *Epig. Ind. XI* (pp. 259-61) have given full reasons for supposing that it was on a day between 6 and 25 August 1276.21 We have many records of this reign.

(414 of 1908). Professor Jacobi published this date in *Epig. Ind. XI* (p. 135, No. 85) and decided that, for the year 1285, the given week-day, Sunday, did not work out correctly; and his calculation is correct. Mr. Swamikannu Pillai, however, wishes us to accept the date as Sunday 21st October A.D. in that year. The stated regnal year is the 9th. According to all former information October 1285 would be in the 10th, (or even perhaps in the 11th) regnal year of this king. I believe it to have been in his 10th year; so that, taking his date, we must consider "9" as a mistake for "10". Then, though the day was one in the given solar month Tula, the given 7th kṛṣṇa tithi was properly connected with the following day, Monday, not Sunday; and the nakshatra named was also appropriate to the Monday. The tithi belonged to the lunar month Kṛttika, and it was current on the forenoon of that day; it was therefore the occasion of a Kalpādī ceremony. I hold then that the date may be Monday 22 October 1285, "Sunday" being an error. This really strengthens the author's case because it predicates only two instead of three errors in the original. The date is not to be classed as regular, because the wrong regnal year and the wrong week-day are given.

(581 A of 1902). I concur with the author as to this date. It confirms the opinion I expressed as to the date of accession, and it is in itself a perfect and regular.

(575 of 1902). Prof. Kielhorn published this date in *Epig. Ind. VIII* (p. 279, No. 54), stating that the corresponding day was "apparently" 27 August A.D. 1287. The present author names the same day. There is another inscription in the same temple (No. 580 of 1902) which looks as if it were intended to be of the same date, and Mr. Swamikannu Pillai has noticed this second date on his p. 228, utilizing it as establishing the reign of a different king altogether and declaring it to correspond to 28 August A.D. 1314 (below p. 252). For present purposes I place the details of the two together. It will be seen that the second is mutilated. The first seems to be good condition with the exception of the first figure of the day of the solar month, the second, "1," being legible. The details of No. 575 are copied from the publication of Prof. Kielhorn, and as supplied by the Epigraphist.

(No. 575). 12th regnal year; Rēvati; Wednesday; 3 kr.; [3]1 Simha.

Mr. Swamikannu Pillai does not explain why, when the responsible Epigraphist read the solar month day in the first case as "[3]1", (there being no doubt as to the "1") he declares it to be "29". (As a matter of fact the date, if allotted to A.D. 1287, corresponds to 30 Simha, "31" being taken as an error in the original). Nor does he

---

21 Prof. Jacobi's No. 86. (*Epig. Ind. XI*, p. 132), reduces the period to 10-25 August 1276.
explain why, with this extraordinary similarity in the dates, he fixes the date of the first as 27 August 1287 A.D. and the second as 23 August 1314. It is true that the details are perfect for A.D. 1314, while for A.D. 1287 the solar day would be wrong by one. Then why not attribute both to A.D. 1314? Or, if the error is passed over as accidental, both to A.D. 1287, following Kiellor?

(No. 590 of 1907). I published this date in Epig. Ind. X, (p. 142, No. 75). It is perfectly regular for the 14th year of this king, and as the regnal year is declared by the Epigraphist to be damaged (though he thinks it may be read “13” or “15”) the date arrived at by both Mr. Swamikannu Pillai and myself, viz., 20 February A.D. 1290 may, without the correction which he considers necessary, be accepted. There can be no question as to the year, for the record quotes the cyclic year “Viródhin.” (Mr. Swamikannu Pillai’s remarks on this date have become misplaced in his article, and are to be found immediately after his explanation of No. 302 of 1909).

(No. 302 of 1909). I published this date in Epig. Ind. XI, (p. 259, No. 107) arriving at precisely the same conclusion as Mr. Swamikannu Pillai.

(No. 69 of 1908). This record is dated in the 16th year of a king named Jañávarman Sundara Páñya who has the additional title “Kógrínmañdollap” applied to him. The details of the date are the 16th regnal year, solar month Karka, shukla 7, Hasta. Mr. Swamikannu Pillai decides that this corresponds to 4 July A.D. 1291, and states that the moon passed out of Hasta just after sunrise. I think this is correct if the calculation were made for true sunrise; but if this is the correct date we must, I think, consider that the 16th regnal year was quoted in error for the 15th.

(No. 123 of 1904). Mr. Swamikannu Pillai’s calculation is perfectly correct; but the date given is imperfect as it states no week-day, and the combination of Mësha, shukla 9 and Pushya is one that often occurs. It is important that this date, which apparently belongs to the reign of the same king as the last, should be very carefully examined by the Epigraphist, since it states that the given day was the 276th day of the 16th regnal year, and this would give us the exact day of the king’s accession. I cannot agree with the conclusions put forward by the author that it must correspond to 28th March 1292 A.D., and must belong to the reign of Jañávarman Sundara (acc. 1276). The date is itself imperfect. As to its consistency with other dates of this Jañávarman Sundara, I may refer to my remarks in Epig. Ind. XI, pp. 259-261. I there gave a list of six perfect and regular dates which, as they stand, unaltered, prove the king’s accession to have been later than 5 August 1276. Professor Jacobi’s No. 86 (op. cit. XI. 136) is an additional proof, being perfect and regular, and proving accession to have taken place after 9 August 1276. According to these seven therefore the accession period is 10-25 August 1276. The date 69 of 1908 above is, as it stands, inconsistent with this, and so would be 123 of 1904 if it belongs to the same reign; for, if finally determined as the author wishes, it would make the day of accession 26 June 1276 (not 25 June as he states in the heading, or 24 June as given by him on p. 165).

Márávarman Vikrama Páñya.

(A new king proposed by Mr. Swamikannu Pillai with accession

12 January—29 August 1283).

I consider that in this instance the author has established his case. He points out that two records (Nos. 53 and 54 of 1905) mention the king’s name, giving the date in the Saka year 1209, A.D. 1287, while another mentions his victory over the Kákañiya king.
Gaṇapatī. These facts are conclusive that a Vikrama Pāṇḍya reigned about the period assigned, and it only remains to try and determine the date of his accession.

(No. 143 of 1902). I concur with the date determined for this, viz., 11 January 1286. "Sukla 4" is an error for sukla 14. The date is therefore not quite perfect, but it may be accepted. If so it fixes the earliest possible accession-day as 12 January 1283, the regnal year being the 3rd.

(No. 120 of 1896). This, of the 5th regnal year, is a perfect and regular date and agrees, as fixed by the author, with 14 December 1287. According to it the earliest possible accession-day would be 15 December A.D. 1282.

(No. 410 of 1909). The corresponding date is 29 August 1288, but the date in the record is not quite satisfactory, since the moon passed into the given nakshatra more than 8 hours after mean sunrise. If accepted it determines the earliest possible date for the king's accession as 30 August 1282, since the given regnal year is the 6th.

(No. 116 of 1900). A perfect and regular date corresponding to 14 December A.D. 1291. The 8th regnal year is stated, which would fix the earliest possible accession-date as 15 December A.D. 1283; but this contradicts the first three inscriptions noted above. Mr. Swamikannu Pillai has not noticed that if the date be accepted we shall have to correct the number of the regnal year, taking the "8th" year to have been quoted in error for the 9th. Then the date will agree with the others.

(No. 251 of 1901). This is an unsatisfactory date as the number of the regnal year is very doubtful and, even if we accept Mr. Swamikannu Pillai's suggestion, the quoted nakshatra is not the one which by custom would have been connected with the civil day. I prefer therefore to set this date on one side.

The first three of these dates fix the king's accession as on a day between 12 January and 29 August A.D. 1283, as determined by the author. But amongst the five inscriptions noticed only two dates are perfect and regular, and if accepted without the alteration suggested (in No. 116) one of these contradicts the other. Nevertheless I think that Mr. Swamikannu Pillai is justified in his conclusion.

Jayaavarman Tribh: Vikrama Pāṇḍya.

(No. 11 of 1894). I find no justification for the entry of this name in the list proposed for our acceptance. Mr. Swamikannu Pillai only offers us one inscription, no other corroborating it having as yet been found. And he gives us two dates, viz., 30 June A.D. 1278, and 1 July A.D. 1305, for either of which he says the details will suit. I take these in turn. The given details are the 9th sukla tithi in solar Mithuna; Thursday; the moon in Svāti.

(i) For Thursday, 30 June A.D. 1278. On this day at sunrise the moon was certainly in Svāti and the 9th sukla tithi was current; but the solar month was not, as given, Mithuna. The day in question was the 3rd day of Karka. For the 9th sukla tithi in Mithuna in that year the week-day was Wednesday, and the moon at sunrise was in Hasta. The day was 6 Mithuna and 1 June.

(ii) For Thursday, 1 July A.D. 1305. On this day the 9th sukla tithi was current at sunrise and the moon was in Svāti as given; but, as before, I find that the current

22 If Vikrama Pāṇḍya's accession took place as late as A.D. 1283 it is not probable that the King whom he conquered was the Gaṇapatī whose last known date was about 1250 A.D. It may have been a vassal of the Khakhatya bearing the same name, or it may have been Queen Rudramma, the generic name "Gaṇapatī" being applied to her.
solar month was Karka and not Mithuna. The day corresponded to 4th Karka. The 9th śukla tithi in Mithuna was connected with Wednesday 2 June A.D. 1305, which corresponded to 7th Mithuna with the moon in Rāta at sunrise.

Thus I find Mr. Swamikannu Pillai's calculation in each case erroneous. It is no part of my present purpose to search for an appropriate date. That can be done at leisure. The combination of a 9th śukla tithi with the moon in Svāti in the month of Mithuna requires that the civil day should be one towards the end of that solar month. The 9th śukla tithi in each of the years suggested by Mr. Swamikannu Pillai fell early in Mithuna when the combination was impossible.

Jaṭāvarman Srivallabhadeva.

This is another new king whose reign is considered by Mr. Swamikannu Pillai to be satisfactorily established by the evidence of the four inscriptions of which he quotes the dates. He fixes this king's accession as between 5th April and 12th November A.D. 1291, but the first of his dates proves that the accession could not have been on a day earlier than 20 April A.D. 1291.

(No. 503 of 1909). Mr. Swamikannu Pillai's date is quite correct and the details of it are regular. It corresponds to Friday 10 April A.D. 1297.

(No. 488 of 1909). Examining this date, of which the details are Mēsha 11, Paurâṇi, Tuesday, I find that in A.D. 1300, in the solar month Mēsha, the 15th śukla, or paurâṇi, tithi was probably repeated and was connected both with 11 Mēsha, which was Monday, and 12 Mēsha, Tuesday. The paurâṇi tithi began about 55m. before mean sunrise on that Monday (4 April A.D. 1300) and ended about 26m. after mean sunrise on the Tuesday (5 April). Properly speaking, therefore, the real paurâṇi tithi was connected with Tuesday 5 April, but that day was the 12th and not the 11th Mēsha.

The date, therefore, is not quite regular, also it is imperfect.

(No. 642 of 1902). I find the author's date quite suitable for the details given. The 11th śukla tithi is quoted though it only began on the Saturday in question, 3rd April A. D. 1316, about 44 hours after sunrise, and this is not the general rule. But the difference may be accounted for by the tithi in question being the occasion of the Kāmāda ḍādai celebration.

(No. 639 of 1902). Here there are two dates mentioned in the record. The first is a date in the 21st year of the well-known king Māravarman Kulākṣhara (acc. 1314) the beginning of whose reign has been fixed for us by Professor Kielhorn. The given date corresponds to Monday 13th June A.D. 1334, the 12th śukla tithi being wrongly quoted for the (correct) 11th. The second date Mr. Swamikannu Pillai identifies, though a little doubtfully, with Wednesday, 12th November A. D. 1315. I have examined this carefully, and concur with the author's view; the details given are peculiar and contain an expression which he characterizes, rightly, as "extraordinary." The date is distinctly unsatisfactory.

To sum up this evidence. There is only one perfect date offered to us, which, so far as it goes, shows that it may belong to a king whose reign began inside the year from 20th April 1291 to 19th April 1292 A. D. This is the first date mentioned. The second is imperfect and not quite regular. The third may be held to be perfect and regular; its date would go to show that the king's accession could not have taken place later than 3rd April A. D. 1292. The fourth is hardly to be accepted.
I think the existence of this king, whose accession must be placed on a day between 20 April A.D. 1291 and 3 April 1292, quite possible; and as No. 642 of 1902 mentions his 25th year he lived, if he lived at all, till A.D. 1316. But we require a little better evidence before we can be quite sure. It should never be forgotten that all the details of a perfect date (though not of an extraordinarily perfect one, i.e., when the number of the day of the solar month is stated in addition to the rest) will be found suitable to about three days in every century. Thus on his p. 227 the author gives us two alternative European dates for one perfect and regular Pāṇḍya date, one in A.D. 1266 and one in 1310. Hence two of these dates, 499 of 1909 and 642 of 1902, may be found perfectly to correspond with a year some 30 or 35 years before or after the dates claimed for them by the author, and still fulfill all the requirements of the Epigraphist.

Maravarman Tribh : Sundara Pāṇḍya.

(A king named Sundara Pāṇḍya is known to have lived about the end of the 13th and beginning of the 14th century) A.D. The author proposes for his accession a day between 19 February and 6 March A.D. 1294.

(No. 342 of 1911). The given details of the date correspond in part to the day fixed by Mr. Swamikannu Pillai, viz., Sunday, 16 April A.D. 1307; but by the usual practice that day would have been called the day of "Hasta," out of which nakshatra the moon passed during the day. The quoted "Chitra" would have been connected with the next day, Monday. The date is not quite regular. It would probably be found perfect for a year about (roughly) 35 years earlier or later.

(No. 343 of 1911). The same remarks apply to this date, mutatis mutandis. It is not quite regular. An error of 1 was made in the number of the tithi. The author's calculation agrees with mine.

(No. 344 of 1911). In this day the number of the tithi is illegible, and to regularize the date the author changes the quoted fortnight to make it suit the year he has found for the accession of this king. But this is in my opinion, going too far. In every year the moon was in the quoted nakshatra on some day in the quoted solar month Kumbha. These two details therefore afford no guide whatever. The only guides to the date are the week-day, Monday (this conjunction would occur once in every six years or so) and the lunar fortnight. The author changes the fortnight. This date is therefore quite useless as proof. And yet I find that Mr. Swamikannu Pillai uses it to fix the earliest possible day of the king's accession, a conclusion I must hold to be inadmissible.

It is possible for these three dates to be found regular for quite other years. They are none of them conclusive as they stand.

I must hold the accession-date proposed for this king to be at present not proved.

Jayavarman Vira Pāṇḍya.

(A king named Vira Pāṇḍya is known to have lived early in the 14th century. The author proposes for his accession a day between 23 June and 24 July A.D. 1288.)

I have not been able to ascertain on what foundation Mr. Swamikannu Pillai bases these possible accession days. Professor Jacobi published five inscription dates of a king (or kings) bearing the same name (Ep. Ind. XI, 137-39), and Mr. Swamikannu Pillai has given us three more; but in none of them is a day mentioned which would give us the accession limits stated by the latter. He is evidently convinced of their correctness (see the note to p. 226), and it must be assumed that he had some reason, possibly founded
on other records, for his decision; but he has not published the dates. Those contained in the paper under discussion, would give rise to a different conclusion altogether; and moreover he does not seem to have noticed that they are contradictory. Putting together his results for records 401 of 1908, 45 of 1906 and 120 of 1908 we should find the accession to have taken place on a day between 17 December 1296 and 16 June 1297 A.D.; whereas his results for records 122 of 1908, 393 of 1906, and 119 of 1908 as they stand would give us the accession period 14 December 1295 to 12 July 1296 A.D. Thus three of his dates, standing unchanged, contradict the other three as to the date of accession, and the dates he gives for accession in the heading of the section do not agree with either group. I think however, that the solution may be found as I have suggested below.

It is a historical fact, well-known, that a king called Vira Pañjya lived early in the 14th century, but hitherto the date of his accession has not been determined. It is with this alone that we are now concerned.

(No. 78 of 1900). The only details given us in this date are the 5th regnal year, the solar month Mithuna, and the moon in Hasta. It is manifest that it would be absurd to attempt to determine the record as belonging to any one year on such evidence, since in every year the moon is in Hasta on some day in Mithuna. Mr. Swamikannu Pillai, however, not only fixes the year and day for us, but does so after changing (13) Hasta in the date to (8) Pushya. He must, I feel sure, feel on reconsideration that such a course of reasoning cannot stand in the light of common sense. This date must be set aside altogether. It can never prove anything by itself.

(No. 401 of 1908). Mr. Swamikannu Pillai's date Friday 28 September A.D. 1302 certainly suits the given details of the date in the record; and in accepting it all that we need remember is that it would probably be found equally correct for a year about 30 or 35 years before or after A.D. 1302. Professor Jacob has published this date (Epig. Ind. XI, p. 137, No. 90), arriving at the same conclusion as to the corresponding day. Such as it is it can be accepted if it is held, palaeographically and from its contents, to belong to that year; and if so accepted it fixes the accession as on a day between 29 September 1296 and 28 September 1297 A.D. Relying on the accession-date given in the heading "23 June to 24 July 1296" the author says that the given date would fall at the beginning of the seventh regnal year. And if so he has to weaken considerably the strength of the date by altering the number of the regnal year and considering "6" to have been stated in error. In such case the date would not be wholly convincing. Accepting it for the time in order to see if it is supported we pass on.

(No. 45 of 1906). I concur with the author in his opinion that the date given corresponds to Wednesday 16 December A.D. 1310. It is a perfect and regular date; and the historical allusion which it contains to the 41st year of his natural father (he himself was illegitimate) constitutes further evidence that the king in question was the Vira Pañjya who reigned at the time of the first Muhammadan inroad into Southern India. To show how careful we have to be let it be noticed that the date is equally regular, as shown by Mr. Swamikannu Pillai, for Wednesday 22 December A.D. 1266, which fell in the 14th year of that Jatávarman Vira whose accession-date, so far as is known to us from the late Prof. Kielhorn's researches (the king is the "E" of the Professor's List (Epig. Ind. IX), was on a day between 11 November A.D. 1252 and 13 July 1253. (In my remarks above (p. 196) I have suggested that the accession period may now be reduced.
to a day between 20 June and 4 July A.D. 1253). Accepting the date, as I think we should do, for 16 December A.D. 1310 we have the earliest possible day of accession fixed by it as 17 December 1296 and the latest 16 December 1297 A.D. It appears fully to support the date of No. 401 of 1908, last examined.

(No. 122 of 1908). This date was published by Prof. Jacobi (Ep. Ind. XI, p. 138 No. 92). I have again examined it. We are all three in accord, finding that the details correspond to Thursday, 2 December A.D. 1339. I have further examined it on the chance of its belonging to the earlier Jatavarmman Vira Pandya whose accession took place in A.D. 1253, but it does not work out properly for that reign. Granting, then, that the date is accepted as corresponding to 2 December A.D. 1339 we have to consider how it agrees with dates 401 of 1898 and 45 of 1906 (above). The result of the date is to limit the accession to a day between 3 December A.D. 1295 and 2 December 1296; that is to say the latest possible day for accession is 2 December 1296; but I have just shown that from the date 45 of 1906 we have the earliest possible day fixed as 17 December of that year. The two therefore are contradictory, and if this date 122 of 1908 is to be accepted in full we must consider the given regnal year "44" as an error for 43.

(No. 393 of 1906). I observe that in this record the last figure of the number given for the regnal year is doubtful. The number is given tentatively as "44. [5]". As with the last date, if the dates 401 of 1908 and 45 of 1906 are accepted, this number "45" must be changed to 44. The date will then regularly correspond to Wednesday, 13 December A.D. 1340 for which day the given details work out correctly, as stated by Mr. Swamhikannu Pillai. The date does not work out correctly for the 45th year of the earlier king of the name (accession in A.D. 1253).

(No. 119 of 1908). This date was published by Prof. Jacobi as his No. 93 (Ep. Ind. XI, p. 138). I concur with Mr. Swamhikannu Pillai that if we change the "14th" day of the solar month to the 15th, the date works out regularly as corresponding to Monday, 12 July A.D. 1339. (The date fixed on by Prof. Jacobi does not suit the given details and apparently was put forward by some mistake). But the number of the regnal year must, to suit the results of No. 401 of 1908, and 45 of 1906, be changed from "46" to 43; and as the number 46 is stated by the Epigraphist to be clear in the original the date must not be held as being a regular one. Two changes have had to be made in it, and it is so far unsatisfactory; but the historical allusion in it makes it quite clear that the record cannot belong to a date much earlier than (roughly) the date we have assigned for it, though it might suit a year about 30 or 35 years later, if there should have been another king of the same name then reigning. No such king is yet known. I assume, of course, that palaeographically it belongs to this period. The length, however, of the king's reign points to the Jatavarmman Vira of the other records just considered.

(No. 120 of 1908). This date was published by Professor Jacobi (Ep. Ind. XI, p. 138) as his No. 94. Both he and Mr. Swamhikannu Pillai find that the details correspond to 16 June A.D. 1342, and they are right. The latter tells us that the Epigraphist has decided that the number of the regnal year should be read as 46 in the original, or 49, and not as 44. Reading it as "46" the date falls in exactly with the results of Nos. 401 of 1908 and 45 of 1906, and it is thus found to be in every particular regular.
As already stated the results of Nos. 401 of 1908, 45 of 1906 and 130 of 1908 give us the king’s accession as on a day between 17 December 1296 and 16 June 1297 A. D.; and if we allow the changes in the numbers of the regnal years in Nos. 122 of 1908, 393 of 1906, and 119 of 1908 to be made as suggested, the results of these three also will agree with that fixture.

Jaṭāvarman Sundara Pāṇḍya.

(Accession between 29 Aug. 1302 and 28 Aug. 1303 A. D.
according to Mr. Swamikannu Pillai.)

No. 580 of 1902. I have already remarked (above p. 245) on the extreme similarity between the details of this date and those of another record, No. 575 of 1902, both engraved on the walls of the same temple; a similarity so marked as to leave no doubt on the mind that both refer to the same day. And I have there criticized the course which Mr. Swamikannu Pillai has adopted in assigning one of these to 27 August A. D. 1287 and the other to 23 August 1314.

As regards the date itself it works out regularly for A. D. 1314, and if accepted for A. D. 1287 an error of one day has to be passed over in the solar month, “31” being considered as wrongly stated for 30 Sīhā (Mr. Swamikannu Pillai’s “29” on p. 223 being a mistake). Prof. Kielhorn accepted the date as belonging to A. D. 1287 and passed over this error; and so does the present author in using the date as correct for A. D. 1287. But in considering it anew for A. D. 1314 he accepts it for that year and considers it sufficiently important to warrant his establishing by it the reign of a new and hitherto unheard-of king whose accession-day (as given in the heading above) he fixes by this, and this alone, unsupported by any second date. So certain is he of this that he has entered this king’s name in his lists on p. 166 calling him Jaṭāvarman Sundara Pāṇḍya IV. For this the evidence is wholly insufficient, even if we overthrow the date as belonging to A. D. 1287 (which he has not done). But there is more than this. The number of the regnal year in this No. 580 of 1902 is so difficult to decipher that the author could only make out the figure “1.” Having obtained from the details of this No. 580 the day, 28 Aug. 1314, as corresponding to the given date, he still could have had no conception that the number of the regnal year ought to be “12,” and consequently could have had no conception of the time of accession of this king, unless he had obtained the figure “12” from the other record, 575 of 1902, which states its date as being in the “12th year of Jaṭāvarman Sundara.” But according to the author (e. v. No. 575, p. 223) this is a totally different Jaṭāvarman Sundara. Hence (granted that the date 575 should be assigned to A. D. 1287) we do not know the correct number of the regnal year of No. 580 (if it belongs to A. D. 1314) and therefore we know nothing of the date of accession of the king whose name it mentions. It is surely plain that Mr. Swamikannu Pillai must abandon his position for one or other of these fixtures.

The date is, no doubt, correct for 28 Aug. A. D. 1314, but it stands alone and it may belong to the year 1287. Unless therefore some other record is found which supports the theory we must hold the existence of this king and his accession in A. D. 1302-3 unproved, and if it is so supported we must strike out No. 575 from the list of dates belonging to the king who came to the throne in A. D. 1276.

The author has still further confused the issue by his statements of date. Accepting for a moment his fixture for A. D. 1314 and the accession twelve years earlier, all we can say is that the king’s reign lasted from his accession on some day between 29 Aug. 1302 and
November, 1915 | The Chronology of the Pandya Monarchy

28 Aug. 1303 till at least 28 Aug. 1314. But in his list at the top of p. 166 Mr. Swamikannu Pillai give his Jaśavāman Sundara Pāṇḍya IV accession between 29 Aug. 1302 and 5 July 1303 (where does he get this last date from?), and in his list at the bottom of the same page he gives the reign as lasting from 1302 to 1318 (where does 1318 come from?)

There is also an error in the author's calculation of the date No. 580. The damaged original enables only a part of the name of the nakshatra to be read, viz.: — "vati." He supposes this to represent the Tamil form Aivati, for Aivini, which he says "ended at 47" of the day. But this is a mistake. It was Rivati that ended then, and —vati is a part of that word and does not represent Aivati.

Māravarman Kulasekhara "II."

(Accession between 6 and 29 Mar. A. D. 1314.)

The date of this king's accession has been proved by Prof. Kielland.

(595 of 1902). Mr. Swamikannu Pillai makes several changes in this date to make it correspond with the civil day he selects; moreover it is in itself an imperfect date, and the number of the regnal year cannot, it seems, be clearly read. The date, taking the usual practice as our guide, would, in the lunar tithi as well as in the nakshatra, correspond to a Thursday. To make it Wednesday he has to assume errors in both the details or reversion of the ordinary custom of reckoning. I see no necessity for dwelling on it further. It might well have been discarded as unsatisfactory. We gain nothing by it as regards the accession-date.

(119 of 1903). The date is stated as in the 3rd year of a king who, according to Mr. Swamikannu's rendering, seems to have had some second name between "Kulasekhara" and "Pāṇḍya." He also bore the official title "who conquered every country." It is however possible that the space between the two names is due to an error in the Press, and as the author pays no attention to it I presume this is the case. I take it then, that the king's name was Kulasekhara Pāṇḍya. The official title is translated for us into English, so that we have no guide as to whether or not it is the same as the title "who took every country," a title applied to Māravarman Kulasekhara (acc. 1268.) The details of the date give the 3rd regnal year; Saturday; an 8th tithi (the fortnight illegible); with the moon in Rōhiṇi; name of solar month obliterated. For the combination of an 8th tithi and Rōhiṇi the solar month must be either Siśā or Kumbha. It would be an 8th tithi of the second fortnight in Siśā and an 8th tithi of the first fortnight in Kumbha. I have examined the date for the reign of Māravarman Kulasekhara (acc. 1268) and find that it does not suit the week day Saturday, in either case.

For the reign of Māravarman Kulasekhara (acc. 1314) it only suits the date mentioned by the author, viz. Saturday, 17 Feb. A. D. 1317, which corresponded to the 8th tithi of the bright fortnight in the solar month Kumbha, and in the lunar month Phālguna. The regnal year given is correct.

This record if accepted as satisfactory, as it appears to be, goes to show that to this king as well as to the earlier king of that name was allotted the official title "who conquered" or "took every country." [These titles should be quoted in the original words.]

(—) The next date quoted bears no number in the author's list. It may be alluded to as the Courtallam (Kurmālam) inscription." The regnal year, we are assured, though at first considered somewhat doubtful, has now been proved to be "7." With this figure the date is perfect and regular. It corresponds throughout to the day fixed by Mr. Swamikannu Pillai, viz. Friday, 6 Feb. A. D. 1321 ("5" Feb. is evidently a misprint), which fell in the 7th year of this king.
(126 of 1907). The date is perfect and regular; and corresponds, as decided by the author, to Wednesday, 30 Sept. A.D. 1321. I published it in A.D. 1910, in Epig. Ind. Vol. X., p. 146. No. 79.

(125 of 1907). The reading “Dhanus 19” should certainly, as proposed by Mr. Swamikannu Pillai and sanctioned by the Epigraphist he altered to “Dhanus 19,” which is evidently correct. For that day, which corresponded to 15 Dec. A.D. 1321, the details are regular, though the number of the lunar tithi, “10,” is missing.

(149 of 1907). This date is unsatisfactory and might well have been passed over, as it does not appear to add to our knowledge. Firstly, as it stands it is intrinsically wrong, for on a 5th uka tithi in Vṛṣṭika the moon cannot be in Rēvati; secondly, it may do for the reign of either of the two Māyavarman Kulasekharas if certain alterations are made in the details as suggested by the author; and as there is no reason for making one alteration rather than another it must always remain doubtful to which king it belongs. With one change it can be made to belong to one king, with another to the other, and epigraphical study can hardly turn the balance one way or the other. Internal evidence may do so, but with the information at present at our command in Europe we are not in position to cope with it. I observe one slight slip on the part of the author—a very natural one. He found that on Thursday 25 January A.D. 1330 “suk. 5 and Rēvati ended at 20 and 18 respectively” and were current for the greater part of Wednesday 24 January; and since “Wednesday” was the week-day quoted in the date he thinks that the day intended was the 24 January. He places this Wednesday in the solar month Kumbha, and thinks that for an engraver to change the word “Kumbha” into “Vṛṣṭika” by mistake is an error not difficult to account for. But as a matter of fact the Kumbha saṃkrānti took place about two hours before mean sunrise on that very Thursday; so that the actual solar day corresponding to Wednesday 24 January was 30 Makara, and not Kumbha at all; and we should have to suppose that the careless engraver changed not “Kumbha” but “Makara” into “Vṛṣṭika.” The Thursday, 25 January, was the first day of Kumbha.

I concur with the author’s decision as to three of the five new dates put forward, and hold that they may be held to belong to the reign in question. The accession-date remains as fixed by Prof. Kielhorn.

Jātavarman Trībh. Parākrama Pāṇḍya.

(Reign began (?) 24 March to 10 August A. D. 1315.)

In Epig. Ind. XI. (p. 264, No. 115) I suggested the existence of a king of this name with accession on some day between 24 March 1315 and 23 March 1316 A.D. Mr. Swamikannu Pillai gives us two new dates of which the second (17 of 1894), which is perfect and regular, corresponds to 10 August A.D. 1323. My own date (487 of 1909) stated the Saka year in addition to the regnal year and the other customary details, but I pointed out that in the matter of the nakṣatra there was room for a slight doubt. Now, however, that we have a second date quite regular I think we may assume the existence of this king to be not improbable. The two together show that his accession took place between 24 March and 10 August A.D. 1315.

Mr. Swamikannu Pillai’s first date, 395 of 1906, is unconvincing. He has to change the 12th regnal year, as given, into the 10th year; and then to assume that both the tithi and nakṣatra, which usually would be connected with Monday 11 February, were for some reason quoted as being connected with the previous day Sunday (the given week-day) 10 February A.D. 1325, which is the day on which he fixes as corresponding. But on studying the valuable “Notes on tithis in connection with festivals” in his “Indian Chronology” (p. 51) I do not gather that the quoted tithi, the 12th krishna, or bahula, of Māgha, is considered as a festival day except when it is combined with the moon in Śrāvana. In the
present instance this is not the case, and there appears no reason for any departure from the usual custom.

Neither of these three dates give us the day 15 April, and I do not understand why Mr. Swamikannu Pillai gives us, as the accession-period of this king, a day between "15 April and 10 August 1315," as he has done in the heading. It seems to me that if the two dates on which I rely are accepted the accession period must be 24 March to 10 August A.D. 1315. His first (doubtful) date, 10th February, 1325, would not alter this fixture. It would be well to search for some confirmation of this reign, as we have actually only one quite perfect and regular date to go on; while as I have previously urged, the same combination of week-day, tithi, nakshatra and solar month may be looked for at intervals of about 30 or 35 years.

Tribh. Kulaśekhara.

(Reign began (?) 24 July 1161 to 23 July 1162 A.D.

As the author states, the details of the date regularly correspond to Saturday 23rd July A.D. 1166; and as this date is confirmed by the characters of the record the inscription may be assumed to belong to the Kulaśekhara who was (possibly) the son of Mārvāraman Śrīvallabha who came to the throne in A.D. 1160-61. Kulaśekhara after murdering the reigning Pāṇḍya Parākrama and all his family at Madura, fought a desperate and losing fight with the Singhalīse invader Lanka pura, which is fully described in the Mahāvamsa. The war is now usually called "The war of Pāṇḍya succession."

This date, if accepted (it is not confirmed as yet by any other) fixes Kulaśekhara's accession as on a day between 24 July 1161 and 23 July 1162.

ADDITIONAL NOTES.

The author's Eight "Chōḷa Dates."

I am indebted to Mr. Swamikannu Pillai for his remarks in his paper on "Eight Chōḷa Dates" (Epig. Ind. XI, pp. 287 ff.) regarding the celebration of the Śivarātri festival. I have examined the dates he has published and agree with his results in all cases. They certainly belong to the reign of Kuloṭtuiga Chōḷa II, whose accession may now be determined to have taken place on a day between 10th May (not 9th) and 14th July A.D. 1133.

Both in No. 244 and 248 a "ninth" tithi has been wrongly quoted for an eighth.

Under No. 249 Mr. Swamikannu Pillai writes that "a 6th tithi can concur with the nakhata Bharaṅgi only in the dark fortnight of lunar Śravaṇa or of lunar Bhādra pūrṇima." I think he will find on examination that it can concur also with that nakshatra in the light, or first, fortnight of lunar Phāḷguna.

"Hints to workers in South-Indian Chronology."

In this lecture Mr. Swamikannu Pillai has given excellent advice to residents in Southern India. I only hope that before any of their working deductions are accepted they may be very carefully tested, since it is exceedingly easy to go wrong in these matters.

The author must allow me a few remarks on his proposed corrections of certain conclusions to which I arrived in my examination of dates published in the Epig. Ind. Vols. X and XI.

(1) Chōḷa Date No. 163 (No. 491 of 1997); Epig. Ind. X, p. 122, "Hints..." p. 19). The nakshatra was quoted to me by the Epigraphist as Hastha. The original (damaged) was quoted in English characters as "[A][ла][т]u." Mr. Swamikannu Pillai gives it in Tamil characters as — $\ddot{a}$, English — āṭatu. He proposes to read this as meaning āṭatu and states that this stands for Anurādhā. But it does not do so. It might
stand for Dhanishṭha. The Tamil for an Anuradha-day is Anişattu-nāi, as he himself points out lower down on the same page. The author proposes to verify this date (which I had given up as irregular) by also changing the name (given in legible letters) of the solar month "Makara" into Kumbha. He conjectures that the reading should be "Monday; the 7th krishṇa tithi; in solar Kumbha; nakshatra Anuradha." But on calculation I find that the day in solar Kumbha on which he relies because it coincided with Anuradha and the 7th krishṇa tithi, viz., 11th February A.D. 1121, was not a Monday at all but was a Friday. It is impossible to accept this amendment. His date would have details totally different from the original.

(2) Chōja date 185.

Mr. Swamikannu Pillai's date corresponding to the given description is 11 July A.D. 1125. This he states was in solar Kanyā, but it was not. It was in Karka. However, that his date may be the one intended I do not dispute. The point must remain doubtful as the solar month seems to be wrong in the original; and I must uphold my decision that the date cannot be depended upon. I fail to understand the author's statement that "A krishṇa navami tithi on Anuradha day in Makara is a chronological impossibility." On the contrary it is perfectly possible; and in that very solar year, viz., on 19th January A.D. 1126, which was 26 Makara, the day was the day of Anuradha and at sunrise the tithi was the krishṇa navami. The reason I could not accept that day as the day intended was because it was a Tuesday, whereas the record cites a Saturday; and because the lunar fortnight was a different one from that stated in the original. We must not recklessly alter the text and then declare that a certain civil day was meant. My course is safer—namely when a date is irregular to say that it is irregular.

(3) Chōja date 170.

I have given full reasons for my declaration that this date is irregular. Mr. Swamikannu Pillai proposes to regularize the date by altering the name of the nakshatra, and supposing a very unusual combination of tithi and nakshatra. But it seems that the name of the nakshatra in the original clearly begins with the character Āyi—, and cannot be read Āyī—as he wishes. It is of course possible that the engraver made a mistake, but that would not account for the irregularity of the rest of the date; and therefore I cannot admit that this proposed date is necessarily any better than the one (the day following) which I suggested but gave reasons for abandoning.

Chōja date 190.

The original clearly mentions "Āshātha" as the lunar month current, there being no difficulty in reading the characters. Mr. Swamikannu Pillai proposes to alter this to "Srāvaṇa," and to consider that a mistake was made. From that point of view his rendering would be correct; but the date is unimportant, and he admits that my decision that it was "unsatisfactory" is equally correct.

(5) Pándya date 71.

I think that the author's solution here is admissible. He proposes to change the doubtful "[paṇja] m [iyum]" of the original into "dvādaśiyum," and thereby make the details of the date correspond to Wednesday 3 November A.D. 1283. Without such a change the date was, as I stated, irregular. As there is only one drastic change, which consists in supposing one letter, m, which forms no part of the word dvādaśi, to have been engraved in error, the remainder of the reading paṇjamī being a mistake of the Epigraphist, I think we may accept the author's suggestion. His calculation is quite correct.
THE LINGUISTIC CLASSIFICATION OF KASHMIRI.

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

In the Kashmir Census Report for 1911 (p. 179) the following remarks are made regarding the classification of Kashmiri:—Kashmiri used to be hitherto treated as of Sanskrit origin. It has this time been grouped with Shīṣa-Khōwār according to the revised system of classification, but the claim locally urged that it is essentially a Sanskrit language persists, and in view of the historical fact that the Valley of Kashmir, before its conversion to Islam, was wholly populated by Brāhmaṇs with their shastric lore, that claim might merit reconsideration. As this point has thus been raised in an official publication of the Kashmir State, it is advisable to discuss the question of the correct classification of the Kashmiri language in some detail.

In the first place, questions of sentiment, however much we may sympathize with them, must be put altogether to one side in dealing with a purely scientific question. No one values the contributions of Kashmiri Prakrits to Sanskrit literature more highly than the present writer. For upwards of two thousand years Kashmir has been a home of Sanskrit learning, and from this small valley have issued masterpieces of history, poetry, romance, fable, and philosophy. Kashmiris are proud, and justly proud, of the literary glories of their land. During all these centuries, Kashmir has been subjected to the civilization of India proper. The Piśācha tribes to its North and North-West remained a hostile and barbarous people, devoid of Indian culture and with no literary history of their own. Kashmiris themselves maintain that their country was formerly inhabited by Piśāchas, who were ultimately overcome by Aryan immigrants from India, and this tradition is borne out by the features presented by their language. That the literary activity of the country and the imported Indian culture should not have reacted on the vernacular speech of the inhabitants is impossible. It has reacted most powerfully, and under that influence the language has become deeply imbued with forms and idioms derived from the languages of India proper. But all the time the basis,—the old speech of the original Piśācha inhabitants,—has, as will be shown in the following pages, remained firmly established, and it is upon this basis that linguistic science demands that classification be founded. It need hardly be said that it does not therefore follow that the present inhabitants of Kashmir are necessarily of Piśācha stock. The language no more proves this than the fact that the descendants of the Norman invaders of England now speak English proves that they are of Anglo-Saxon origin.

It has been previously pointed out that the Piśācha languages, which include the Shīṣa-Khōwār group, occupy a position intermediate between the Sanskrit languages of India proper and the Eranian languages farther to their West. They thus possess many features that are common to them and to the Sanskrit languages. But they also possess features peculiar to themselves, and others in which they agree rather with languages of the Eranian family. It is unnecessary to discuss here those common to them and to Sanskrit languages, but, as regards the others, we shall see that they are also to be found in Kashmir. That language possesses nearly all the features that are peculiar to Piśācha, and also those in which Piśācha agrees with Eranian. We therefore now proceed to examine, from this point of view, Kashmiri phonetics, accidence, syntax, prosody, and vocabulary.

1 For further details, see The Piśācha Languages of North-Western India, by G. A. Grierson, published by the Royal Asiatic Society in 1906.
As many languages will have to be referred to, it will be convenient to use abbreviations of their names. These are as follows:—

Ar.—Arabic.
Av.—Avesta (the ancient Eranian language).
Bsh.—Bashgali, Kāfir (s. Piśācha language).
Gwr.—Gawar-bāti (Piśācha).
Grw.—Gwrī (Piśācha).
H.—Hindi (as typical Sanskritic language).
Kh.—Khūwār (Piśācha).
Kl.—Kalāsha (Piśācha).
Ksh.—Kāshmirī.
My.—Maiyā (Piśācha).
Pa.sh.—Pashai (Piśācha).
Pr.—Prakrit.
Pres.—Persian.
Sh.—Shiṭā (Piśācha).
Skr.—Sanskrit.
V.—Veron (Piśācha).
Wai.—Wai-alā (Piśācha).

Phonetics.—In none of the modern Piśācha languages, except in the case of a few borrowed words, are there any sonant aspirates. When such letters originally formed part of a word, the aspiration is dropped, so that gh becomes g, jh becomes j or z, dh becomes d or r, dh becomes d, and bh becomes g. There is nothing like this in India proper, but it is a universal rule in Kāshmirī. Thus:—

gh becomes g, Skr. ghōṭaka-, a horse, Ksh. gura. So Wai. gur, Gwr. oora, Grw. gor, Pa.sh. gor; but all Indian languages ghōrā, etc.

jh becomes j or z, Skr. budhvatē, Pr. bujjhai, Ksh. bēzi, he will hear; but H. bājhē, dh becomes d or r, Skr. vardhatē, Pr. vāṭhai, Ksh. bādi, he will increase; but H. bārē.

dh becomes d, Skr. dudhara-, Pr. dudhara-, Ksh. dōd, milk; but H. dūdh.

bh becomes b, Skr. bhṛētā,-r, Ksh. bōyā, a brother; so Kl. bōya, but H. bhēi.

All the modern Piśācha languages disaspirate their sonant letters in the same way as Ksh., as is indicated in the first example given above.

One of the most typical characteristics of moder Piśācha nlanguages is the not uncommon hardening of original sonant letters, so that g becomes k, j becomes ch, d becomes t, d becomes t, and b or v becomes p. This was the universal rule in the days when Paisāchi Prakrit was spoken. In process of time most of the hardened letters have again become softened,—as is the tendency in the growth of all languages,—but, nevertheless, several instances of these hardened letters still survive, and in borrowing from other languages the tendency again comes into play, and sonant letters in borrowed words often become surds. Examples for Kāshmirī are:—

gh becomes k, Skr. khaḍga-, a sword, Ksh. khaḍi. Similarly, in other modern Piśācha languages, we have Bsh. kile, Wai. kile, V. kili, Pa.sh. kuli, all signs of the plural, and the same in origin as the Prs. gula. For borrowed words, we may quote Prs. laγa, Ksh. lākum, a bridle; Ar. ḫidāh, Ksh. yēdīkā, an idgāh; Prs. kāha, Ksh. kāka, paper.
j becomes ch or t, Skr. kshudyaṭā, Pr. khuṣai, Kah. k hijo, he will fear. Similarly, Beh. has uchh, a tear, as compared with H. ēṭhā.
d becomes ī. Skr. drīḍha-, Kah. ñrīḍ, firm.
d becomes t, Skr. śvāpada-, Kah. ēpata-, a bear. Similarly, Prs. dāman, Beh. tāman, the skirt of a garment; Skr. dugdha-, Pr. duddha-, Sh. dhūṭ, milk.
b or v becomes p. Skr. śava-, Kah. ēpar-, a corpse; Prs. bāz, Kah. pūṣ, a falcon. So, Ar. ātabī, Beh. ātip, a physician; Skr. svasār-, Kh. ispūsar, a sister.

It will be noticed that, in respect to the hardening of sonant consonants, Kāshmirī is in entire agreement with the modern Piśācha languages.

A noteworthy peculiarity of the Piśācha languages is the confusion between cerebral and dental sounds. This is universal and extends to Kāshmirī. Compare the following:—
Sh. gōṭ, or gōt, a house; Beh., V. oṣht-, Wai. ēṣht, Gwr., Kl. uśht-, Kah. uḍh-, but H. uṭh-arise; Kah. dāl or dāl, a leaf; Grw. aṭh, Sh. ath, eight; Skr. ākāla-ākāta-, black poison, Kah. āka-kāl or āka-kāl, and many other similar cases.

A marked feature of Kāshmirī is consonantal eponthesis, i.e. the change in a consonant under the influence of a following vowel or semivowel. This also occurs in the modern Piśācha languages, but not in India.

Thus, in Kah. k becomes ch before palatal letters, as in thoku, weary, fem. thicca; hōkhā, dry, fem. hēchhā. So from the root kār, do, we have Wai. chā-ṣt, he does; and the Sh. mōchā, before, is connected with the Skr. mukha-, a face.

Similarly, s and t change in Kah. to ts and ch, respectively, as in rāt-, night, plur. rāṭi; pūṭa, a board, plur. pūcaḥ. So, we have Beh. kṣi, but V. kṣe, the back; Eranian root yet, come, compared with Beh. ats, Wai. ats; Skr. pṛuta-, a son, Grw. pṛṭh, Sh. pucḥ or pucch; Skr. strī, a woman, Sh. chē or chērīga; Sh. trak or chak, see, and others.

In Kah. under such circumstances d becomes j, and d becomes z, as in būdā (fem.), great, plur. bōja; grand, a counting, plur. grōnā. Similarly, the H. dhi, a daughter, is jā in Beh.; and the H. dō, two, is represented in Kh. by jā, and in Kah. by zō.

In Kah. l under similar circumstances becomes j, as in anuṅgu, a finger, representing the Skr. āṅgu-. So the Pañjābī gall (fem.), a word, is represented by gijji in Beh.

The Kāshmirī system of eponthetic changes of vowels, though strange to nearly all the languages of India proper, obtains also in the Piśācha languages, although too little is known of these to enable us to set out definite rules for them. As examples we may quote the change of a to i under the influence of a following i in the V. izhi, Gwr. īṣṭin, Kl. and Kh. cch, an eye, as compared with the original Av. ārī. So the Beh. dusahaan, a hand, has its plural dusahaan, for dusahaan, just as āṣṭi, we, is pronounced āṣṭi in Kāshmirī. Again, the Skr. āṣya- (i.e. *āṣiā-), a mouth, becomes ish in V., and the Skr. sūrya- (i.e., *sūria-), the sun, becomes swir in M., sir in Gwr., and sirī in Kah. As an example of the eponthesis of u, we may quote the Kl. gūrō, for gūro or gūso, singing, in which the ā has become u under the influence of the following o. Similarly, in Beh. byṭh, a brother; Sh. dōṇ, a bull; Beh. kār, Kl. kūrō, Sh. kōn, an ear, and many others, ā or ā has become u or o. Many more examples could be quoted, but the above are sufficient to show that Kāshmirī shares its tendency to eponthesis with all the Piśācha languages.

In Kāshmirī, when a word ends in one of the letters k, cch, ṭ, l, or p, that letter is aspirated, and becomes kh, chāh, th, th, or ph, respectively. There is nothing like this in India, but it certainly also occurs in V., and probably in other Piśācha languages. Thus, the Ksh. krak-, noise, becomes kraft, and similarly the V. masek-, moon, becomes masek.
In the languages of India proper, when a Prakrit word contained a double letter, this letter is either retained unchanged, or else reduced to a single letter with a lengthening of the preceding vowel in compensation. Thus, the Pr. bhat-, boiled rice, becomes the Panjabī bhat, and the H. bhat. But in Kāsh, and in Lahnda and Sindi (two languages much subjected to Pāśača influence), the vowel is not lengthened, although the double consonant is reduced to a single one. Thus, the same Sanskrit word becomes bhat in Sindi and bata in Kāsh. It also, perhaps, reappears in the Beh. bīta, meat. The following table gives further examples of the same law:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>darbhā, a kind of grass.</td>
<td>doabhu or doabdhu</td>
<td>doab</td>
<td>doab</td>
<td>doab</td>
<td>doab</td>
<td>doab</td>
</tr>
<tr>
<td>uchchakā, high.</td>
<td>uchchā</td>
<td>uchchā</td>
<td>uchchā</td>
<td>uchchā</td>
<td>uchchā</td>
<td>uchchā</td>
</tr>
<tr>
<td>satyā, true.</td>
<td>satyā</td>
<td>satyā</td>
<td>satyā</td>
<td>satyā</td>
<td>satyā</td>
<td>satyā</td>
</tr>
<tr>
<td>rīkṣaḥ, a bear.</td>
<td>rīkhā</td>
<td>rīkhā</td>
<td>rīkhā</td>
<td>rīkhā</td>
<td>rīkhā</td>
<td>rīkhā</td>
</tr>
<tr>
<td>ābā, a sound.</td>
<td>ābā</td>
<td>ābā</td>
<td>ābā</td>
<td>ābā</td>
<td>ābā</td>
<td>ābā</td>
</tr>
<tr>
<td>duṣṭhat, milk.</td>
<td>duṣṭhu</td>
<td>duṣṭhu</td>
<td>duṣṭhu</td>
<td>duṣṭhu</td>
<td>duṣṭhu</td>
<td>duṣṭhu</td>
</tr>
<tr>
<td>agri, before.</td>
<td>agri</td>
<td>agri</td>
<td>agri</td>
<td>agri</td>
<td>agri</td>
<td>agri</td>
</tr>
<tr>
<td>adya, to-day.</td>
<td>adya</td>
<td>adya</td>
<td>adya</td>
<td>adya</td>
<td>adya</td>
<td>adya</td>
</tr>
<tr>
<td>chakram, a wheel.</td>
<td>chakk</td>
<td>chakk</td>
<td>chakk</td>
<td>chakk</td>
<td>chakk</td>
<td>chakk</td>
</tr>
<tr>
<td>tariyati, he ascertains.</td>
<td>takki</td>
<td>takki</td>
<td>takki</td>
<td>takki</td>
<td>takki</td>
<td>takki</td>
</tr>
<tr>
<td>suskha, dry.</td>
<td>suskha</td>
<td>suskha</td>
<td>suskha</td>
<td>suskha</td>
<td>suskha</td>
<td>suskha</td>
</tr>
<tr>
<td>karma, an action.</td>
<td>kāmmu</td>
<td>kāmm</td>
<td>kāmm</td>
<td>kāmm</td>
<td>kāmm</td>
<td>kāmm</td>
</tr>
<tr>
<td>charma, skin.</td>
<td>chamma</td>
<td>chamm</td>
<td>chamm</td>
<td>chamm</td>
<td>chamm</td>
<td>chamm</td>
</tr>
<tr>
<td>karaśa, an ear.</td>
<td>karaś</td>
<td>karaś</td>
<td>karaś</td>
<td>karaś</td>
<td>karaś</td>
<td>karaś</td>
</tr>
<tr>
<td>sarpaś, a snake.</td>
<td>sarpaś</td>
<td>sarpaś</td>
<td>sarpaś</td>
<td>sarpaś</td>
<td>sarpaś</td>
<td>sarpaś</td>
</tr>
<tr>
<td>śvairū, mother-in-law.</td>
<td>svairu</td>
<td>svairu</td>
<td>svairu</td>
<td>svairu</td>
<td>svairu</td>
<td>svairu</td>
</tr>
<tr>
<td>bhaktum, boiled rice.</td>
<td>bhattu</td>
<td>bhattu</td>
<td>bhattu</td>
<td>bhattu</td>
<td>bhattu</td>
<td>bhattu</td>
</tr>
<tr>
<td>raṭtā, red.</td>
<td>raṭtā</td>
<td>raṭtā</td>
<td>raṭtā</td>
<td>raṭtā</td>
<td>raṭtā</td>
<td>raṭtā</td>
</tr>
<tr>
<td>kartayati, he cuts.</td>
<td>karti</td>
<td>karti</td>
<td>karti</td>
<td>karti</td>
<td>karti</td>
<td>karti</td>
</tr>
<tr>
<td>hauṭa, a hand.</td>
<td>hauṭha</td>
<td>hauṭh</td>
<td>hauṭh</td>
<td>hauṭh</td>
<td>hauṭh</td>
<td>hauṭh</td>
</tr>
<tr>
<td>prīkṣham, the back.</td>
<td>prīkṣha</td>
<td>prīkṣha</td>
<td>prīkṣha</td>
<td>prīkṣha</td>
<td>prīkṣha</td>
<td>prīkṣha</td>
</tr>
</tbody>
</table>

The above table shows how regularly the law applies to Kāshmirī, and I here quote a few examples from Beh. in order to show how typical this is of the Pāśača languages generally:—Pr. uchcha-, high, H. ichā, but Beh. ucha-th, to raise; Pr. chamma-, skin, H. chām, Beh. cham; Pr. kaffēi, he cuts, H. kai, but Beh. kai, a knife; Pr. piṭha, the back, H. pīṭh, Beh. piti (for pīṭh). Similarly for the other Pāśača languages. We thus see that, in this respect Kāshmirī is in entire agreement with Pāśača, and differs from the languages of India proper.
So far we have dealt with general phonetic rules, but when we consider letters in detail the connexion between Kāshmiri and Piśācha is equally manifest. Thus:—

In the Dard group of Piśācha languages an initial k sometimes becomes g, as in My. gi, what? The same occasionally happens in Ksh. gdah, light, as compared with the Skr. kṣita.-

In India, when the letter w in Sanskrit forms the latter member of a compound consonant, the first member of which is a mute, it is elided in Prakrit, and the first member is doubled. Thus, Skr. pākva-, ripe, Pr. pākka-, H. pākka. In the Piśācha languages, including Ksh., exactly the reverse process is followed. It is the first member that is elided, while the v is retained and is hardened to p. Thus, the Skr. pākva- becomes the Ksh. pəpu-. There is very little like this in the modern Indian languages, but in Piśācha we have cases like Bsh. psūr, a father-in-law (Skr. svasura-); V. pṣeh, what?, derived from a word akin to Av. dvant-. It will be observed that in these the sibilant is preserved as well as the hardened v, and the same is the case in the Kh. ispusār, a sister, connected with the Skr. svasāro-. In Indian languages this only occurred in Apabhr̥ṣṭa Prakrit, where we find such forms as pat for Skr. tvam, thou, and other cases of the change of tv to pp, but no other compound, with v for the second member, became p.

In Indian languages an original t between two vowels is as a rule dropped, as in Skr. kṛī-ta-, done, H. kīrā; Skr. pītā, a father, H. pītā; Skr. ātā-, a hundred, H. savā. In Faiśāchi Prakrit this t was, on the contrary, preserved, and this rule is followed with great consistency in the modern Piśācha languages, as well as in Kāshmiri. Thus, from the Pahlavi kātak, a house, we have Kh. bhātan; Skr. tāta-, a father, Bsh. tot, Wai. tata, and so others; Skr. kṛīta-, Bsh. kutt, done, Ksh. kyatu (i.e., kitu), for; Skr. ātā-, a hundred, Bsh. sher (with change of t to r), Ksh. hāt- (with change of t to h); Skr. bhātā- become, Ksh. (Sirājī) butō, was.

In India an original ty becomes ch, as in H. nacch, true, from Skr. estīya-. In Piśācha and Ksh., on the other hand, ty often becomes s, as in Ksh. sat, true. So, corresponding to the Skr. nrityaśī, he dances, we have the Bsh. root nāt- and the Sh. root nāch, but H. nāch.

In India a Skr. tr becomes t, as in Skr. putrā-, a son, H. pāt; Skr. gōtra-, a clan, H. gōt, and so on. In the Piśācha languages and in Ksh., it may remain unchanged, as in Wai. piutr, Kl. pūtr, Ksh. pōṭr, a son; Skr. trīpi, three, H. tin, while, compared with the Av. thrīyā, three, we have Bsh., Kl., Ksh. trēh, Wai., Sh. trē, Kh. trōi.

We have seen that in the Piśācha languages tr usually remains unchanged. Often, however, in the Dard group it is as already stated changed to ch or sh. Thus, we have the Sh. root chak or trak, see; the Skr. gōtra-, a clan, becomes gōt or gōsh in Sh.; the Skr. putra-, a son, is gūsh in Sh. and pūsh in Grw.; the Skr. stī, a woman, is chēi in Sh. Similarly, in the Rāmbani dialect of Ksh., we have chēi or trai, three, corresponding to the Sh. chē, V. chēi, and My. chē. It may be noted that a similar change occurs in the neighbouring Eranian Ghalchah languages, as in Wakhī pūtr, Sarfqōlī pōṭ, a son.

One of the most persistent consonants in India is the letter n. In the modern languages it almost always survives, but in the Piśācha languages and in Ksh. it is liable to elision. Thus, Skr. manuṣh-, a man, is Kl. mōch, V., Sh. mush. In Ksh. we have the corresponding word mōṭ-, which is said to be the word for 'man' used by demons, the ordinary word being manōṣh, which is borrowed direct from Skr. In other words, the original Piśācha term has been discarded as vulgar in favour of the high-flown borrowed Skr. word. Another
important example is the Ksh. word ɗȳr, money, which, strange to say, is a corruption of the Latin denarsi, come to Kashmir through Greek and Sanskrit, or through Greek direct. The Skr. form of the word is dīnārāḥ.

The Hindū Prakrit grammarians noted as a peculiar fact that in Paśaṭi Prakrit ny became ni. This is not the case in India, where ny became n, as in Skr. dhānya-, H. dhān, paddy; Skt. aṅga-, H. ān, another. But Ksh. exactly follows the Paśaṭi Prakrit rule. It has ɗān̄́, paddy, and several other similar words.

In modern Paśaṭi languages r, when standing alone, is frequently elided. Thus, we have the Sh. root mir, but Gwr. root mi, die; Pash. karam or kom, I do; Bsh. shei, the head, as compared with the Skr. śīra; Bsh. dāo, wood (Skr. dāru-); Kl. chau, four (H. chār). So in Ksh. we have bōs̄, a kind of almanac, derived from the Skr. bhāskari; grāṅgal or gāṅgal, distraction; and brōṅk or bōṅk, before. So, in the Kashtāvāri dialect of Ksh. we have nyū for nūr, having emerged; and in the Sīrāji dialect ichchh for rīchchh, a bear, and many others.

In India, when r originally preceded another consonant, it is usually dropped, as in H. sāb, all, from Skr. sarva; but in the Paśaṭi languages and in Kashti the r is usually retained, and if any consonant is dropped it is the second one. Thus, corresponding to the Skr. kārṇa, an ear, we have Bsh. kōr, Kh. Wai. kōr, Kl. kūr; to the Skr. gārdaḥ, an ass, we have Kl. gārōk, Kh. gūrdōgh; to Skr. sūrya, the sun, we have Kl. sūrī, Gwr. sūrī. Kh. sūrī, My. swér, and Ksh. sīrī; and to Skr. sarva, all, Ksh. sūr̄r.

In India, a sibilant now and then becomes h, as in Skr. ekasaptati, H. ikhottar, seventy-one. This change is, however, rare except in Lahndā and Sindhi, which are under strong Paśaṭi influence. On the other hand, in the Dard Paśaṭi languages and in Ksh. this change is very common, and is subject to the rule that it is mainly confined to an original s or sh, s being rarely changed. Moreover, the sibilant is retained before certain vowels. A good example of this latter point is the Ksh. hiḥu (pronounced huḥu), like, derived from an older hiśu. But the feminine of hiḥu is hišši, even in the modern language, because a sibilant does not become h when followed by ūmātrā. Other examples of this change are:

Skr. upaviṣṭa, he sits down, Ksh. bēhi, and so other Dard languages; Skr. viśhāte, twenty, Sh. bēh, Ksh. wuḥ; Skr. daśa-, ten, Ksh. dāh; Skr. śata-, a hundred, Ksh. hāt; Av. kāśvai, six, Gwr. shōh, My., Kl. sōh, Ksh. šēk; Skr. śīras-, a head, Ksh. hīr; Skr. śava-, a corpse, Ksh. hāp; Skr. viśa-, poison, Ksh. vēh, and many others. It should be observed that this obtains almost exclusively in the Dard group. For instance, in the Kāfir Paśaṭi dialects we have Bsh. vēre, twenty; dīr, ten; shāi, a head; and wēsh, poison. The compound consonants shp and šm of Skr. sometimes become a simple š in Paśaṭi. Thus, Skr. pūṣpa-, a flower, becomes Kl. pūsh-ik, Ksh. pōsh; and the Skr. Kāmirā-, Kashtār, becomes Kashti  in Ksh. Similarly, sk becomes s in bōṣ̄ for Skr. bhāskari, a kind of almanac. There is nothing like this in India.

It has been stated that the Paśaṭi languages often show changes peculiar to Eranian, especially East Eranian, languages, and which are not found, or are rare, in India. A few of these may be mentioned here, as they are noticeable in Ksh. —

In East Eranian the change of ch to tō is common. So also in modern Paśaṭi and Ksh. The same change occurs in the Indian Marāṭhī, but only before certain vowels. Here it occurs before all vowels. Thus, while Kl. and Pash. have kuch, the belly, Wai. has kūtā. Compare H. chār, with Gwr. tēur, Ksh. tēr; H. pāch five, with Gwr. pānts, Ksh.
pants; Burushaski cómar, with Gwr. teimér, iron; Skr. chhégala-, with Ksh. tsháwulx, a goat.

Another very similar change,—that of j to z,—is frequent in Eranian. It is very common in Ksh. One example will suffice. Compare Skr. jiva-, life, with Gwr. zien, alive, Ksh. zwh, life. There is a similar change on the Indian Haráthi, but not before i.

The change of d to t is regular in East Eranian. It is common in the Piásch Veron, and is also found in other Piásch dialects. An interesting example is the Prs. mádar, a mother, which corresponds to the Sh. mál. In Ksh. l, but not d, becomes j before i-mástrá, so that we get màjá, a mother. From Sh. mál, a secondary masculine is formed, viz., målo, a he-mother, i. e., a father, the Ksh. form of which is måtv.

In Eastern Eranian shi is frequently changed to t. So, in Piásch and Ksh., the Prs. pusth, the back, becomes Bah. pù, Sh. pató, Gwr. Ksh. pata, behind, and so on in others, just as in the East Eranian Balsch it becomes phut.

In modern Indian languages, the sh of the Skr. shat, six, becomes chh, as in the H. chha, Bengáli chhay, Pañjábi chhí. The Piásch languages, including Ksh., follow the Eranian method of changing the initial khv of the Av. khvát, six, to sh, instead of using the Indian chh. Thus we have Bsh. sho, Wai, shú, V. ush, Pash. sás, Kl. shóh, and so on, which agrees with the Ksh. shh. There is nothing like this in India.

In modern Eranian dialects, an original sometimes changes to ch, as in the Kashání châm for the standard Prs. shám, evening. This also, is not uncommon in Piásch and in Ksh. Thus, the Av. aiti, an eye, is represented by Bah., Wai. akh, Kl. ach, Ksh. oachh. So Skr. śapta-, empty, becomes Ksh. chhonu; Skr. root pát, see, is represented by the Sh. pach; Skr. aivra-, a tear, is oachh in Ksh., but achi in Bah.; Skr. śváta-, white, Ksh. achhotu. In India, the reverse is the case, chh often becoming s, and the change from ı or sh to chh, as in the H. chha, is very rare.

Finally, Ksh. has certain phonetic changes of its own that are quite foreign to India. In Indic, dm becomes dd, as in the Bengáli pāddo, from Skr. padma-, a lotus. In Ksh. this becomes m, as in the word pam-pósh, a lotus-flower. Again, in Ksh. ld becomes l (a thoroughly un-Indian change), as in gal, a shout, connected with the Vedic Skr. galde-, and with the Bah. gijji, speech. This word is also heard, under the form gull, in Pañjábi and Lahnda, which are, as we know, strongly influenced by modern Piásch. Sanskrit itself in post-vedic times borrowed it from Prakrit in the form gāli-, from which there is a series of modern Indian derivatives meaning 'abuse.'

Accidence.—Turning now to accidence, in the first place it should be noticed that, like Eranian languages, Kásrmírí possesses a suffix with the force of the indefinite article, equivalent to the Persian yá-é wahdat. Just as in Persian í (ancient ı) is suffixed, so, in Kásrmírí, í is suffixed. Thus, Prs. yak-ı, Ksh. akh-á, a certain one, a. It is hardly necessary to point out that there is nothing like this in India; but the same phenomenon is presented by Bah., as in palé-ı, a servant.

The main principles of the declension of nouns is very similar in Indian languages, in Eranian languages, and in modern Piásch. We may, however, point out that there are some important differences of detail between Ksh. and Indian languages. Thus, in all the languages of northern India, strong masculine nouns, such as ghórá, a horse, end in the
r-o-minative singular in á, and in the nominative plural in é (ghóré). In Ksh., the corresponding nouns end in u-mátré in the singular, and in i-mátré in the plural, as in gurí, a horse, plural guri. Moreover, all masculine nouns have, in Ksh., a dative singular ending in s (as in tsúras, to a thief, gurí, to a horse), and a dative plural in n (as in tsúran, thieves, gurén, to horses). In some Indian dialects there are oblique plurals in n, but there is nothing like the Káshmiri dative singular in s till we reach Maráthi, far to the South. Further, Ksh. has cases of the agent (as in guri, by a horse) and ablative (as in guri, from a horse), to which there is nothing corresponding in India. The s-dative is not peculiar to Ksh., but also exists in Ká. and Pash., and also perhaps in Sh., where it has the force of the agent.

To add definiteness to the meaning of the cases, postpositions are employed in Indian and prepositions in Eranian languages. In the Piśácha languages both are used, though Ksh. prefers the former. Of the postpositions, one or two only remind one of India, the rest being peculiar to Piśácha. The Ksh. postpositions of the genitive, soṣdú, ukú, and unu, all have parallels in India,—a relative of soṣdú being found in the Márvárit handó, of ukú in the H. ká, and of unu in the Gujaráti aó. Similarly, it is possible to compare manz, in, with the H. mājá, but it more nearly resembles the Piśácha V. munj and the My. mas. But the other postpositions are either quite peculiar to Piśácha or are borrowed from Persian. As Piśácha examples, we may quote kyutu (an adjective), for; puláty, for; pēth, on; két, in; and pétó, from.

Ordinary adjectives here call for no remarks, but the Ksh. numerals are so decidedly Piśácha and so distinct from the forms current in India that some attention must be paid to them. Thus:—

One. This is ak-. It may be either Indian, Eranian, or Piśácha, but is more like Prá. and Gwr. yák than Indian ēk.

Two, zah. In Ksh. di becomes z, so that the word is connected with the Bah. diu and the Kh. já, rather than with the Indian dó.

Three, tréh. This is regular Piśácha. Cf. Bah., Ká. tres, Wá. tré, Sh. tré, Kh. tó, and so on. India has tin, and the like.

Four, tsót. The ó is Piśácha, as in Ká., Gwr. chór, Gwr. tsót, Sh. chor. India has ó as in chór.

Five, pānts. This may be Indian, Eranian, or Piśácha.

Six, shō. This is Piśácha, as in Bah. shó, Wá. shó, V. ushu, Pash. shó, Gwr. shóh, Kl. shóh, Sh. sháh, and so on.

Seven, sat-. This, with the short á, is Piśácha, as in Pash., Gwr., Kl. Grw., sat, Sh satt, and so others. India has sít.

Eight, oih or aith. This may be Indian or Piśácha, but the vowel is not Indian.

Nine, nav. This may be Indian, Eranian, or Piśácha.

Ten, dah. This is Piśácha, with the typical change of á to h.

Twenty, wáh. The same remarks apply.

Hundred, hóts. The same remarks apply.

From the above we see that all the first ten numerals may be of Piśácha origin, and that some of them must be. Some are distinctly not Indian.
The first two personal pronouns may be shown as follows:—

I    bōh    thou    tēh
me   mē    thee    tē
my   myōnə    thy    chyōnə
we   aṣi    ye    tōhī
us   aṣe    you    tōhē
our  sōnə    your    tūhondə

It will at once be seen that not one of these forms agrees with the corresponding Indian pronouns.

Similarly the demonstrative pronouns we have:—

Sing. Nom.    This.    That (near).    That (far).
Dat. (animate)    yimis    humis, amis    tamis
Dat. (inanimate)    yith    hum, ath    tath
Plur. Nom.    tim    human, aman    timan
Dat.    timan    human, aman    timan

Again it is not necessary to draw attention to the various points of difference between his and the Indian forms. It may be especially pointed out that India has nothing corresponding to the distinction between the proximate and remote demonstrative pronouns, although it once existed in Sanskrit.

While none of the above forms are Indian, they all have their cognates on other Piśācha languages. This has been fully worked out in my Piśáca Languages of North-Western India, and need not be repeated here.

The above remarks also apply to the other pronouns, and space need not here be wasted in considering them. Particulars will be found in the work just mentioned.

As regards verbs, the general principles of conjugation are on the whole the same in Indian, in Eranian, and in Piśācha, but a few facts stand out. While the present tense of the verb substantive, based on the participial form chōhū, he is, is also to be found in India, the past tense, formed from the root ās, sit, in āsə, he was, is not at all used in that sense in that country. This root ās is, however, common in Piśācha. Thus, for 'he was' we have My. āsâ, Grv. aśh, Kh. āsita, Kl. āsī, and so on.

In the conjugation of the ordinary verb, the present participle ends in ās, as in nārān, striking, a form that does not occur in India, but which has many Piśācha relatives, such as Bsh. vinān, Gwr. thēmān, Kl. tēman, all meaning 'striking.'

While the Indian verb has only one past participle, Kah. has three.—one (mōru, struck) indicating past time in the near past, another (māryōv) indicating past time indefinitely, and a third (māryān) indicating remote past time. One of these (māryōv, for māryō) has the same origin as the past tense of India (Braj māryau), but the others have had an independent line of growth. Although we do not yet know enough in regard to the Piśācha languages to distinguish between the meanings of the various forms of the past participle in them, it is certain that Wai., Kh., Sh., and My. have at least two. Thus Wai. has vinā and vināsia, Kh. gani and ganiśta, Sh. shē and shēgō, and My. kuṭa and kuṭagō, all meaning 'struck.'

The Kah. infinitive is built on the same lines as in Indian languages, i. e., it ends in ān (mārān), which may be compared with the H. ending in nā (mārnā). In most Piśācha

2 It is not the same as the root ās, be, which does occur in several Indian languages.
languages, the infinitive ends in k, but in V. it ends in n to which k is added, as in pesumti-
n-ik, to strike. The termination as is therefore not specially Indian.

In the formation of the tenses Kah, differs widely from Indian languages. The old
present, a tense that survives alike in Indian, Persian, and Pishacha, in India generally has
the force of the present subjunctive, but in Kah. it is used as a future. In its conjugation
it shows little relationship with Indian languages. Thus, to compare Kah. with H., we
have:

<table>
<thead>
<tr>
<th>Kah</th>
<th>H</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
</tr>
<tr>
<td>1. mára, I shall strike.</td>
<td>márā, I may strike.</td>
</tr>
<tr>
<td>2. márakh</td>
<td>márē</td>
</tr>
<tr>
<td>3. márī</td>
<td>márē</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
</tr>
<tr>
<td>1. márau</td>
<td>márō</td>
</tr>
<tr>
<td>2. máriv</td>
<td>márō</td>
</tr>
<tr>
<td>3. márān</td>
<td>márō</td>
</tr>
</tbody>
</table>

On the other hand, as shown in the book above referred to, the Kah. conjugation
closely follows that of the other Pishacha languages. The same remarks also apply to the
imperative.

As regards the participial tenses, they are made in the Pishacha languages on the same
principles as in India. A present and imperfect are formed from the present participle
conjugated with the appropriate tenses of the verb substantive, and a perfect and pluper-
fect from the past participle conjugated with the same. These call for no remarks.

Kah. has three past tenses, one corresponding to each of the three past participles.
Indian languages, of course, have only one. Some Indian languages form the past tense
by adding pronominal suffixes to the past participle, as in the Bengali márīlā-na, struck-
by-me, i.e., I struck. In Kah. the same procedure is followed, but with the important
difference that the suffixes do not form a necessary part of the word. They are removable,
and may be used or not as the speaker desires. Thus, he may say either mārəum, struck-
by-me, or mē māru, by-me struck, for ‘I struck.’ This affects the whole structure of the
language.

Syntax.—In the order of words in a sentence, Kah. differs altogether from Indian lan-
guages. In the latter the subject comes first, then the object or predicate, and last of all
the verb; but, in common Kah. the verb precedes the predicate, as in Persian. Thus, in
Kah. they say:

suh chhuh gātu mahanuvu
he is clever man,

while in H. they say:

wōh kōsēyār ədmī hai
he clever man is.

Now, the order of words used by a man in speaking indicates the order of his thoughts.
Hence, the order of thought in Kashmir is different from the order of thought in India.

Prosody.—In prosody, although the whole literary history of Kashmir is intimately
connected with Sanskrit, modern Kashmīr has abandoned Indian metres. The metres used
are all Eranian, and what may be called the heroic metre of the language, employed even
in Hindī evīs like the Rāmāvatārvachārita, is the well known Persian metre called Bahar
Hazaj.
Vocabulary.—Finally we come to the question of vocabulary. It is on this that the claim that Kāshmiri is a Sanskritic language is most strongly based, and, if languages were classed according to vocabulary, the claim would be difficult to controvert. But it is well known that vocabulary cannot be used as a basis of linguistic classification. If it were, High Urdu would have to be classed with Persian as an Iranian language, for the great majority of its words are borrowed from Persian. So, if vocabulary were the test, the Kāshmiri spoken by Musalmāns, who form nine-tenths, and more, of the population of the Valley, might be classed as a form of the same language.

As has been stated above, Kashmir has for at least two thousand years been under Indian literary influence. It is the only one of the Pisācha languages that has a written character and that has a literature. For centuries it was the home of great Sanskrit scholars, and at least one great Indic religion, Saivism, has found its most eloquent teachers on the banks of the Vītastā. Some of the greatest Sanskrit poets were born in and wrote in the Valley, and from it has issued in the Sanskrit language a world-famous collection of folklore. Under such circumstances it would be extraordinary if the great bulk of Kāshmiri vocabulary were not closely connected with the vocabularies of the neighbouring Sanskritic languages, and such, indeed, is the fact.

But, nevertheless, some of the commonest words,—words that are retained longest on any language, however mixed, and that are seldom borrowed, such as the earlier numerals, or the words for ‘father,’ ‘mother,’ and the like,—are closely allied to the corresponding Šiṅā words, and are therefore of Šiṅā origin. The following is a list of some Šiṅā words which have cognate forms in Kāshmiri. Some of these words occur in Indian languages, but they are also Pisācha, and are examples of the same form appearing in both families of Aryan speech.

<table>
<thead>
<tr>
<th>English</th>
<th>Šiṅā</th>
<th>Kāshmiri</th>
</tr>
</thead>
<tbody>
<tr>
<td>acid</td>
<td>churko</td>
<td>tsok².</td>
</tr>
<tr>
<td>after</td>
<td>phatū</td>
<td>pata.</td>
</tr>
<tr>
<td>anger</td>
<td>rōkh</td>
<td>rōsh.</td>
</tr>
<tr>
<td>army</td>
<td>sī</td>
<td>sīna.</td>
</tr>
<tr>
<td>arrow</td>
<td>kōn</td>
<td>kōn.</td>
</tr>
<tr>
<td>aunt (father’s sister)</td>
<td>popī</td>
<td>pōph.</td>
</tr>
<tr>
<td>aunt (mother’s sister)</td>
<td>mà</td>
<td>màs.</td>
</tr>
<tr>
<td>autumn</td>
<td>sharō</td>
<td>harud.</td>
</tr>
<tr>
<td>bad</td>
<td>kach’t</td>
<td>koch’t.</td>
</tr>
<tr>
<td>be</td>
<td>bo-</td>
<td>bō-.</td>
</tr>
<tr>
<td>bear</td>
<td>ich</td>
<td>ichch (Sīrājī).</td>
</tr>
<tr>
<td>beard</td>
<td>daī</td>
<td>dōrā.</td>
</tr>
<tr>
<td>between</td>
<td>majja</td>
<td>manz, in.</td>
</tr>
<tr>
<td>bite</td>
<td>chup (verb)</td>
<td>tōp² (noun).</td>
</tr>
<tr>
<td>blow</td>
<td>phū-</td>
<td>phukh-.</td>
</tr>
<tr>
<td>blue</td>
<td>nīlō</td>
<td>nīl-.</td>
</tr>
<tr>
<td>bone</td>
<td>atī</td>
<td>adīja.</td>
</tr>
<tr>
<td>be born</td>
<td>jō</td>
<td>zd-.</td>
</tr>
<tr>
<td>both</td>
<td>bèye</td>
<td>biyē, a second time.</td>
</tr>
<tr>
<td>bow</td>
<td>dānū</td>
<td>dānū.</td>
</tr>
<tr>
<td>boy</td>
<td>shudār</td>
<td>shuru.</td>
</tr>
<tr>
<td>break</td>
<td>put-</td>
<td>phut-.</td>
</tr>
<tr>
<td>breath</td>
<td>āh</td>
<td>shāh.</td>
</tr>
<tr>
<td>brown</td>
<td>gūro</td>
<td>gurūn².</td>
</tr>
<tr>
<td>English</td>
<td>Shiqā</td>
<td>Kāshmiri</td>
</tr>
<tr>
<td>-------------</td>
<td>------------</td>
<td>----------</td>
</tr>
<tr>
<td>bull</td>
<td>də:no</td>
<td>dānd.</td>
</tr>
<tr>
<td>camel</td>
<td>ānt</td>
<td>ā:š.</td>
</tr>
<tr>
<td>cold</td>
<td>shidalo</td>
<td>shāṭil.</td>
</tr>
<tr>
<td>cow</td>
<td>go</td>
<td>gāv.</td>
</tr>
<tr>
<td>crooked</td>
<td>këlō</td>
<td>hoḷu.</td>
</tr>
<tr>
<td>crow</td>
<td>kāl</td>
<td>kāa.</td>
</tr>
<tr>
<td>dance</td>
<td>naṭ-</td>
<td>naṭ-.</td>
</tr>
<tr>
<td>day</td>
<td>deś</td>
<td>dōh.</td>
</tr>
<tr>
<td>death</td>
<td>māren</td>
<td>māra.</td>
</tr>
<tr>
<td>die</td>
<td>mīr-</td>
<td>mar-.</td>
</tr>
<tr>
<td>dog</td>
<td>shū</td>
<td>ḥānu (or, dialect shānu.)</td>
</tr>
<tr>
<td>door</td>
<td>dar</td>
<td>dar.</td>
</tr>
<tr>
<td>dry</td>
<td>shukō</td>
<td>ḥōkhu.</td>
</tr>
<tr>
<td>ear</td>
<td>kon</td>
<td>kān.</td>
</tr>
<tr>
<td>earthquake</td>
<td>būgjiāl</td>
<td>buṇa букв.</td>
</tr>
<tr>
<td>eat</td>
<td>ko-</td>
<td>khe-.</td>
</tr>
<tr>
<td>eclipse</td>
<td>grōnu.</td>
<td>host букв.</td>
</tr>
<tr>
<td>elephant</td>
<td>ḥaṭo</td>
<td>mōkal-, mut.</td>
</tr>
<tr>
<td>escape</td>
<td>much</td>
<td>aḥhi.</td>
</tr>
<tr>
<td>eye</td>
<td>०či</td>
<td>mōkā.</td>
</tr>
<tr>
<td>face</td>
<td>mukh</td>
<td>dār.</td>
</tr>
<tr>
<td>far</td>
<td>dār</td>
<td>mōla, bāba.</td>
</tr>
<tr>
<td>father</td>
<td>mālo, bābo</td>
<td>ongujā.</td>
</tr>
<tr>
<td>finger</td>
<td>aqūi</td>
<td>āpu.</td>
</tr>
<tr>
<td>flour</td>
<td>ānt</td>
<td>pād.</td>
</tr>
<tr>
<td>foot</td>
<td>pā</td>
<td>mask.</td>
</tr>
<tr>
<td>forget</td>
<td>amush-</td>
<td>pach.</td>
</tr>
<tr>
<td>fortnight</td>
<td>pach</td>
<td>lōh.</td>
</tr>
<tr>
<td>fox</td>
<td>lōy</td>
<td>di-.</td>
</tr>
<tr>
<td>give</td>
<td>di-</td>
<td>sōn.</td>
</tr>
<tr>
<td>gold</td>
<td>son</td>
<td>dachā.</td>
</tr>
<tr>
<td>grape</td>
<td>jach</td>
<td>kach.</td>
</tr>
<tr>
<td>grass</td>
<td>kach</td>
<td>boḍu.</td>
</tr>
<tr>
<td>great</td>
<td>baddō</td>
<td>atha.</td>
</tr>
<tr>
<td>hand</td>
<td>hat</td>
<td>dān.</td>
</tr>
<tr>
<td>handle</td>
<td>deno</td>
<td>toṭu.</td>
</tr>
<tr>
<td>hot</td>
<td>tāto</td>
<td>griṭpu, a farmer.</td>
</tr>
<tr>
<td>industrious</td>
<td>grestō</td>
<td>mār-.</td>
</tr>
<tr>
<td>kill</td>
<td>mēr-</td>
<td>kōṭkā.</td>
</tr>
<tr>
<td>knee</td>
<td>kūṭā</td>
<td>bāsāh, child's cry.</td>
</tr>
<tr>
<td>language</td>
<td>bāsh</td>
<td>pāw-.</td>
</tr>
<tr>
<td>lay down</td>
<td>po-</td>
<td>nāg.</td>
</tr>
<tr>
<td>lead (metal)</td>
<td>nōng</td>
<td>patn-.</td>
</tr>
<tr>
<td>leaf (of tree)</td>
<td>pālto</td>
<td>hēčch.</td>
</tr>
<tr>
<td>learn</td>
<td>sīch</td>
<td>wūtḥ.</td>
</tr>
<tr>
<td>lip</td>
<td>sōti</td>
<td></td>
</tr>
<tr>
<td>English</td>
<td>Shiqâ</td>
<td>Kashmîrî.</td>
</tr>
<tr>
<td>------------------</td>
<td>---------------</td>
<td>------------------</td>
</tr>
<tr>
<td>little</td>
<td>chon</td>
<td>chhonâ, empty.</td>
</tr>
<tr>
<td>man</td>
<td>manusko</td>
<td>manish or mahanyuu.</td>
</tr>
<tr>
<td>meat</td>
<td>mos</td>
<td>māz.</td>
</tr>
<tr>
<td>milk</td>
<td>dut</td>
<td>dōd.</td>
</tr>
<tr>
<td>moon</td>
<td>zûn</td>
<td>zûn.</td>
</tr>
<tr>
<td>month</td>
<td>mās</td>
<td>mās.</td>
</tr>
<tr>
<td>more</td>
<td>mûṭa</td>
<td>matî, much.</td>
</tr>
<tr>
<td>mother</td>
<td>mûṭâ</td>
<td>mîjû (for mûlû).</td>
</tr>
<tr>
<td>mouth</td>
<td>at</td>
<td>ós (for ÿst).</td>
</tr>
<tr>
<td>naked</td>
<td>nanno</td>
<td>nûnu.</td>
</tr>
<tr>
<td>name</td>
<td>nîm</td>
<td>nāv.</td>
</tr>
<tr>
<td>new</td>
<td>novû</td>
<td>nou.</td>
</tr>
<tr>
<td>night</td>
<td>râti</td>
<td>rât-.</td>
</tr>
<tr>
<td>nose</td>
<td>nāto</td>
<td>nast.</td>
</tr>
<tr>
<td>old</td>
<td>prônô</td>
<td>prônû.</td>
</tr>
<tr>
<td>place</td>
<td>dish</td>
<td>dish.</td>
</tr>
<tr>
<td>plough</td>
<td>hal</td>
<td>ala.</td>
</tr>
<tr>
<td>pride</td>
<td>bâdyûr</td>
<td>bâjîr (for bâdyûr), greatness.</td>
</tr>
<tr>
<td>ram</td>
<td>karêlo</td>
<td>kat-.</td>
</tr>
<tr>
<td>receive</td>
<td>lay-</td>
<td>lab-.</td>
</tr>
<tr>
<td>return</td>
<td>fər-</td>
<td>phér.</td>
</tr>
<tr>
<td>right (not left)</td>
<td>dashīno</td>
<td>dachhinu.</td>
</tr>
<tr>
<td>rise</td>
<td>uhh-</td>
<td>wôth-.</td>
</tr>
<tr>
<td>sand</td>
<td>sigel</td>
<td>sîk-.</td>
</tr>
<tr>
<td>scatter</td>
<td>shîj-</td>
<td>chhîk-.</td>
</tr>
<tr>
<td>seed</td>
<td>hî</td>
<td>byûlu.</td>
</tr>
<tr>
<td>shoulder</td>
<td>piow</td>
<td>pûyuka.</td>
</tr>
<tr>
<td>silver</td>
<td>rûp</td>
<td>rûp.</td>
</tr>
<tr>
<td>singing</td>
<td>gai</td>
<td>gêv-.</td>
</tr>
<tr>
<td>sit</td>
<td>bâi-</td>
<td>bê-.</td>
</tr>
<tr>
<td>smoke</td>
<td>dám</td>
<td>dê-.</td>
</tr>
<tr>
<td>smooth</td>
<td>pîchhîko</td>
<td>pîshhû.</td>
</tr>
<tr>
<td>snow</td>
<td>hin</td>
<td>shîn.</td>
</tr>
<tr>
<td>son</td>
<td>puch</td>
<td>pûtr-.</td>
</tr>
<tr>
<td>soul</td>
<td>jîl</td>
<td>zû.</td>
</tr>
<tr>
<td>spade</td>
<td>bel</td>
<td>bêl.</td>
</tr>
<tr>
<td>strength</td>
<td>shât</td>
<td>hêkât-.</td>
</tr>
<tr>
<td>sun</td>
<td>sûri</td>
<td>sîrî.</td>
</tr>
<tr>
<td>sweet</td>
<td>mûrô</td>
<td>mûdûru.</td>
</tr>
<tr>
<td>take hold</td>
<td>lam-</td>
<td>lam-, pull.</td>
</tr>
<tr>
<td>tear (vb.)</td>
<td>teûr-</td>
<td>teû-</td>
</tr>
<tr>
<td>throat</td>
<td>shoto</td>
<td>shot.</td>
</tr>
<tr>
<td>to-day</td>
<td>acho</td>
<td>az.</td>
</tr>
<tr>
<td>tongue</td>
<td>jîp</td>
<td>zêv.</td>
</tr>
<tr>
<td>tooth</td>
<td>dûn</td>
<td>dand.</td>
</tr>
<tr>
<td>vein</td>
<td>nûr</td>
<td>nûrû.</td>
</tr>
<tr>
<td>village</td>
<td>gîron</td>
<td>gâm.</td>
</tr>
<tr>
<td>wall</td>
<td>tuk</td>
<td>kuṭhî, a room.</td>
</tr>
</tbody>
</table>
EARLIEST SEAT OF THE SENAS.

BY S. KUMAR, M.R.A.S., CALCUTTA.

Mr. Vincent A. Smith, in the third edition of his *Early History of India*, writes:—“Th
earliest actually known seat of the Sena was at Kāśipuri, the modern Kāśīrī, on the Suvarṣa
rekhā river, in the Mayurbhaṇja State, the most northerly of the Orissa Tributary States,
adjoining the Midnapur District.” Then in support of this statement, the following pas-
sage from the Report of the Archaeological Survey of Mayurbhaṇja of Mr. Nagendranatha
Vasu has been quoted:—

“We have read in the genealogical history of the Pāśchātya Vaidika of Bengal, written
on palm leaves and about three hundred years old, that the royal Sena dynasty reigned in
a place called Kāśipuri and situated on the banks of the Suvarṣarekhā. Two sons were
born to Vijayasena, one of the rulers of this place, the elder being named Mallā and the youn-
ger Śyāmala. It was the latter that conquered Eastern Bengal and made the city of
Vikrampura his capital. According to the Pāśchātya Kulamājāri, Śyāmalavarmā’s sway
in Vikrampura commenced in Saka 994, i.e., 1072 A.D. There is no doubt that the ancient
name of Kāśipuri has now degenerated into Kāśīrī.” “I cannot follow out” says Mr. Smith
the problems of local history suggested by that passage, and the observations which
follow in the work cited.” “At present” continues Mr. Smith, “I am concerned to note
that Kāśipuri or Kāśīrī was the early seat of the Sena Kings. The date 1072 A.D. for
Vijayasena’s son seems to be too early.” In the footnote, Mr. Smith comments:—“It is not
easy to see how Kāśipuri could become Kāśīrī. An alternative synonymous name Kāśi-
wārī may have existed. The name of the town seems to be derived from that of Kāsasena,
the second of the four Senas of Tārānāth, who may be identified with either Hemantasena,
or Vijayasena, but probably the latter, whose name is definitely associated with Kāśipuri.”

The statement that the “royal Sena dynasty reigned in a place called Kāśipuri, on
the Suvarṣarekhā river, is said to have been found by Mr. Nagendranatha Vasu in the
“genealogical history” of the Pāśchātya Vaidika class of Bengal. It is a manuscript in palm
leaves and declared by Mr. Vasu to be “about three hundred years old.”
Now, let us consider the exact historical value of these genealogical works on which Mr. Vasu places so much reliance. The palm leaf manuscript, above referred to, gives the following account:

A king, called Syāmalavarmā, "brought down several sēṃika Brahmans from Karṣāvati (sic) with a view to perform a yajña called the Śākunāstra."2 The elder brother of this king was called Malla-varman. Both these Varmans are said to be the sons of one Vijayasena. And from another genealogical work, Mr. Vasu declares that "the aforesaid Vijayasena conquered Gauḍa, and was the father of the highly famous Vallālasena."3 But this theory of the conquest of Gauḍa by Vijayasena was afterwards probably given up by Mr. Vasu; otherwise, he could not have maintained, in a recent article, that Syāmalavarmā was the first Sena King of Bengal.

Recently, a copper plate Grant of Bhōjavarman has been discovered at Belābo and published in the J. A. S. B., n. s., X, 121 ff., and in the E. I. XII, p. 37ff. This grant has brought to light new facts and yielded a new genealogy of the Varmans. According to this grant, Bhōjavarman had the following lineage:

\[
\begin{align*}
\text{Vajravarman} \\
\text{Jātavarman} \\
\text{Sāmalavarmā} \\
\text{Bhōjavarman}
\end{align*}
\]

Thus, we find that Bhōjavarman's father was one Sāmalavarmā, or more correctly SYāmalavarmā. This record plainly states that Vajravarman, and so his descendants, belonged to the Yādava clan of the Lunar race.

From this, Syāmalavarmā does not seem to be connected in any way with the Senas of Bengal. His father's name was Jātavarman; he defeated Karṣadeva of the Kalachuri-Chedi dynasty and got one of his daughters in marriage.

After the discovery of this inscription, two alternatives were open to Mr. Vasu:

1. that this Syāmalavarmā was a different person from the one referred to in the genealogies of the Pāschātya Vaidikas;
2. that they were one and the same person.

Mr. Vasu chose the latter. In doing so, he found that in the face of this admission, it would, no longer, be possible to maintain the infallibility of his "three-hundred-years-old" palm leaf manuscript, on which he had so boldly based his account of the lineage of Syāmalavarmā some eight years ago. In a Bengali journal of some note,4 Mr. Vasu has admitted the identity of the father of Bhōjavarman and the Syāmalavarmā of the Kulapaṇījkās. But he would still uphold his original theory of the descent of Syāmalavarmā from Vijayasena on the statement of the Kulaśāstras. And in support of his views, he says that he has found in one of the Kulapaṇījkās, which he has got in his possession, a copy of a grant of Syāmalavarmā. Mr. Vasu, in quoting from this copy of the grant, admits that it is of the same type as that of Viṣvarūpasena. But by actual examination of the reproduction of the grant we are led to think that the genuineness of the record is rather difficult to maintain. We believe it to have been interpolated by some clever Brahman with an ulterior motive of self-interest. The manuscript, thus mutilated, came into the hands of Mr. Vasu, who, we think, a little too credulously and without bestowing sufficient consideration on the matter, has jumped to a conclusion, which cannot stand the test of scientific criticism. Mr. Vasu thinks it to be of the "same type as the Grant of Viṣvarūpa Sena,"5 but we find it to be

---

2. Ibid.
3. Ibid.
5. J. A. S. B.
an exact copy of the latter with only a slight modification, not quite enough to identify its identity. Mr. Vasu's words are:—"They are both cast in the same form." The expression seems to us too mild to describe the actual identity of the record. In the second grant the expression Varmanas-kulakamalas has been substituted for the Senavaisa-kulakamalas of the first one, and the name, Syamalavarman appears in place of Vissvarupasena of the original. Hence, this piece of evidence may be rejected as unreliable, as it is based on a datum of doubtful validity. In this connection, it might also be noted that only a copy of the wording of a grant can never lead us to any definite conclusion with regard to its genuineness, since any epigraphic discussion, under the circumstances, is impossible. The epigraphic evidence of an inscription is almost a sure test of its genuineness. In the case in which any particular record fails to stand this test, we are surely justified in rejecting it as spurious, and hence, not at all suitable for serving as a basis of any constructive argument.

Mr. Vasu admits that the manuscript, on which he based his original theory of Syamalavarman's descent, was a copy only, and as such it abounds in mistakes, which scribes and copyists of India, who are not always very accomplished scholars, are liable to commit. The passage quoted from this manuscript by Mr. Vasu reads as follows:—

Trivikramu mahārāja Senavaisa-samudbhavaḥ
Āśīt paramādharmajñāh Kāśipurasamipataḥ.
Suvarekha-nādi yatra svarayantarmanvyuḥ suhā
dyaśagā-salilaiḥ pūtā sallokṣahanakatōrini
Aṣau tatra mahāpāla Mālayaṁ nāmataḥ śrīrāh
Ātmajāḥ janayāmāṣa namna Vījayasena-kauh.
Āśīt sa eva rājā ca tatra puryāḥ māhāmatiḥ
Patiṁ tasya Viśala ca viśva-candra-samadivyāh
Strīyāṁśasyāṁ hi yattra dūva Malla-Śyāmalavarmakaṁ
Sa eva janayāmāṣa kaśvii-rak-takarā būbhau.
Malla satraiva prahlitaḥ Syamal'utra samagathā
Jetuṁ satruṇaṁ san sarvam Gauḍaśeṣaṁvīṁśinah
Vījīyaṁ ripuśārdulluṁ Vaṁguḍaśeṣaṁvīṁśinav
Rājāṁśiḥ paramādharmajñāḥ namna Śyāmalavarmakāṁ.

This passage is the key-note of Mr. Vasu's theory. It states that of the Senas, Vījayasena, son of Trivikrama, had two sons, Malla and Syāmala. Malla remained in his original home, on the banks of the Suvarekha-nādi, while Syāmala came to Gauḍa, and established a kingdom in Bengal. This passage by itself militates against the accepted chronology and the recognised data for the history of Bengal. We might take this opportunity of reminding Mr. Vasu of certain evidence, if it is evidence at all, adduced from his favourite work of Dānasāgara, supposed to be written by Vallālasena, where it is found stated:—

Tadānu Vījayasenaḥ śātvadāsiṁ Varendre "After (Hemantaseṇa) Vījayasena came to Northern Bengal."

So that, in the light of this passage, Syāmalavarman cannot be regarded as the first Sena King of Bengal as hinted by the Kulapāṇijāda; and the date Saka 994, i.e., 1072 A.D., for the establishment of the Sena Kingdom in Eastern Bengal, by the supposed son of Vijayasena, is not only "too early", but altogether against all chronological data.

But now that the discovery of the Belā copper-plate Grant has brought to light the fact that the lineage of Syāmalaavarman, as deduced from the genealogical works, is no longer tenable, Mr. Vasu has come forward with another palm-leaf manuscript, which he vouches to be an original one and about "three hundred years old." It is a Kulapāṇijāda by Īśvara Vaidika, deposited with a local Pañḍita at Tālā, a place near Calcutta. This manuscript Mr. Vasu declares to be more reliable and free from such mistakes as are found in the one he first cited.
The passage that Mr. Vasu quotes from the Tâlâ manuscript offers the following chief points for consideration:

1. 1, the word Sûravâsâ, appears in place of Senavâsâ of No. 1.
2. 1, 2, deke Kâdisamipatah for Kâsîpurusamipatah of No. 1.
3. 1, 3, Svarârekhâpuri for Svarârekhânâdi of No. 1.
4. 1, 5, the name Kânasenâka of Vijâyasenâka of No. 1.
5. After 1, 5, the two quotations differ a good deal in the subject matter, e.g., Vilolâ appears as the daughter of Kânasena in No. 2.
6. Malâ and Syâmala are mentioned in both the passages as sons of Vilolâ.
7. The name "Syâmalavarman," has been spelt as a diphthongal in No. 2.

Well, in the quotation from the Manuscript No. 2, we find it stated that Trivikrama of the Sûras dynasty had a son named Kânasena (sic for Kânasena) by his queen Mâlati: Kânasena had a daughter called Vilolâ, who had two sons, namely Malâ and Syâmala.

The account deduced from the Manuscript No. 1, is widely different from that derived from the Manuscript No. 2,—they are almost irreconcilable. No. 1 says that Trivikrama was the Sula family, whereas according to No. 2, he was one of Sûras of Bengal. The first manuscript indicates that a place near Kâsîpurâ was the seat of the Sena family, while No. 2 shows that it was the original home of the Sûras. The genealogies given by the two manuscripts are also different, thus:

No. 1.

```
<table>
<thead>
<tr>
<th>Trivikrama [Sena] = Mâlati</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vijayasena = Vilolâ</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Mallavarman</td>
</tr>
<tr>
<td>Syâmalavarman</td>
</tr>
</tbody>
</table>
```

No. 2.

```
<table>
<thead>
<tr>
<th>Trivikrama [Sûra] = Mâlati</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kânasena</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Mallâ (daughter)</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Mallavarman</td>
</tr>
<tr>
<td>Syâmalavarman [sic for Syâmalavarman]</td>
</tr>
</tbody>
</table>
```

---

6 The passage reads as follows:—

"Trivikrama Mahârâja Sûravâsâ-samudbhavahe,
Asâ paraśadharmajho deke Kâdisamipatah
Svarârekhâpuri yatra svarârekhânâdi deva,
Svargaâlgu salilàh pûtâ saliokajaântaogin.
Assau tatra mahîpalo Mâlatyânam námati, stryâhi,
Atmâjan jana-yâmâsas náma Kânasenâkam.
Asâ evo râjâ ca tatra pûryâh mahâmati,
Kânasenâ kara Vîlolah prâncusandrasamâdyutî.
Svargaâlgu saucyâhu dhvau putrâh Malla-Syâmalavarmanâ [sic]
Sâ evo jana-yâmâsas ksatâh rakṣakâbhir-ahau.
Mallastrai pratihitâb Syâmalâstra [sic] samâgatah,
Jetuâ jatraganâh sarvan Garudasenaâdudvânah.
Vijyâjya ripasudâlam Vâgadesarivarâsinâh [sic],
Râjâste paraśadharmajho náma Syâmalavarmanâ [sic].
Jitva sarvamahâpinâh bhujâvalâd, pâdcâkavyâno [sic] val.
Prasâdâvârisipurâ nama naga râdjabhânavâsinâh."

7 Mr. Vasu understands this to mean "dynasty of heroes," but I cannot agree with him. See Bhâratavîpa, I, 31.
From the Belabo grant, we have come to know that Syāmalavarman's mother was Viraśri, a daughter of Karadaeva and a grand-daughter of Gāngeya of the Kalachuri-Chedi dynasty. It is rather suspicious to find the name of Karadaeva, or Karasena, in the Manuscript No. 2, as a substitute for Vijayasena of No. 1. We cannot also lose sight of the fact that the Manuscripts No. 2 was discovered some time after the Belabo Grant was brought to the notice of the public. We might, perhaps, be justified in doubting the genuineness of the manuscript. One might reasonably declare that probably No. 2 is a spurious document and should not have been treated with such reliance as Mr. Vasu has granted it.

In the Vaidika-Kulamaṇja of Ramadeva Vidyabhūṣaṇa, Syāmalavarman has been described as one of the sons of Vijayasena of the Sūra dynasty. This statement also militates against the acceptance of the Kulapaṇjaḥ by Tāvra Vaidika as a genuine and reliable work. Mr. Vasu himself feels a good deal of difficulty in accepting in toto the statements of those Kulāśtras.8

Mr. Vasu, following rather too closely the genealogical works, has concluded that Syāmalavarman was the first of his dynasty to reign in Gauḍa and so in Bengal, but the Belabo Grant proves, as strongly as any fact in history, that Jātavarman can alone be styled as such.

Mr. Vasu in his Mayurbaṇhāj Archaeological Survey Report has stated that from the genealogical history of the Pāśeṭāya Vaidikas we learn that the "royal Sena dynasty reigned in a place called Kasipuri," situated "on the banks of the Svarārakha," although "Kāsi-parasamipataḥ" would mean only "near Kāsi pura." But later, and especially in his article on the subject in Bhāratavarsha, he seems to have abandoned this theory, in favour of another which does not seem to be in any way sounder. He has said that Sīhāpurā of the Belabo Grant must be a place "near Kāsi" and is identical with the "Svarārakhā pura" named by Tāvra Vaidika. The key-stone of this theory is the identity of Syāmalavarman with the younger son Vijayasena and that Syāmalavarman was the first Sena King of Bengal, or Gauḍa. But when we find so many things against its validity, we cannot admit the conclusion to be sound and acceptable. Mr. Vasu has also agreed that Sīhāpurā is Sam-ho-po-lo of Hiuen-thsang. Well, then Sīhāpurā cannot be on the Ganges, nor is it "near Kāsi." However, it cannot be denied that the Vārmans of the Belabo Grant do not seem to have any relation with the Senas of Bengal, and that Syāmalavarman was not the younger brother of Vālalasena and the second son of Vijayasena as Mr. Vasu concludes, and also that Homantasena has never been known to have another name, viz., Trivikrama of the Paṇjikās. And also it should be noted that there is no ground for believing that Syāmalavarman was only a kingly under the Senas.

If our above conclusions be right, then it follows that the Senas had nothing to do with Sīhāpurā, which is neither very close to Kāsi, nor identical with it, as Mr. Vasu maintains. As to the real seat of the Senas before they held their sway in Bengal, we are still in the dark. It is difficult to trace the original home of a soldier of fortune, as Vijayasena, probably was. The theory of Kāsiāri or Kāsipuri is only a figment. We can say this only, that the name Vālāla points to a foreign origin, probably South Indian, and in the present state of our knowledge any further step forward would be unsafe—perhaps, dangerous.

8 Bhāratavarsha, 1, p. 32. 1 Op. cit.
THE NYÅSAKÅRA AND THE JAINA SÅKATAYANA.

BY K. B. PATHAK, CHITRASHALA, POONA.

We shall not part with Såkañjñé until he has been made to yield all the literary information which his work contains. It has been already proved that he frequently refers to the authors of the Kåśika and that he derives his material even for his sûtras from that work. On this latter point only one more instance need be cited here. On the following two sûtras of Pâñjini

भाषाचरण III, 2, 68.

क्लीष्णा III, 2, 69.

the remarks of the Kåśika are thus wound up—

कृत्तिनिकृतिवधितानां कर्त्तानां उपज्यते ।

भाषाचरणानि कर्त्तात्त्विति ।

Såkañjñé condenses this remark into his sûtra thus—

अन्यान्तान्त्रिकः साधारणपारम्परिकृति अमोघः पारम्परिकृति

Chûntâmañî IV, 3, 178.

Hemachandra V, 1, 151.

But the most interesting fact which I wish to bring to the notice of Sanskrit scholars is that this Jaina grammarian is largely indebted for the material of his sûtras and his Amoghavصر्ति to the celebrated Nyåskåra Jinendrabuddhi, the Buddhist Commentator of the Kåśika. The great reputation which the Nyåskåra enjoys rests on the fact that he is not content to explain the text of the Kåśika, but offers independent interpretations of the original sûtras. He tells us why Pâñjini uses so many synonyms in the following sûtra :

स्मृतिः नापि नि कार्यावलिपिः परम्पराव्यापितानि परस्परव्यापितानि

Pâñjini II, 3, 39.

Nyåsa on Kåśika II, 3, 39.

Deccan College Ms. 33 of 1881-82 p. 52 (6)

Såkañjñé copies this remark thus :

स्मृतिः नापि नि कार्यावलिपिः परम्पराव्यापितानि परस्परव्यापितानि न नवति

Nyåsa II, 3, 37.

Cf. Hemachandra, Bûhadvrûti II, 2, 98.

After explaining the text of the Kåśika on the sûtra वर्ग व नापि नि कार्यावलिपि परस्परव्यापितानि (Pâñjini II, 3, 37) the Nyåskåra proposes the following instance of his own, and asks why the locative is used in it though there are not two actions here :

अयो कर्यानि कलितानि कालि गति || परम्पराव्यापिता वर्ग नापि नि कार्यावलिपि

Nyåsa on Kåśika II, 3, 37.

D. C. Ms. 33 of 1881-82, p. 52 (6).

Såkañjñé reproduces this remark thus :

अयो कर्यानि कलितानि कालि गति || परम्पराव्यापिता वर्ग नापि नि कार्यावलिपि


1 कलितानि कालि गतिः || परम्पराव्यापिता वर्ग नापि नि कार्यावलिपि (Laghu Nyåsa II, 2, 106).
Yakshavarman in his Chintāmani reads जातेष्विति गर्यते. Hemachandra also reads अतिरिक्त्वति गर्यते Brihadārītī II, 2, 106.

The authors of the Kāśīkā, in explaining the vārtika स्लाजून्वस्तक्ष on Pāṇini आहर्वदमहः, I, 3, 28, remark:

आयुषुद्रे पारिः काले पृष्ठकाले. स्लाजूः वेच न पारिवर्तकै गृहस्ते कि साही स्मार्जूः स्लाजूः तेन इह न नवति. आधार्य हिंद: परिवर्तिति.

The Nyāsakāra says—

नाव पारिवर्तके स्लाजूः गृहस्ते अद्रव्यु हृदितमन स्लाजूः कि साही स्मार्जूः स्लाजूः तेन इह न नवति. आधार्य हिंद: परिवर्तिति.

D. C. Ms. 34 of 1881-82, p. 68 (b).

Sākāyana says that he accepts this view and that he uses the two separate words लक्ष्ये in his sūtra in order to avoid the ambiguous compound वेच्य thus:

सूत्र, वेच्यि व (वा) हि:

आयुषुद्रे पारिः काले पृष्ठकाले. स्लाजूः वेच्ये कि साही स्मार्जूः स्लाजूः तेन इह न नवति. आधार्य हिंद: परिवर्तिति.

Sākāyana thus:

आयुषुद्रे पारिः काले पृष्ठकाले. स्लाजूः इति समानार्थी स्लाजूः इति सम्वेदनानि स्लाजूः इति सम्वेदनानि.

Sākāyana thus:

आयुषुद्रे विस्तारः स्लाजूः इति समानार्थी स्लाजूः इति सम्वेदनानि स्लाजूः इति सम्वेदनानि.

Hemachandra follows Sākāyana thus:

आयुषुद्रे विस्तारः स्लाजूः इति समानार्थी स्लाजूः इति सम्वेदनानि स्लाजूः इति सम्वेदनानि.

Brihadārītī III, 3, 86.

Let us turn to the two following sūtras of Pāṇini:

पाववतात् सानि वृत्तिः श्रुतवाचार्यकालानि सानि वृत्तिः। श्रुतिः पापवतात् I, 1, 65.

On the latter sūtra the Kāśīkā says—

कृतवाचार्यः प्रकाशवाचार्य गृहस्ते पापवतात्.

The Nyāsakāra explains—

विक्रमाचार्यः प्रकाशवाचार्यः। कृतवाचार्यः प्रकाशवाचार्यः। सानि वृत्तिः। कृतवाचार्यः प्रकाशवाचार्यः। सानि वृत्तिः।

D. C. Ms. 33 of 1881-82 p. 24 (b).

In this passage the Nyāsakāra says that Pāṇini does not combine the two sūtras into one because the term वृत्ति would have caused ambiguity. Sākāyana accepts this view and, dispensing with the term वृत्ति, composes a new phrase वृत्तिका, which is not open to the above objection, and writes his one sūtra in lieu of Pāṇini's two thus:

पाववतात् सानि वृत्तिः। श्रुतिः पापवतात्। श्रुतिः पापवतात्।

and explains the new phrase thus:

पाववतात् सानि वृत्तिः। श्रुतिः पापवतात्। श्रुतिः पापवतात्।

D. C. Ms. 33 of 1881-82 p. 24 (b).

In this passage the Nyāsakāra says that Pāṇini does not combine the two sūtras into one because the term वृत्ति would have caused ambiguity. Sākāyana accepts this view and, dispensing with the term वृत्ति, composes a new phrase वृत्तिका, which is not open to the above objection, and writes his one sūtra in lieu of Pāṇini's two thus:

पाववतात् सानि वृत्तिः। श्रुतिः पापवतात्। श्रुतिः पापवतात्।

and explains the new phrase thus:

पाववतात् सानि वृत्तिः। श्रुतिः पापवतात्। श्रुतिः पापवतात्।

D. C. Ms. 33 of 1881-82 p. 24 (b).

In this passage the Nyāsakāra says that Pāṇini does not combine the two sūtras into one because the term वृत्ति would have caused ambiguity. Sākāyana accepts this view and, dispensing with the term वृत्ति, composes a new phrase वृत्तिका, which is not open to the above objection, and writes his one sūtra in lieu of Pāṇini's two thus:

पाववतात् सानि वृत्तिः। श्रुतिः पापवतात्। श्रुतिः पापवतात्।

and explains the new phrase thus:

पाववतात् सानि वृत्तिः। श्रुतिः पापवतात्। श्रुतिः पापवतात्।

Amoghī I, 73.
Hemachandra borrows the amended śūtra as well as the explanation of Sākaṭāyana in his Brihadīrvitti (III, 1, 111), while his commentator the Laghu-Nyāsakāra remarks:

कूटम्बानालिति... कूटभूतानालिति... प्राणसांति स्वातन्त्रतायाणां विषयम् समस्यत हैति

It is interesting to note that Haradatta, who copies the three kinds of प्राणसांति mentioned by the Nyāsakāra proposes the following emendation:

परसानानालोकानालोकानानालिति विषयम्...ाणानालिति...ाणानालिति...ाणानालिति...


The next śūtra of Pāṇini, which I wish to notice here is:

शुध: क्लासिफिकेशन जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जातीय जाती�
different genders and would thus render unnecessary the वित्तिसति insisted upon by Patañjali. Nâgoji Bhaṭṭa defends Kâyaṭa thus:


From these passages it is evident that Haradatta is posterior to Kâyaṭa and that both are indebted to the Nyâsakâra.

In his remarks on the Kâśîkâ (Pâñjini I, 3, 47) the Nyâsakâra says that नास्यान्तम and other words in the śatra convey the different meanings of the root ना as itself. Sâkâṭyana, who borrows the word शीत from the Kâśîkâ says:

शीताय शर्यत स कर्यति भाषार्थैर्य एवेश्यं. Amogh. I, 4, 51.

By the Nyâsakâra is obviously referred to here.

Sâkâṭyana owes his explanations of many words entirely to the Nyâsakâra.

(a) नास्यान्तम् अनुपर्ये नास्यान्तम् गायिन्यम् इति नास्यान्तम् सर्वनामं स्वभावं इत्यादि.

Nyâsa on Kâśîkâ I, 3, 21.

D. C. Ms. No. 34 of 1881-82, p. 68 (a).

(b) उवर्द्धोऽसि उवर्द्धार्यसि शर्यतम् शर्यतम् इति नास्यान्तम् सर्वनामं स्वभावं इत्यादि.

Nyâsa on Kâśîkâ I, 3, 75.

D. C. Ms. No. 34 of 1881-82, p. 74 (a).

(c) नास्यान्तम् नास्यान्तम् कुतर्षम् अवर्द्धार्यसि अवर्द्धार्यसि.

Nyâsa on Kâśîkâ I, 3, 40.

D. C. Ms. No. 34 of 1881-82, p. 69 (b).

(d) नास्यान्तम् बुधवर्यसि बुधवर्यसि.

Nyâsa on Kâśîkâ I, 3, 41.

D. C. Ms. No. 34 of 1881-82, p. 69 (b).

The Nyâsakâra calls himself Bodhisattva-deśiyâchārya Jinendrabuddhi, while Sâkâṭyana wishes to assure distant posterity that he is in no way inferior in erudition to his Buddhist predecessor by assuming to himself an exactly similar title Sruta-kevali-deśiyâchārya Sâkâṭyana:

हस्ति चोधितवैशिष्यभाषायं शिष्याऩुशिष्यविवक्षायां वाक्यार्थविवक्षायां( नि )कारणं प्रयत्न-

स्वाध्याय सत्त्वं प्राप्त: D. C. Ms. No. 34 of 1881-82, p. 76a.

4 D. C. Ms. No. 34 of 1881-82, p. 76a.
Before discussing the chronological relations between the Nyāsakara and Sākaṭiyana, it will be convenient to examine two more śūtras of the latter. Patañjali quotes two verses containing past participles of certain verbs conveying the sense of the present tense under Pāṇini III, 2, 188. These verses are also found in the Kāśikā with the following remark:

These verses are also found in the Kāśikā with the following remark:

Kāśikā III, 2, 188.

All these words and some others are included in the verses that occur in the Amogahavṛtti under the following śūtra:

Amogh. & Chintāmaṇi IV, 3, 278.

By काढ़िष्ठ Chandra is referred to, who has no corresponding śūtra. In the last line we are told that काढ़िष्ठ is to be looked for in the gāndhārīgama which occurs in the following śūtra:

Gāndh. & Chintāmaṇi IV, 3, 280.

It is thus evident that the verses, the śūtras and the Amogahavṛtti containing the gāndhārīgama were all composed by Sākaṭiyana himself.

Chandra has the following independent śūtra:

Gāndh. & Chintāmaṇi V, 2, 103.

We learn from the Kāśikā that this is got by स्त्रिपत्तिः or separating the word स्त्रिपत्तिः from Pāṇini's śūtra VI, 3, 84, which deals exclusively with Vedic forms, in order to account for words like लक्ष्म. In his śūtra (V, 2, 104) Chandra borrows his material from Pāṇini (VI, 3, 85). These facts were before Sākaṭiyana, who improves upon Chandra's method by composing one śūtra, while he relegates to his Amogahavṛtti all the words noticed by Chandra and the authors of the Kāśikā. In order to enable the reader to appreciate the importance of this subject I shall cite below the śūtras of Pāṇini and Chandra:

Pāṇini.

Chandra.

(a) स्त्रिपत्तिः (V, 2, 103.}

(b) नामवहनानामग्रस्वयमनमः-विद्या (V, 2, 104.)

(To be continued.)
NOTES AND QUERIES.

A CORRECTION IN THE INDIAN CALENDAR.

(Extract from the Journal of the Royal Asiatic Society, April 1915, p. 335.)

I have to thank Dewan Bahadur L. D. Swamikannu Pillai for having, in his Indian Chronology (pp. 99-101), pointed out two errors of calculation in the Indian Calendar (1896), of which the late Sankara Balkrishna Dikshit and myself were the authors. I find, on examination, that his criticism is perfectly just. It is unnecessary for me to explain how these regrettable mistakes arose, but it is of importance that they should be notified for the guidance of those who are in the habit of using our tables for the verification of dates of inscriptions.

The mistakes concern the intercalation and suppression of lunar months in the years Saka 430 and 674 current, of A.D. 507-8 and 751-2. The following corrections should be made in Table I of the Indian Calendar:

(i) In the entry for the year A.D. 507-8 (p. xiv) in columns 8-12, instead of the present entry “12 Phalgun; 9983; 20-249; 52; 0-156,” and (ii) in the entry for the year A.D. 751-2 (p. xxx), where those columns are left blank, the following should be substituted:

<table>
<thead>
<tr>
<th>YEAR</th>
<th>COL. 8</th>
<th>COL. 9</th>
<th>COL. 10</th>
<th>COL. 11</th>
<th>COL. 12</th>
</tr>
</thead>
<tbody>
<tr>
<td>507-8</td>
<td>8 Kārttika</td>
<td>9884</td>
<td>29-652</td>
<td>85</td>
<td>0-162</td>
</tr>
<tr>
<td>11 Māgha (Ksh.)</td>
<td>15</td>
<td>0-046</td>
<td>9980</td>
<td>29-940</td>
<td></td>
</tr>
<tr>
<td>12 Phālguna</td>
<td>9880</td>
<td>29-940</td>
<td>51</td>
<td>0-153</td>
<td></td>
</tr>
<tr>
<td>8 Kārttika</td>
<td>9978</td>
<td>29-938</td>
<td>12</td>
<td>0-036</td>
<td></td>
</tr>
<tr>
<td>9 Mārga (Ksh.)</td>
<td>12</td>
<td>0-036</td>
<td>9920</td>
<td>29-760</td>
<td></td>
</tr>
</tbody>
</table>

The result is the same whether calculation is made by the first Ārya Siddhánta or by the Śrīya Siddhánta.

In case these corrections should lead to any doubt as to the accuracy of our other calculations it will be well to note that the above are the only mistakes that have as yet been brought to my notice in all the tables of the Indian Calendar since its publication eighteen years ago. Moreover, as Mr. Swamikannu Pillai has, freshly and by a different system, gone over the whole ground covered by our tables and finds no other correction necessary, that in itself is sufficient proof of their reliability. His criticism in these two cases is a testimony to the correctness of the remainder. Nevertheless, humanum est errare, and I shall be greatly obliged if any reader of the Antiquary will tell me if he detects any other mistake. I have discovered one for myself, which I take this opportunity of notifying. In Table I of the Indian Calendar, in the entry for the year A.D. 1496-7, col. 13, the entry in brackets “(84)” should be “(67).”

R. SEWELL.

BOOK NOTICE.


This short collection of proverbs from Johor and Nanning is notable and worthy of general study for the manner in which it is put together. There is the proverb, its rendering into English, its application and a brief account of the circumstances in which it is used, involving a useful insight into the ways and thoughts of the people. It is thus useful not only to the anthropologist, but also to the magistrate and the administrator. It need hardly be pointed out that this is the really practical way, in which to present a collection of Oriental proverbs to British readers and I congratulate the author on his effort.

R. C. TEMPLE.

18th April 1916.
INDEX

Sup. stands for the Supplement, Folklore of the Konkan pp. 25—92.
F. G. stands for the Supplement, Folklore of Gujarati pp. 73—108.

A Girl Asks Her Brother for a Gift, song 2
A Girl Bride's Homesickness, song 3
A Girl Bride's Lament, song 1
A Girl's Song 2
abhāsaka, ceremony 2
Abhāsaka-Pāṣṭha, k. 208
abō-sādae, in a church 155, f.
'Abu 'l-Fadl and enas used in India 215, 217
'Abu-i Faizl, on Akbar's date 233—235, 237—242
Abū Sadekm Ḥusain bin 'Ali al-'Ashrī, built the Kum Mosque 139
Abū Said, Sultan 143
Abydos, τα., and Osiris 231
Acabar, Akbar 111
accidence, in Kāshmirī 263—265
Achaemenian Age, the architecture of 135, f.
138, f., 143
Acharyas, Vaishnava 164
Achīn, and J. Smith 25, Atchin 26—29
Achuta, Vīyanaṅgara k., and Achyutaraṇaya-vāmin 224
Achūtaraṇaya, a work attributed to Vallālālaṇa 216
Adh Dhābhir, the Fatimid, and the Rock of Jerusalem 155
Adī Gūlī Ḫamīm, Mahomedan saint 76, Sup.
Adīs, adjectives, in Old W. Rājāstānī 4; 6; 33, f.;
53, 55; 74; 104
Administrative system, Naik 113, ff.
Adonis, Atis, and Osiris, by Sir J. G. Frazer, quoted 231, f.
Adventure, the ship 26
adverbs, in Old W. Rājāstānī 4, 5, 36, 52, ff.
Aesculapius and Poseidon 202
Aghanistān, and the Eranian languages 226
Agyē, Th., of Sṛt-Haraḥa 215
Agenor, k. of Sicīon 229
Agniḳhab-anda, bon-fire, and Sokkapposai 203
Aigā Ṭuljāmūḥammad Khān, and the Imlān Kusa 155
Amlēṇha, sacrifice 82
Amlēṇha, and the Fourth Rock Edict of Asoka 203, ff.
Agra, and Shāhjahān 24; tombs at 143, 244
Agremmes, Xandrames 51
Agris, their death customs 69
Ahavanalla, Sómēsvara I., Chōla k., and Kol-lippakka 213
Ahī Navami day 42
āhūti, offering 74
Aicarṣa Drākṣaṇa, the 177, 179 and n., 180
Ajantra, buildings, illustrated 146
Ajtāsāstrī, k. 42, f. 45, f., 48—50
Akalanka Jaina priests 159
Akbar, 62; Acabar 111, f.; 157; his tolerance of 233; date of his birth 233, ff.
Akbarnāmah, the 234 n.; 237 f.; 240; 242
Akkonī or White Sheep dyn. 83
Aksānpāda, author, and the syllogism 83
Alagar Malai, rock fort, Madura 69 and n.
Alandi, seat of a Swāmī 50
Ajañvandā, 'āli of Čāmuna Achaitya 144
Alexander, the Great and India 41; 227, 228 n.
Al Hadra, Hatra, vaulted palace 135
'Ali, Shi'a hero 140
'Ali, ' shrine, at Najaf 154
'Ali Akbar, g. father of Akbar 242, f.
Allāudden, the bloody 102, f.
Almānas of Śivasinhā 91, f.
alms, secret 86; 92
Alvā, Vaishnava 164
Alvā-Tirumāği, Pāṣṭha vice-royalty 37
Anarkot, Umarkot, etc., fort, birthplace of Akbar 234 and n.; 236, 240
Ambāji, goddess 73
Amr Khurā, or Malik Kāfūr 175
Am rītāvara, temple, at Amritāpur 93, f.
amulets 88
Anandnurti, Śwāmī 45
Anamalai inscriptions and Mathura Kavi 164 n.
Anākallī, Immaque Kello, Nādira Begam 111 and n., 112
ancestors, as deities 28; 49, ff.
Anjīyur, fort 65
Anugondi, Vīyanaṅgara 219
Anglo-Indian Worthies, Some, of the Seventeenth Century, cond. from Vol. XLII p. 255, John Smith 12—16; 25—29
<table>
<thead>
<tr>
<th>animals, sacred, etc.</th>
<th>Sup. 78, f; 81, 88–85</th>
</tr>
</thead>
<tbody>
<tr>
<td>annaktham, ceremony</td>
<td>Sup. 34; F. G. 81</td>
</tr>
<tr>
<td>annaktham-agyatri, lines</td>
<td>131, 132 n.; 175–180</td>
</tr>
<tr>
<td>Anvikshik, philosophy</td>
<td>Sup. 83</td>
</tr>
<tr>
<td>Apabhrasa, see Grammar of the Old W,</td>
<td></td>
</tr>
<tr>
<td>Rajasthāni 3, f., etc.; or Prākrit 106, f.</td>
<td></td>
</tr>
<tr>
<td>Apis</td>
<td>229</td>
</tr>
<tr>
<td>Apollo</td>
<td>210</td>
</tr>
<tr>
<td>A ppāji Kulkarni, a Sambandh</td>
<td>Sup. 59</td>
</tr>
<tr>
<td>Arabic words in Gujarati</td>
<td>18 n.; 228</td>
</tr>
<tr>
<td>Arabs, and paper 111; and the Goths 138 n.; and boys' names, etc.</td>
<td>F. G. 101; 107</td>
</tr>
<tr>
<td>Aravīla and the second Vijayanagara dynasty</td>
<td>225</td>
</tr>
<tr>
<td>Archaeology du Sud de l'Inde, by G. Jouveau — Dubreuil</td>
<td>90</td>
</tr>
<tr>
<td>Architecture and Sculpture in Mysore; The</td>
<td></td>
</tr>
<tr>
<td>Hoysala Style</td>
<td>89–95</td>
</tr>
<tr>
<td>Architecture of The Hindus by Ram Ras</td>
<td>143</td>
</tr>
<tr>
<td>Ark, the</td>
<td>229</td>
</tr>
<tr>
<td>Arscac, late Parthian period</td>
<td>138</td>
</tr>
<tr>
<td>Art, the black</td>
<td>Sup. 85, f; 89, 92</td>
</tr>
<tr>
<td>Arthashastrā of Chhāṣṇāya</td>
<td>82, 86, 87</td>
</tr>
<tr>
<td>Arthasastra, or Kāṇḍāsastra, a work by Vatsyāyana, the Sage</td>
<td>88</td>
</tr>
<tr>
<td>arti, ceremony</td>
<td>Sup. 45</td>
</tr>
<tr>
<td>artistic products of Mysore</td>
<td>89</td>
</tr>
<tr>
<td>artits, sculptors, in Mysore</td>
<td>95</td>
</tr>
<tr>
<td>Arunāchala (Trinomali) shrine of Brahman</td>
<td>230</td>
</tr>
<tr>
<td>Arunātha, and the Five Pāṇḍyas</td>
<td>37</td>
</tr>
<tr>
<td>Arunātthā Muddali, Minister to Vīṣṇavatī</td>
<td>62</td>
</tr>
<tr>
<td>—— 64; 113</td>
<td></td>
</tr>
<tr>
<td>Aryans and India 227; and Kashmir</td>
<td>257</td>
</tr>
<tr>
<td>Aṣāmī Pir</td>
<td>F. G. 95</td>
</tr>
<tr>
<td>Ascetics and barrenness</td>
<td>F. G. 99</td>
</tr>
<tr>
<td>Ashūpuri, goddess</td>
<td>Sup. 25</td>
</tr>
<tr>
<td>Aśokadik-Pālaus, protectors</td>
<td>Sup. 84</td>
</tr>
<tr>
<td>Asia Minor and Urdha Hasan</td>
<td>152</td>
</tr>
<tr>
<td>Aisokā, in legends 41; his mother 51; stupas in</td>
<td></td>
</tr>
<tr>
<td>Khābēl</td>
<td>87 n.; 127</td>
</tr>
<tr>
<td>Aisoka, Fourth Rock Edict of</td>
<td>203–206</td>
</tr>
<tr>
<td>Asokasahāra, inscriptions of</td>
<td>215–218</td>
</tr>
<tr>
<td>Assayris and the dome</td>
<td>133, f.</td>
</tr>
<tr>
<td>Assūrās and Kālī</td>
<td>65 n.</td>
</tr>
<tr>
<td>aṣur gati, path of demons</td>
<td>F. G. 90</td>
</tr>
<tr>
<td>Aśvapati, K. of Kekaye</td>
<td>227</td>
</tr>
<tr>
<td>Atharvaveda Upanishads</td>
<td>130</td>
</tr>
<tr>
<td>Athens and Panhagia Lycomedo</td>
<td>152</td>
</tr>
<tr>
<td>Athribis, in n., and Ostia</td>
<td>231</td>
</tr>
<tr>
<td>attit, holy man</td>
<td>F. G. 94</td>
</tr>
<tr>
<td>Ati Vīra-Rāma-Pāṇḍya, k. 38 and n. 39 and n.</td>
<td>66</td>
</tr>
<tr>
<td>Attachment, fort</td>
<td>66</td>
</tr>
<tr>
<td>Ātīrū, fort</td>
<td>66 and n. 67 n.</td>
</tr>
<tr>
<td>aṭṭikāg, Indian gano</td>
<td>Sup. 89</td>
</tr>
<tr>
<td>Auliya Pir</td>
<td>F. G. 96 and n.</td>
</tr>
<tr>
<td>Aurangzeb</td>
<td>24; 223</td>
</tr>
<tr>
<td>Æsa Merchant, the ship</td>
<td>25</td>
</tr>
<tr>
<td>Avanti dyn.</td>
<td>44</td>
</tr>
<tr>
<td>Ayodhya, holy c.</td>
<td>Sup. 68</td>
</tr>
<tr>
<td>Babhrivāhan, and smallpox</td>
<td>F. G. 78 and n.</td>
</tr>
<tr>
<td>Bāby, C., and architecture</td>
<td>143 and n.</td>
</tr>
<tr>
<td>Bābuvāhan, k.</td>
<td>F. G. 93</td>
</tr>
<tr>
<td>Bābur, emp.</td>
<td>241</td>
</tr>
<tr>
<td>Bacon, Roger, and the telescope</td>
<td>95</td>
</tr>
<tr>
<td>Badonli, on the birth of Akbar</td>
<td>224</td>
</tr>
<tr>
<td>Baddis-damsa, title of Akbar</td>
<td>239 n. 242</td>
</tr>
<tr>
<td>Badru-d-dîn, and Jālū-l-dîn, titles attributed to Akbar</td>
<td>233, 235—</td>
</tr>
<tr>
<td>237 and n. 239</td>
<td></td>
</tr>
<tr>
<td>Badugas and Vīṣṇavatī</td>
<td>37, 38</td>
</tr>
<tr>
<td>Bahādur Khān of Dhanora and Prince Chain</td>
<td>185–188</td>
</tr>
<tr>
<td>Bahīryi, goddess</td>
<td>Sup. 25</td>
</tr>
<tr>
<td>Bāhmanī conquerors Vijayanagara</td>
<td>224</td>
</tr>
<tr>
<td>Bahri Hazaj, Persian metro</td>
<td>266</td>
</tr>
<tr>
<td>Bahucharajī, Becharajī, goddess</td>
<td>F. G. 73</td>
</tr>
<tr>
<td>Bhājōja of Nande, Hoysala sculptor</td>
<td>94, f.</td>
</tr>
<tr>
<td>Bairam Khān 157; and Delhi</td>
<td>235 n., 238</td>
</tr>
<tr>
<td>Bālsāvī, old, lang., and Rājasthānī</td>
<td>119</td>
</tr>
<tr>
<td>Bait-ul-Khālid, vaulted palace at Rakka</td>
<td>135</td>
</tr>
<tr>
<td>Bāljgāl, Hanuman</td>
<td>184 and n.</td>
</tr>
<tr>
<td>bālāṇa, cakes</td>
<td>F. G. 87</td>
</tr>
<tr>
<td>Bakreswar, probably Bucklesore, a spa in Bengal, mentioned by J. Smith</td>
<td>12 n.</td>
</tr>
<tr>
<td>Balaghāt, in N. Salem</td>
<td>66</td>
</tr>
<tr>
<td>Balser Ballasore, and J. Smith 12, 13; and W. Clavell, etc.</td>
<td>14, 16, 25, 27</td>
</tr>
<tr>
<td>bali, offering</td>
<td>Sup. 31, 32, 87; dan F. G. 75</td>
</tr>
<tr>
<td>Bāltṣhāsar Bourbon, aitā Shāhzdā Māphṣ</td>
<td>183 n.</td>
</tr>
<tr>
<td>Bālschistān, and the Erivan languages</td>
<td>226</td>
</tr>
<tr>
<td>Bānsa, and tradition 41; and the Sāismāgas, etc.</td>
<td>45, 49</td>
</tr>
<tr>
<td>Bānsa, and the Hoysalas</td>
<td>174</td>
</tr>
<tr>
<td>bands European, and bhutas</td>
<td>F. G. 93</td>
</tr>
<tr>
<td>Bāṅghrī Tirumalā, exiled Nalk</td>
<td>114–118</td>
</tr>
<tr>
<td>Banian tree, Vād, legend of</td>
<td>Sup. 73</td>
</tr>
<tr>
<td>banjan rite</td>
<td>Sup. 41</td>
</tr>
<tr>
<td>Bāpdev, g.</td>
<td>Sup. 26</td>
</tr>
<tr>
<td>Bādjipant Kulkarni, dead man, guard of a treasure</td>
<td>Sup. 59</td>
</tr>
<tr>
<td>Bāramahāl, civil, in Salem</td>
<td>66</td>
</tr>
<tr>
<td>barber, the, in marriages</td>
<td>1 and n.</td>
</tr>
<tr>
<td>Barkheda Bazar, vīl, and Prince Chain 184 n;</td>
<td></td>
</tr>
<tr>
<td>Barkhera</td>
<td>185</td>
</tr>
<tr>
<td>Barnes, Frances, and J. Smith's murderer</td>
<td>27, f.</td>
</tr>
<tr>
<td>Barth, A., and the Upanishads</td>
<td>130 and n.</td>
</tr>
<tr>
<td>INDEX</td>
<td>233</td>
</tr>
<tr>
<td>-------</td>
<td>-----</td>
</tr>
<tr>
<td>Barus, Paris, Dutch factory, Sumatra.</td>
<td>27</td>
</tr>
<tr>
<td>Barrenness, euras for, Sup. 38, 47, f.; F. G. 98, 100</td>
<td></td>
</tr>
<tr>
<td>Baltia Shirale Satara, fair at</td>
<td>Sup. 72, 75</td>
</tr>
<tr>
<td>Baudhna and Kanchi.</td>
<td>127, f.</td>
</tr>
<tr>
<td>Bhasa, reduce.</td>
<td>F. G. 88, 91</td>
</tr>
<tr>
<td>Bawan Pir, and barrenness</td>
<td>Sup. 47</td>
</tr>
<tr>
<td>Bay, the; E. I. Co.'s station.</td>
<td>13, f.</td>
</tr>
<tr>
<td>Bayud, smallpox déities</td>
<td>Sup. 30</td>
</tr>
<tr>
<td>Beamish, M., his Comparative Grammar.</td>
<td>102</td>
</tr>
<tr>
<td>Belábo, copper-plate grant found at</td>
<td>271, f.</td>
</tr>
<tr>
<td>Belgaum, temples at</td>
<td>93</td>
</tr>
<tr>
<td>Bell, brought, ordered by J. Smith</td>
<td>12</td>
</tr>
<tr>
<td>Bélur, the Késtáva temple at</td>
<td>92</td>
</tr>
<tr>
<td>Benares, Káli, in the Játakas 43, 44, 45; and</td>
<td></td>
</tr>
<tr>
<td>Brahman 230; Shraddhas at</td>
<td>Sup. 67, f.</td>
</tr>
<tr>
<td>Benedict à Goa, and Akbar</td>
<td>244</td>
</tr>
<tr>
<td>Bengal, a spa in 12 and n.; E. I. Co.'s factories, etc. 14–16; and the Lakshmánaśa era 215, f.; Turkish raid into 218; E., conquered by Sáyamala, etc.</td>
<td>270–274</td>
</tr>
<tr>
<td>Benasí, in Dhár State, and Prince hain</td>
<td>183 and n., 185</td>
</tr>
<tr>
<td>Bhagata, removers of evil spirits</td>
<td>Sup. 36</td>
</tr>
<tr>
<td>Bhágavata Purána, in sculpture</td>
<td>93</td>
</tr>
<tr>
<td>Bhágavatvaran Késtá, fort.</td>
<td>66</td>
</tr>
<tr>
<td>bhakóni rite.</td>
<td>Sup. 42</td>
</tr>
<tr>
<td>Bhaktimára, path.</td>
<td>Sup. 52</td>
</tr>
<tr>
<td>Bhandarkar, R. G., and Prakrit 102; and phonetic spelling</td>
<td>110</td>
</tr>
<tr>
<td>Bhagis, scavengers, and cholera F. G. 74, f.</td>
<td>79, 88</td>
</tr>
<tr>
<td>Bháram spo.</td>
<td>Sup. 35</td>
</tr>
<tr>
<td>Bharáthpur, Bhurtpore.</td>
<td>88</td>
</tr>
<tr>
<td>Bhils, and secular tradition 41; and the Saisumagás</td>
<td>45</td>
</tr>
<tr>
<td>Bhavání, fort and river</td>
<td>65 and n., 66, 69</td>
</tr>
<tr>
<td>Bhuvnás, public women</td>
<td>Sup. 74</td>
</tr>
<tr>
<td>Bhivnagar House-Front, Delhi Exhibition</td>
<td>143</td>
</tr>
<tr>
<td>Bhusans, buffalo demon</td>
<td>F. G. 106</td>
</tr>
<tr>
<td>Bhima-stantaraj, book read to the dying</td>
<td>Sup. 26</td>
</tr>
<tr>
<td>Bhójavarman, copper-plate grant of</td>
<td>271</td>
</tr>
<tr>
<td>Bhopal, and Prince Chán 181; and the Bourbons</td>
<td>183 n., 188 n.</td>
</tr>
<tr>
<td>Bhunjága Swámi</td>
<td>Sup. 45</td>
</tr>
<tr>
<td>Bhubága, black bee.</td>
<td>Sup. 25</td>
</tr>
<tr>
<td>Bhútális, women who influence spirits.</td>
<td>Sup. 85</td>
</tr>
<tr>
<td>Bhutánath incarnation of Shiva</td>
<td>Sup. 25</td>
</tr>
<tr>
<td>Bhútes, caste of beggars</td>
<td>Sup. 36</td>
</tr>
<tr>
<td>Bhútis, evil spirit, etc. Sup. 51–53, 56, 75; F. G. 92, f., 105, 107</td>
<td></td>
</tr>
<tr>
<td>Bhúui, dedicated girl</td>
<td>Sup. 74</td>
</tr>
<tr>
<td>Bhurtpore, Bharathpur, treasure in</td>
<td>88</td>
</tr>
<tr>
<td>Bhútis, dedicated boy</td>
<td>Sup. 74</td>
</tr>
<tr>
<td>bhútis, exorcists</td>
<td>F. G. 81–84, 86–88, 90</td>
</tr>
<tr>
<td>Bibi Khánám, mausoleum 145–147, 149, f.</td>
<td></td>
</tr>
<tr>
<td>Bikramjít, Vikramáditya era</td>
<td>215</td>
</tr>
<tr>
<td>Bimbiára, k., 42 alías Srunika 43–46, 48–51</td>
<td></td>
</tr>
<tr>
<td>Binduvar, Murya, k., father of Akoka</td>
<td>51</td>
</tr>
<tr>
<td>Birbhám dist., Bengal, had sulphur springs 12 n.</td>
<td></td>
</tr>
<tr>
<td>birth leaf, for mantras</td>
<td>Sup. 34</td>
</tr>
<tr>
<td>birds, etc., revered</td>
<td>Sup. 82, f.</td>
</tr>
<tr>
<td>birth of Akbar, date of</td>
<td>233–244</td>
</tr>
<tr>
<td>black art, chetak</td>
<td>Sup. 82, f., or jádá 92</td>
</tr>
<tr>
<td>Blue Mosque at Tabris, illustration</td>
<td>144, 152</td>
</tr>
<tr>
<td>blood offerings and ghosts</td>
<td>Sup. 107</td>
</tr>
<tr>
<td>body, and the soul</td>
<td>Sup. 104, f., 107, f.</td>
</tr>
<tr>
<td>Bombay Press, and fetish stones</td>
<td>Sup. 81</td>
</tr>
<tr>
<td>bottles, for evil spirits</td>
<td>F. G. 87, f.</td>
</tr>
<tr>
<td>Bourbons, of Bhopal, and Prince Chán 183 n.</td>
<td>188 n.</td>
</tr>
<tr>
<td>Brahmeá g. 23 n., the fourteen loke of</td>
<td>230, 232</td>
</tr>
<tr>
<td>Brahman, records of the Saisumagás 44; invocation</td>
<td>220</td>
</tr>
<tr>
<td>Bráhmána, the Áltaraya and the Ístapatha 177–</td>
<td>179 n.</td>
</tr>
<tr>
<td>Bráhmans, Naik Dálavá Dévis 113, t.; their literature 177 n.; 207; and the Khrímr Valley 207; and the Sáyamala 271; and Shiva Sup. 26; worshipped, etc. 30; and disease 31; fed 35; 48, 87; and ancestor worship 46, 41; and Musalman saints, etc. 46, 49; and funerals, etc. 66, 69, 70; (Karádá Bráhmans and poison 80–82) and silence, etc. 88; 91, 92; and disease F. G. 74, 75, 77; and exorcism, etc. 82, 83, 89, 90; 101; murder of</td>
<td>108</td>
</tr>
<tr>
<td>Bravirius, pilgrim and the abédá</td>
<td>156</td>
</tr>
<tr>
<td>Bráhmarkáth and secular tradition</td>
<td>41</td>
</tr>
<tr>
<td>British, and cholera outbreak</td>
<td>F. G. 74</td>
</tr>
<tr>
<td>Bucklesore, Bakhreswar</td>
<td>12 n.</td>
</tr>
<tr>
<td>Buddha Vestiges in Kántipura</td>
<td>127–129</td>
</tr>
<tr>
<td>Buddhist contemporaries of 43 and n.; Nirvána, death, etc. 45, 47, 48; date of 50–52; and Káhél</td>
<td>87 n., 218</td>
</tr>
<tr>
<td>Buddhaghosha, and the Saisumagás</td>
<td>49 n.</td>
</tr>
<tr>
<td>Buddhism, Maháyána, rise of</td>
<td>87</td>
</tr>
<tr>
<td>Buddhist traditions and Indian history 41</td>
<td>44, 46, and n.; 47, 50 and n., 51; 177 n.</td>
</tr>
<tr>
<td>buffalo, sacred</td>
<td>Sup. 83</td>
</tr>
<tr>
<td>Bührer, Prof., and paper.</td>
<td>111</td>
</tr>
<tr>
<td>building, notable</td>
<td>91</td>
</tr>
<tr>
<td>Bukhara, and Islam</td>
<td>154</td>
</tr>
<tr>
<td>bullock, sacred</td>
<td>Sup. 83</td>
</tr>
<tr>
<td>burial, Hinda</td>
<td>Sup. 67</td>
</tr>
<tr>
<td>burning of the dead</td>
<td>Sup. 66, 67</td>
</tr>
<tr>
<td>burning grounds</td>
<td>F. G. 87, 88, 92</td>
</tr>
<tr>
<td>Burne Chronicles and Nirvána era</td>
<td>217, f.</td>
</tr>
<tr>
<td>Index</td>
<td>Page</td>
</tr>
<tr>
<td>-------</td>
<td>------</td>
</tr>
<tr>
<td>Burmese, Buddhist legend, 46 n. : era</td>
<td>213</td>
</tr>
<tr>
<td>Kusris, tn., and Osrisses</td>
<td>231</td>
</tr>
<tr>
<td>Byzantine architecture</td>
<td>144 and n., 151 and n. 152</td>
</tr>
<tr>
<td>Cairo, mosques in, illustrated</td>
<td>144, 150</td>
</tr>
<tr>
<td>Calamities and dreams</td>
<td>Sup. 49, f. 53</td>
</tr>
<tr>
<td>Calendar, Indian, a correction in</td>
<td>280</td>
</tr>
<tr>
<td>Calo Johnesi, Communi emp.</td>
<td>152</td>
</tr>
<tr>
<td>Çakikya, Kauškya, author of the 'Archâdastra'</td>
<td>83</td>
</tr>
<tr>
<td>Canossa, and Viśvanātha</td>
<td>81, f. 73</td>
</tr>
<tr>
<td>Canouge, battle</td>
<td>236</td>
</tr>
<tr>
<td>Case, in Old W. Rājasthāni</td>
<td>3–7, 10</td>
</tr>
<tr>
<td>Cassamanzor, Kadambañor and J. Smith, etc.</td>
<td>12: 14</td>
</tr>
<tr>
<td>Cataract</td>
<td>F. G. 78</td>
</tr>
<tr>
<td>Cato Lorenzo, Venetian ambassador</td>
<td>152</td>
</tr>
<tr>
<td>Cathedral of Florence</td>
<td>142: f.</td>
</tr>
<tr>
<td>Cattle, protection of etc.</td>
<td>Sup. 27, f. 33: 46: 70, 79: 87: F. G. 80, f. 83: 93</td>
</tr>
<tr>
<td>Ceremonies, funeral</td>
<td>Sup. 66, f. sacred thread 71, 90: 82: of chōkakas 85: ploughing, etc. 87, f. puberty, etc. 90–92: wār F. G. 81, f. Nilasana 83 and n.: funeral 89, 92: pregnancy, etc.</td>
</tr>
<tr>
<td>Ceylon 172–174; or Ilam 194 n.; Chronicles, and Nirvāṇa</td>
<td>217</td>
</tr>
<tr>
<td>dākī padâna, pastures</td>
<td>Sup. 62</td>
</tr>
<tr>
<td>Chaldaea, and the dome 133, f. 136: sacred books of</td>
<td>229</td>
</tr>
<tr>
<td>Châlukya or Hoysala style of architecture</td>
<td>89, f.</td>
</tr>
<tr>
<td>Châlukya, w.</td>
<td>213</td>
</tr>
<tr>
<td>Chamsani Begam, Chiminy, dr. of Sālah-Jahân</td>
<td>24: 112</td>
</tr>
<tr>
<td>Châmara, as guardians of treasure</td>
<td>58</td>
</tr>
<tr>
<td>Chambali, Sāmâpanjali, fort</td>
<td>65 n.</td>
</tr>
<tr>
<td>Châgagkya, usurper</td>
<td>41, 47, 51 n.</td>
</tr>
<tr>
<td>Chanda, Mr. Ramprasad, and The Age of Śri-Hareba</td>
<td>215–218</td>
</tr>
<tr>
<td>Chand Pradypota and Chand Pajjota</td>
<td>43</td>
</tr>
<tr>
<td>Chandika and chōlora</td>
<td>F. G. 75</td>
</tr>
<tr>
<td>Chandrabhaga, Greek form</td>
<td>228</td>
</tr>
<tr>
<td>Chandragiri, cap. of Vijayanagaras</td>
<td>225</td>
</tr>
<tr>
<td>Chandragupta 41, 43, f. 47–50, reputed servant origin 51 and n.: Greek form</td>
<td>228</td>
</tr>
<tr>
<td>Chandragupta II, Vikramaditya, reputed contemporary of Viśāyana</td>
<td>88</td>
</tr>
<tr>
<td>Chandrâbhâga, Pâñcâya k. 37 and n.; and Aryanâtha</td>
<td>64</td>
</tr>
<tr>
<td>Channagiri, temple at</td>
<td>93</td>
</tr>
<tr>
<td>Chardin, on architecture 144 and n., 152–154, 158</td>
<td></td>
</tr>
<tr>
<td>Charms</td>
<td>Sup. 34, 608</td>
</tr>
<tr>
<td>Chennalakshmi temple at Hallikere, described</td>
<td>91</td>
</tr>
<tr>
<td>Chera, Koonu</td>
<td>194 n.</td>
</tr>
<tr>
<td>Cheraman, Perumal k.</td>
<td>164</td>
</tr>
<tr>
<td>Chetâk, black art</td>
<td>Sup. 85, 89, 92</td>
</tr>
<tr>
<td>Chetuk, servant spirit</td>
<td>Sup. 76</td>
</tr>
<tr>
<td>Chhîp, seal, chop</td>
<td>26, 28</td>
</tr>
<tr>
<td>Chidambaram, and Brahman</td>
<td>230</td>
</tr>
<tr>
<td>Child, Mr. J., and J. Smith</td>
<td>28</td>
</tr>
<tr>
<td>Childbed</td>
<td>F. G. 99 n., 187</td>
</tr>
<tr>
<td>Childbirth and spirits, etc. 55–58, 67, 70;</td>
<td>F. G. 73</td>
</tr>
<tr>
<td>Chinese, Buddhism tradition and Pradyota 43; and paper 111, legend of the Five Pâñcâyas</td>
<td>176</td>
</tr>
<tr>
<td>Chiniz Khan</td>
<td>149</td>
</tr>
<tr>
<td>Chinna Dora, son of power, Naik official.</td>
<td>118</td>
</tr>
<tr>
<td>Chinna Kadir Naik of Kannî Vidî, Poligar hero</td>
<td>37</td>
</tr>
<tr>
<td>Chipias, Chana, History of Art in Ancient Egypt</td>
<td>133 and n., 138</td>
</tr>
<tr>
<td>Chitabria, ragged Poor</td>
<td>F. G. 85, f.</td>
</tr>
<tr>
<td>Chokkanâtha Naik, and Trichinopoly, etc.</td>
<td>71; 114, 118</td>
</tr>
<tr>
<td>Chôjas and Viśvanâtha 59; and Pandyas, war, etc. 64–175–210; king statue of 94; 104 n.; and the W. Châlukya 213, Eight Dates</td>
<td>255</td>
</tr>
<tr>
<td>Chorora, cure, etc.</td>
<td>Sup. 88; F. G. 74, f. 79</td>
</tr>
<tr>
<td>Choruses, ritual.</td>
<td>Sup. 87</td>
</tr>
<tr>
<td>Choruses, hall of, at Ctesiphon</td>
<td>150</td>
</tr>
<tr>
<td>Christianity and Akbar</td>
<td>223</td>
</tr>
<tr>
<td>Chronology of the Pâñcâya Monarchy</td>
<td>166–176; 189–262; 245–256</td>
</tr>
<tr>
<td>Chronology of the Indian, hints to workers in</td>
<td>255</td>
</tr>
<tr>
<td>Chronology of the Upanishads, some Remarks on</td>
<td>130–132; 177–189</td>
</tr>
<tr>
<td>Chuchuk (Chuchouhouk) Bikâ, mausoleum</td>
<td>143</td>
</tr>
<tr>
<td>Chudaî, female ghosts</td>
<td>F. G. 107</td>
</tr>
<tr>
<td>Church of the Holy Sepulchre</td>
<td>142, 155</td>
</tr>
<tr>
<td>Churvas, dyed cloths</td>
<td>2, 3 and n. circles, as protection</td>
</tr>
<tr>
<td>Circumcision of Akbar</td>
<td>242, 243 and n.</td>
</tr>
<tr>
<td>Clarke, Mr. S., and dome construction in Egypt</td>
<td>158</td>
</tr>
<tr>
<td>Classification, Linguistic, of Kashmiri</td>
<td>257–270</td>
</tr>
<tr>
<td>Clavell, W., and J. Smith</td>
<td>14, 19, 25</td>
</tr>
<tr>
<td>Costes, Mr. J. and J. Smith</td>
<td>28–28</td>
</tr>
<tr>
<td>Coinage, Indian and Oriental, some recent researches into</td>
<td>39, 1.</td>
</tr>
<tr>
<td>Index</td>
<td>Page</td>
</tr>
<tr>
<td>-------</td>
<td>------</td>
</tr>
<tr>
<td>Coimbatore, and Visvanātha</td>
<td>69, 65 and n.</td>
</tr>
<tr>
<td>Comorin, the limit of Malabar</td>
<td></td>
</tr>
<tr>
<td>Conception of Muḥammad, date of 242 and n.</td>
<td></td>
</tr>
<tr>
<td>Confession</td>
<td></td>
</tr>
<tr>
<td>Coniferous, ancient Kāśiṇāpurā</td>
<td>87; 127, f.</td>
</tr>
<tr>
<td>Conjunctions, in Old W. Rājāsthānī</td>
<td>58–59</td>
</tr>
<tr>
<td>Conquerors of India</td>
<td></td>
</tr>
<tr>
<td>Constantino and Venko</td>
<td></td>
</tr>
<tr>
<td>Copper-plate grants, mentions Kollipaka 213;</td>
<td></td>
</tr>
<tr>
<td>of Sivasinha 215; the Madhairāgar 217;</td>
<td></td>
</tr>
<tr>
<td>of Vijayāgaras 221, 224; of Tirumala 225;</td>
<td></td>
</tr>
<tr>
<td>of Bhovavāman</td>
<td></td>
</tr>
<tr>
<td>Corpse, re-incarnation of etc.</td>
<td></td>
</tr>
<tr>
<td>Correction, A, in the Indian Calendar</td>
<td></td>
</tr>
<tr>
<td>Coste, P., on domes</td>
<td>138, 146, 150</td>
</tr>
<tr>
<td>Courtallum, Kūrgālam</td>
<td></td>
</tr>
<tr>
<td>Cow, sacred</td>
<td></td>
</tr>
<tr>
<td>Cow-boy who became a king</td>
<td></td>
</tr>
<tr>
<td>Creeds and Religions, of Vijayāgaras</td>
<td>219, 222</td>
</tr>
<tr>
<td>crenation grounds and chetalsinas</td>
<td></td>
</tr>
<tr>
<td>Crop, and spirit</td>
<td>Sup. 76, 87–89</td>
</tr>
<tr>
<td>Crosses, as charm</td>
<td>Sup. 85, f.</td>
</tr>
<tr>
<td>Cuspin, hall of</td>
<td></td>
</tr>
<tr>
<td>Cunningham, Gen., and the Lakṣmīnāraṇa</td>
<td></td>
</tr>
<tr>
<td>era</td>
<td>215, 218</td>
</tr>
<tr>
<td>Cupid, and the Holi</td>
<td></td>
</tr>
<tr>
<td>Cupolas, in Nineveh 123, and Pompeii</td>
<td>134</td>
</tr>
<tr>
<td>Cures, for snake-bites, etc.</td>
<td>Sup. 76, f.</td>
</tr>
<tr>
<td>91; and deities F. G. 73–75, 81, 85–87;</td>
<td></td>
</tr>
<tr>
<td>Dacca, Decca, and J. Smith 12–14, 26, f.; inscription found at</td>
<td></td>
</tr>
<tr>
<td>dēkā, witch</td>
<td></td>
</tr>
<tr>
<td>Daksha, Prajāpāti, and fever</td>
<td></td>
</tr>
<tr>
<td>Dākṣiṇa, money gifts</td>
<td></td>
</tr>
<tr>
<td>Dākṣiṇānārāmi, g. of Madura</td>
<td></td>
</tr>
<tr>
<td>Dashapūr, and the Dāsakumārcharita</td>
<td></td>
</tr>
<tr>
<td>Dashapūr, and the Dāsakumārcharita, work attributed to Vālālaṇa</td>
<td>216</td>
</tr>
<tr>
<td>Dancing, in exorcism</td>
<td>Sup. 34–36</td>
</tr>
<tr>
<td>F. G. 81, 83</td>
<td></td>
</tr>
<tr>
<td>Dāśālin, and the Dāsakumārcharita</td>
<td>67, f.</td>
</tr>
<tr>
<td>Dānīyāl, Sultan, Don Sha</td>
<td></td>
</tr>
<tr>
<td>Dānūkānaspūṭāmā, drum beaters</td>
<td></td>
</tr>
<tr>
<td>Dānūkānaspūṭāmā, drum beaters</td>
<td></td>
</tr>
<tr>
<td>Dārsaka (Nāga) and Harshaka</td>
<td>45, 46 and n., 47, 49</td>
</tr>
<tr>
<td>Darṣākā, rite</td>
<td></td>
</tr>
<tr>
<td>Darṣākā, rite</td>
<td></td>
</tr>
<tr>
<td>Darśan</td>
<td></td>
</tr>
<tr>
<td>Dātā Pir</td>
<td>Sup. 14, F. G. 95 and n., 96</td>
</tr>
<tr>
<td>Date of Akbar's Birth and death</td>
<td></td>
</tr>
<tr>
<td>Date of Samkārakārapāya</td>
<td></td>
</tr>
<tr>
<td>Date of the Yoga-Bhāṣya of Vyāsa</td>
<td></td>
</tr>
<tr>
<td>Dates, of Indian inscriptions</td>
<td>105, 107, 109</td>
</tr>
<tr>
<td>Dates, of Indian inscriptions</td>
<td></td>
</tr>
<tr>
<td>Dates, of Indian inscriptions</td>
<td>79</td>
</tr>
<tr>
<td>Days, lucky and unlucky</td>
<td></td>
</tr>
<tr>
<td>Days, lucky and unlucky</td>
<td></td>
</tr>
<tr>
<td>Death of Akbar 343; violent etc. 53, f. 57;</td>
<td></td>
</tr>
<tr>
<td>Death, of Akbar 343; violent, etc. 53, f. 57;</td>
<td></td>
</tr>
<tr>
<td>Deccan, the, Drāvida 87; and the Śālīvāhana</td>
<td>Sup. 75; f.; and hill worship</td>
</tr>
<tr>
<td>De imperio Magni Mogoli, by De Laet</td>
<td>24</td>
</tr>
<tr>
<td>Deities, village Sup. 25–27; 29; f, and cattle disease</td>
<td>33–35; worshipped 42; and dreams etc. 50; 75; 81; 88; and cures of diseases</td>
</tr>
<tr>
<td>de Laët, on the aṅgulā</td>
<td></td>
</tr>
<tr>
<td>Delavadi-devi, at Ghivalle</td>
<td></td>
</tr>
<tr>
<td>Delhi, Mayūrapura or Indrapārṣa 51; and dome construction</td>
<td>140; 143; 149, 153, 157;</td>
</tr>
<tr>
<td>Delvāl, Damāna, and the Biṣṇamāji</td>
<td>215; 235 n.</td>
</tr>
<tr>
<td>Delhi, Mayūrapura or Indrapārṣa 51; and dome construction</td>
<td>140; 143; 149, 153, 157;</td>
</tr>
<tr>
<td>Demon, māno F. G. 85, f.; path of</td>
<td></td>
</tr>
<tr>
<td>Demon, and the Kāśmīrī dyōr</td>
<td></td>
</tr>
<tr>
<td>Denderah, inscription</td>
<td></td>
</tr>
<tr>
<td>Denison, G. B., Lord Grimthorpe, and The</td>
<td></td>
</tr>
<tr>
<td>Mathematical Theory of Domes</td>
<td>141</td>
</tr>
<tr>
<td>denominatives, Old W. Rājāsthānī</td>
<td>161, f.</td>
</tr>
<tr>
<td>Denys, St., his head</td>
<td></td>
</tr>
<tr>
<td>Deva, and the Vālālaṇa</td>
<td></td>
</tr>
<tr>
<td>Devakā, gymnastics</td>
<td></td>
</tr>
<tr>
<td>Devakā, gymnastics</td>
<td>Sup. 76, f.</td>
</tr>
<tr>
<td>91; and deities F. G. 73–75, 81, 85–87;</td>
<td></td>
</tr>
<tr>
<td>Devas, and the Vālālaṇa</td>
<td>216</td>
</tr>
<tr>
<td>Dvātra, and the Vālālaṇa</td>
<td>216</td>
</tr>
<tr>
<td>Dharmapālā, the</td>
<td></td>
</tr>
<tr>
<td>Page 287</td>
<td></td>
</tr>
<tr>
<td>----------</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Entry</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Firuzabad and the dome, illustrated</td>
<td>135–139</td>
</tr>
<tr>
<td>flags and exorcism</td>
<td>Sup. 86</td>
</tr>
<tr>
<td>Flandin, on Firuzabad</td>
<td>138</td>
</tr>
<tr>
<td>Fleet, Dr., and the Nirvana era</td>
<td>217, f.</td>
</tr>
<tr>
<td>Florence, Cathedral dome</td>
<td>142</td>
</tr>
<tr>
<td>flower-pot design, in Masur temple</td>
<td>21; 23 n.</td>
</tr>
<tr>
<td>Folklore, from the Konkan, Sup. 25–92; from Gujarat</td>
<td>F. G. 73–108</td>
</tr>
<tr>
<td>footsteps, and footprints, worshipped</td>
<td>F. G. 94, 96</td>
</tr>
<tr>
<td>Fort St. George, and J. Smith, Factory Records</td>
<td></td>
</tr>
<tr>
<td>12 and n., 13 n., 14 n., 15 and p., 25, 26</td>
<td>66 and n., 67, 69</td>
</tr>
<tr>
<td>forts, fortifications, of Vāvanātha 65 and n.</td>
<td></td>
</tr>
<tr>
<td>frieze, in temple</td>
<td>93</td>
</tr>
<tr>
<td>funeral ceremonies Sup. 68–69; or Shraddhas</td>
<td>F. G. 89, 92</td>
</tr>
<tr>
<td>Gasādhipati, and Vijayanagara</td>
<td>225</td>
</tr>
<tr>
<td>Gasapati, Kākaśya k., and the Pāṇḍyas 247</td>
<td>and n.</td>
</tr>
<tr>
<td>Gaṇapatī of Orai高楼</td>
<td>227</td>
</tr>
<tr>
<td>Gandhāra co.</td>
<td>227</td>
</tr>
<tr>
<td>Gandhari, wife of Dhrishtastra</td>
<td>227</td>
</tr>
<tr>
<td>Gābh, g., in Vijayanagara</td>
<td>223</td>
</tr>
<tr>
<td>Gāgīdaya, Kalachuri–Chedi k.</td>
<td>274</td>
</tr>
<tr>
<td>Gaineau, Clermont, and the Church of the Holy Sepulchre</td>
<td>155</td>
</tr>
<tr>
<td>Gaspati, g., and barreness Sup. 48; stone</td>
<td>80</td>
</tr>
<tr>
<td>Gαrαpituγγain rite</td>
<td>Sup. 91</td>
</tr>
<tr>
<td>Gorbhādān, Rauhānante ceremony</td>
<td>Sup. 91</td>
</tr>
<tr>
<td>Garga Bishā</td>
<td>207</td>
</tr>
<tr>
<td>gārīhān rite</td>
<td>Sup. 27</td>
</tr>
<tr>
<td>Garula, g., in Masur temple</td>
<td>20, 22, 23, n.</td>
</tr>
<tr>
<td>Garud–purūṃ and the soul after death</td>
<td>F. G. 107, f.</td>
</tr>
<tr>
<td>Gauda and Jijayanasa 271, and Syāmalavarman</td>
<td>274</td>
</tr>
<tr>
<td>Gautama, death of</td>
<td>41</td>
</tr>
<tr>
<td>Gavhar Shāh, and the Mehed Mosque</td>
<td>151, f.</td>
</tr>
<tr>
<td>Gaya 207; inscriptions</td>
<td>216, f.</td>
</tr>
<tr>
<td>Ġayatī, the, and the Arowshubb 178 and n., 179, 180 and n.</td>
<td></td>
</tr>
<tr>
<td>Gazelafti, pass, fortified by Vāvanātha</td>
<td>65</td>
</tr>
<tr>
<td>Gazetteer Gleanings in C. India, Women's Songs I–3; The-Lay of Prince Chain Singh</td>
<td>181–188</td>
</tr>
<tr>
<td>Gebānpāl Pir</td>
<td>F. G. 95</td>
</tr>
<tr>
<td>genealogy of the Varmans</td>
<td>271</td>
</tr>
<tr>
<td>gerundives, in Old W. Rājāstānī</td>
<td>129</td>
</tr>
<tr>
<td>Ghañni, and Akbar</td>
<td>241 n.</td>
</tr>
<tr>
<td>ghelūm, (mad) a tree</td>
<td>F. G. 79</td>
</tr>
<tr>
<td>Ghūṇṭi Mardālā and Ḥāṭṭur fort</td>
<td>66 n.</td>
</tr>
<tr>
<td>Ghūs–ud-din Tughlak Shāh, tomb of</td>
<td>146</td>
</tr>
<tr>
<td>ghosts, as deities etc. Sup. : 5, 5, 5, 43; 81; and dreams 51, 55, f.; the searing of 60–</td>
<td>107</td>
</tr>
<tr>
<td>64, 67, 70, 75, 81; F. G. 89, 92, 105, f.; and conception</td>
<td></td>
</tr>
<tr>
<td>ghunum, drum</td>
<td>Sup. 35</td>
</tr>
<tr>
<td>gift tiles</td>
<td>155</td>
</tr>
<tr>
<td>Girna, evil spirit</td>
<td>Sup. 51</td>
</tr>
<tr>
<td>Girnār, inscrip. 203; Samādha in.</td>
<td>F. G. 94–97</td>
</tr>
<tr>
<td>Gōs, inquisition in 132; and buried treasure</td>
<td>Sup. 75</td>
</tr>
<tr>
<td>Gobalāha Pir</td>
<td>F. G. 96</td>
</tr>
<tr>
<td>Godlings, minor, Bhāt–Devatas</td>
<td>Sup. 26–28</td>
</tr>
<tr>
<td>Gods and Goddesses, Vaishnava deities 90; and disease etc. Sup. 25–27; 31, f., and trees 71; and snakes 74; great men. F. G. 91, f.</td>
<td></td>
</tr>
<tr>
<td>Gondhat dance</td>
<td>Sup. 27</td>
</tr>
<tr>
<td>Good Hope, the ship</td>
<td>25–29</td>
</tr>
<tr>
<td>Gopādān, gift</td>
<td>Sup. 67</td>
</tr>
<tr>
<td>Goraknāth, Pir</td>
<td>F. G. 94</td>
</tr>
<tr>
<td>goranis, unwedded women</td>
<td>F. G. 83</td>
</tr>
<tr>
<td>Gosāvī, caste, and burial</td>
<td>Sup. 68</td>
</tr>
<tr>
<td>Govardhan, mt.</td>
<td>Sup. 80</td>
</tr>
<tr>
<td>gurmadeva of Ratnāgiri dist.</td>
<td>Sup. 25–27</td>
</tr>
<tr>
<td>Grammar of the Old Western Rājāstānī, with special reference to Apabhramṣa, and to Gujarātī and to Mārūrṇī, notes on, continued from Vol. XLIII, p. 236, 3–11; 30–36; 52–58; 74–81; 90–105; 119–126; 159–163</td>
<td></td>
</tr>
<tr>
<td>grants, copper-plate etc. 213, 215, 217, 221, 224, f., 271, f.</td>
<td></td>
</tr>
<tr>
<td>great men, as gods</td>
<td>F. G. 91</td>
</tr>
<tr>
<td>Greek, temples 143 and n.; forms of Indian names</td>
<td>228 and n.</td>
</tr>
<tr>
<td>Gregory, Grigory, Mr. and J. Smith</td>
<td>26–28</td>
</tr>
<tr>
<td>Griezen, Sir Geo., and Gujarātī, Rājāstānī etc.</td>
<td>17, n., 19 n., 103, 105, 107, 109 and n.</td>
</tr>
<tr>
<td>Grithorpe, Lord, or Denison, E. B., on domes</td>
<td>141</td>
</tr>
<tr>
<td>Gubbadan Bēgam, on the birth of Akbar 234, 235 and n., 237, 239</td>
<td></td>
</tr>
<tr>
<td>guhayal, divinities</td>
<td>F. G. 93</td>
</tr>
<tr>
<td>Gujarātī, The Folklore of, “F. G.” 73–108</td>
<td></td>
</tr>
<tr>
<td>Gujarātī language, A Note on Some Special Features of Pronunciation etc. 16–19;</td>
<td>106–110</td>
</tr>
<tr>
<td>Gujarātī and Old W. Rājāstānī, See Grammar of Old W. Rājāstānī</td>
<td>3, i.</td>
</tr>
<tr>
<td>Title</td>
<td>Page</td>
</tr>
<tr>
<td>----------------------------------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>Gujarat and the 'Sālivāhana era'</td>
<td>215</td>
</tr>
<tr>
<td>Gūr Amir Mausoleum, illustrated</td>
<td>145-147, f. 149, f.</td>
</tr>
<tr>
<td>Gajas, Maharājās</td>
<td>F. G. 91</td>
</tr>
<tr>
<td>h, elision of, etc., in Gujarāti</td>
<td>17, 106-109</td>
</tr>
<tr>
<td>Hades</td>
<td>211</td>
</tr>
<tr>
<td>Hájí Beg Jâni Kurbān, and Tûs</td>
<td>153</td>
</tr>
<tr>
<td>Hájí Karmānī Pir</td>
<td>F. G. 95</td>
</tr>
<tr>
<td>Hajjīm, Balthasar Bourbon, a Bhūpal Bourbon, and Prince Chain</td>
<td>183, 188</td>
</tr>
<tr>
<td>Halebid, Hāosalāvāra temples at</td>
<td>99, 91-95</td>
</tr>
<tr>
<td>Hall, Joes., E. I. Co.'s servant, 13; and J. Smith</td>
<td>14, 15 and n. 14</td>
</tr>
<tr>
<td>Hamid ibn Kahtabah, Mausoleum of</td>
<td>153</td>
</tr>
<tr>
<td>Hampē, or the Pampáthāta</td>
<td></td>
</tr>
<tr>
<td>Hanuma Malai, fort</td>
<td>65 n.</td>
</tr>
<tr>
<td>Hanumān, in Maus temple 21, or Bajrampal 184 and n.; and barreness Sup. 47; and cholera F. G. 75; or Chīthāro 85, f.; and dreams</td>
<td>103, f.</td>
</tr>
<tr>
<td>Haradatta, 277, posterior to Kalyāna</td>
<td>279</td>
</tr>
<tr>
<td>Hargreaves, Mr., Supdt., Archaeological Dept., and the Maus temple</td>
<td>20-22</td>
</tr>
<tr>
<td>Haripur, ancient tn.</td>
<td>20</td>
</tr>
<tr>
<td>Harisandra, g., and dreams</td>
<td>F. G. 103</td>
</tr>
<tr>
<td>Harshacharita, the, and the Śaivismās</td>
<td>45</td>
</tr>
<tr>
<td>Harshaka, and Nāgadasaka</td>
<td>42, 45, f.</td>
</tr>
<tr>
<td>Hart, Mr., and J. Smith</td>
<td>27, 29</td>
</tr>
<tr>
<td>Harvest, and Chakinda Sup. 85, f. offerings</td>
<td>87</td>
</tr>
<tr>
<td>Harvey, Hervy, Mr., E. I. Co.'s servant, superintendent J. Smith</td>
<td>12, 14-16</td>
</tr>
<tr>
<td>Hassan Mosque, Cairo, illustrated</td>
<td>144, 150</td>
</tr>
<tr>
<td>Hāstī, elephants</td>
<td>204</td>
</tr>
<tr>
<td>Hathras, Hattras, in U. Provinces</td>
<td>88</td>
</tr>
<tr>
<td>Hatra, Al Hadra</td>
<td>135</td>
</tr>
<tr>
<td>Ḥazzāt Khwāja Ahmad Yēsāvī, tomb of</td>
<td>145</td>
</tr>
<tr>
<td>Ḥazzāt-i-Turkestān, mosque</td>
<td>145 and n.</td>
</tr>
<tr>
<td>Hemachanda and Indian history etc.</td>
<td>44, 48</td>
</tr>
<tr>
<td>and n., 47, 50, 51 n., 87; and Old W. Bajjāthānī etc.</td>
<td>96, f. 101; 275-277</td>
</tr>
<tr>
<td>Hemantāsena, and Kāsāsena 270; and Tri-vikrama</td>
<td>274</td>
</tr>
<tr>
<td>Herat, buildings, illustrated</td>
<td>151</td>
</tr>
<tr>
<td>Herodotus, on Darius I.</td>
<td>227 and n. 230</td>
</tr>
<tr>
<td>Hieun Thsang, and the Nīvāsa era</td>
<td>217; 274</td>
</tr>
<tr>
<td>Hieracopelis, has domed remains</td>
<td>133</td>
</tr>
<tr>
<td>hills, m., worshipped</td>
<td>Sup. 79, f.</td>
</tr>
<tr>
<td>Himasālāyas</td>
<td>Sup. 52</td>
</tr>
<tr>
<td>Himasṭulā, k.</td>
<td>128</td>
</tr>
<tr>
<td>Himmat of Dhanora, and Prince Chain</td>
<td>184 and n.—188</td>
</tr>
<tr>
<td>Hindīl of Ghaznī, and Akbar</td>
<td>244 n. 242</td>
</tr>
<tr>
<td>Hindī language, 107; 226, f., and a pir bhat</td>
<td>Sup. 51</td>
</tr>
<tr>
<td>Hindu Iconography, Elements of, by T. A.</td>
<td>90; 128 n.</td>
</tr>
<tr>
<td>Hindū, Hindu, their Sacred Books and Indian history</td>
<td>41; image makers, their system etc. 90, f.; and Hindu, policy in Nāk Kingdom 118; methods of reckoning dates 170, f.; kings and asceticism 173; couplet 240, f.; and Muhammād saints or pir Sup. 43-46; and dreams 50, 52; and the evil eye 60, 62; and Saturday etc. 65-69; and tree worship 71-73; and Nāgā worship 74-76; and totemism 78-82; objects and animals sacred to 81-84; 88; and the Holi festival, 90, f.; temple, a Muhammād gift 92; and alms F. G. 86; and Maharājās, or spiritual heads 91; name customs 93; and Pir ...</td>
</tr>
<tr>
<td>Hiranyagopa and Dhanspala</td>
<td>45 n.</td>
</tr>
<tr>
<td>History, Ancient, of Māgadhā</td>
<td>41-52</td>
</tr>
<tr>
<td>History and Evolution of the Dome in Persia</td>
<td>133-159</td>
</tr>
<tr>
<td>History of the Nāk Kingdom of Madura</td>
<td>37-39;</td>
</tr>
<tr>
<td>History, lost, of S. India</td>
<td>165</td>
</tr>
<tr>
<td>Hoernle, Dr., and Old W. Bajjāthānī</td>
<td>80; 101</td>
</tr>
<tr>
<td>Holi fire, and festival</td>
<td>Sup. 89, f.; F. G. 81</td>
</tr>
<tr>
<td>Holy Sepulchre, Church of</td>
<td>142 and n. 155</td>
</tr>
<tr>
<td>home, holy fires</td>
<td>31, 48, 91</td>
</tr>
<tr>
<td>Homāṣaka sacrifice</td>
<td>F. G. 75</td>
</tr>
<tr>
<td>horoscopes, of Akbar</td>
<td>239 and n.—241</td>
</tr>
<tr>
<td>horse, sacred animal</td>
<td>Sup. 78, 83</td>
</tr>
<tr>
<td>Hoysalā style, of architecture and sculpture in Mysore</td>
<td>89-95</td>
</tr>
<tr>
<td>Hoysalas of Mysore</td>
<td>174</td>
</tr>
<tr>
<td>Hoysalesvāra temple at Halebid, illustrated</td>
<td>92-95</td>
</tr>
<tr>
<td>Hüg lí, Hüg lí Garden, and J. Smith etc.</td>
<td>12-16; 25</td>
</tr>
<tr>
<td>Hullikere, the Chennakēsava temple at</td>
<td>91</td>
</tr>
<tr>
<td>Hultsch, Prof., and Indian inscriptions etc.</td>
<td>165; 194</td>
</tr>
<tr>
<td>Human sacrifices</td>
<td>Sup. 80, f.</td>
</tr>
<tr>
<td>Humāyūn, mausoleum illustrated</td>
<td>156; and</td>
</tr>
<tr>
<td>hunger, and ghosts</td>
<td>F. G. 108</td>
</tr>
<tr>
<td>Hussain, Shi’a hero 140; shrine at Khābāla</td>
<td>154</td>
</tr>
<tr>
<td>Hussain Mirzā, Sultan</td>
<td>151</td>
</tr>
<tr>
<td>Hutchinson, R., and J. Smith’s affairs</td>
<td>29</td>
</tr>
<tr>
<td>Hwan-thonp, Hieun-thonp, and the Deccan etc.</td>
<td>87 n., 217; 274</td>
</tr>
</tbody>
</table>
# INDEX

<table>
<thead>
<tr>
<th>Page</th>
<th>Entry</th>
</tr>
</thead>
<tbody>
<tr>
<td>289</td>
<td>hydrophobia spirit, or sakti hara . . . . F. G. 56</td>
</tr>
<tr>
<td></td>
<td>Hynness, Mr. J., and J. Smith . . . . 27</td>
</tr>
<tr>
<td></td>
<td>Ibn 'Abdar Rabbah, and the Rock of Jerusalem . . . . 155</td>
</tr>
<tr>
<td></td>
<td>Ibn al Athir, and the Rock of Jerusalem . . . . 155</td>
</tr>
<tr>
<td></td>
<td>Ibn Battutah and the Umayyad Mosque, etc . . . . 153, 159</td>
</tr>
<tr>
<td></td>
<td>Ibn Jubair, Spanish Arab, and the Umayyad Mosque . . . . 148, 150</td>
</tr>
<tr>
<td></td>
<td>Iconography, Hindu, Elements of . . . . 90; 128 n.</td>
</tr>
<tr>
<td></td>
<td>Ilam, co. 166; Ceylon, and Vira Pandy . . . . (1342–63) . . . . 194 n.</td>
</tr>
<tr>
<td></td>
<td>image maker, or sculptor, Hindu, his method . . . . 90</td>
</tr>
<tr>
<td></td>
<td>images, worshipped . . . . Sup. 74–76; of gods 80</td>
</tr>
<tr>
<td></td>
<td>Imam al Hurr, at Kerbele, illustrated . . . . 159</td>
</tr>
<tr>
<td></td>
<td>Imam Husseine . . . . Sup. 46</td>
</tr>
<tr>
<td></td>
<td>Imam Mahdi shrine, at Samarr . . . . 154, f.</td>
</tr>
<tr>
<td></td>
<td>Imam Mus, Shrine at Kaiman . . . . 154, f.</td>
</tr>
<tr>
<td></td>
<td>Imam Ris, Shrine at Meshed . . . . 144; 153, f.</td>
</tr>
<tr>
<td></td>
<td>Imamzadeh Yahis, at Veramin . . . . 144</td>
</tr>
<tr>
<td></td>
<td>Immecque Kelle, Andarkil . . . . 111</td>
</tr>
<tr>
<td></td>
<td>incubations, and the evil eye . . . . Sup. 60, f.</td>
</tr>
<tr>
<td></td>
<td>indas, egg-shaped pots . . . . F. G. 97</td>
</tr>
<tr>
<td>181–188</td>
<td>India, C., Gazetteer Gleanings in, Women's Songs 1–3; The Lay of Prince Chain Singh.</td>
</tr>
<tr>
<td>132</td>
<td>India, an early method of extradition in . . . . 132</td>
</tr>
<tr>
<td></td>
<td>India, visited by Peter Mundy 24; lost history of 41; and the telescope 95; introduction of paper 111; and dome construction 146; 156; 159; many eras used in 215–218; the Elizabethan and Maryan periods, under Akbar 223; and Siva and Sati 223; and Kashmir 257, languages of 250–266; C. and S. rock temples in 19; S., one kingdom; art and sculpture in 89, f.; inscriptions etc. 165; 170, f., in the 13th century 174–176; Festival of Lights, etc. 203; f.; shrines of 221; and Osiris 230; Mahamadain inroad into 250; N. W., languages of, etc. 229–228; W., and Shraddha Sup. 66; and Tutmism 78; and human sacrifices . . . . 80</td>
</tr>
<tr>
<td>140</td>
<td>Indian and Oriental Coinage, some recent researches into . . . . 39, f.</td>
</tr>
<tr>
<td>153</td>
<td>Indian Calendar, a correction in . . . . 280</td>
</tr>
<tr>
<td>257, 267</td>
<td>Indian art 91, 93, f.; buildings, 14th century, Mohamadain 146; kings, and inscriptions 219; chronology, S., hints to workers 255; literary influence in Kashmir . . . . 257, 257</td>
</tr>
<tr>
<td>227</td>
<td>Indians, inhabitants of the Indus Valley . . . . 227</td>
</tr>
<tr>
<td>228</td>
<td>Indo-Aryan Vernaculars, N. W. Group . . . . 226–228</td>
</tr>
<tr>
<td>204–206, 208</td>
<td>Indra, g. festival of, etc . . . .</td>
</tr>
<tr>
<td>Index</td>
<td>Page</td>
</tr>
<tr>
<td>-------</td>
<td>------</td>
</tr>
<tr>
<td>Kīhajade Prabandha, epic by Padmanābha</td>
<td>16</td>
</tr>
<tr>
<td>of Ḫalol</td>
<td>157</td>
</tr>
<tr>
<td>Kanīrā, near Dhammiāla, inscriptions at</td>
<td>22</td>
</tr>
<tr>
<td>Kannadiyan horsemen</td>
<td>194 n.</td>
</tr>
<tr>
<td>Kannanār, and the Holyas</td>
<td>174</td>
</tr>
<tr>
<td>Kannivādī, Chief and Viṣvanatha 37; Naik</td>
<td>117</td>
</tr>
<tr>
<td>division</td>
<td>20</td>
</tr>
<tr>
<td>Kayya, Sūhi</td>
<td>207</td>
</tr>
<tr>
<td>Kayya dynasty</td>
<td>44</td>
</tr>
<tr>
<td>Kapilavastu, c., and Chandragupta</td>
<td>51</td>
</tr>
<tr>
<td>Karhidā Brahman</td>
<td>Sup. 30, f.</td>
</tr>
<tr>
<td>Kāri, father of Satakopa, two of the name</td>
<td>164</td>
</tr>
<tr>
<td>Karikāla and Puhār</td>
<td>20</td>
</tr>
<tr>
<td>Kārīn Khān</td>
<td>157</td>
</tr>
<tr>
<td>Karmānym, path to the other world</td>
<td>Sup. 52</td>
</tr>
<tr>
<td>Karchadeva, Kalachuri-Chedi k.</td>
<td>271 ; 274</td>
</tr>
<tr>
<td>Kartasa, Kanasa, Sāra k.</td>
<td>273, f.</td>
</tr>
<tr>
<td>Karivātil, and, Sāmalavārma</td>
<td>271</td>
</tr>
<tr>
<td>Kartas, kings, Telugu 39; 72; Naik</td>
<td>115–117</td>
</tr>
<tr>
<td>Kurukkil-amrta-samman temple, near Visnu</td>
<td>129</td>
</tr>
<tr>
<td>Kālehi</td>
<td>66</td>
</tr>
<tr>
<td>Kāle, fort</td>
<td>146</td>
</tr>
<tr>
<td>Kāyaṇa, a Sona of Tārānātha, and Kāsīpuri</td>
<td>270</td>
</tr>
<tr>
<td>Kāshi, c., and Prince Chān</td>
<td>132, f. 146</td>
</tr>
<tr>
<td>Kāshi, Linguistic Classification of</td>
<td>267–270</td>
</tr>
<tr>
<td>Kāshi, Benares</td>
<td>43, f.</td>
</tr>
<tr>
<td>Kāsīlārī, ancient Kāsīpuri</td>
<td>276, 274</td>
</tr>
<tr>
<td>Kāṭhī, the, quoted</td>
<td>275–279</td>
</tr>
<tr>
<td>Kāsimāzār, Cassambazar, and J. Smith</td>
<td>12</td>
</tr>
<tr>
<td>and n., 16</td>
<td></td>
</tr>
<tr>
<td>Kāsin ibn 'Abbas, Saint</td>
<td>146</td>
</tr>
<tr>
<td>Kāsīpuri, modern Kāsīlārī, earliest known Sona</td>
<td>270 ; 273, f.</td>
</tr>
<tr>
<td>Kas Ş Kharānēh, vaulted palace, illustrated</td>
<td>135, 138</td>
</tr>
<tr>
<td>Kālha Upanishad</td>
<td>177, f.</td>
</tr>
<tr>
<td>Kathekaras, restorers of legends</td>
<td>Sup. 74</td>
</tr>
<tr>
<td>Kathiāvar, and the Arabs</td>
<td>107, and n.</td>
</tr>
<tr>
<td>kaḥān, two preparations of the name</td>
<td>98 and n.</td>
</tr>
<tr>
<td>kauṭya, ceremony, etc</td>
<td>Sup. 36, 29–31, 33, 35, f. 70</td>
</tr>
<tr>
<td>Kauṭila, 47 and n.; and the Nandas etc, 48, f. Činākya</td>
<td>83</td>
</tr>
<tr>
<td>Kāvalgār 72, f.; Naik royal servant</td>
<td>116</td>
</tr>
<tr>
<td>Kāvēripuram, and Viṣvanātha</td>
<td>63 and n.</td>
</tr>
<tr>
<td>Kavundā, chiefs and Viṣvanātha</td>
<td>61</td>
</tr>
<tr>
<td>Kayattār, seat of a Pāṇḍya viceroy</td>
<td>37, 39</td>
</tr>
<tr>
<td>Kāyaṭha, and Kāyaṭha</td>
<td>111</td>
</tr>
<tr>
<td>Kazamain, Imām Mūsā shrine at</td>
<td>164, f.</td>
</tr>
<tr>
<td>Kekaya, land famous for learning 227; and the</td>
<td>228</td>
</tr>
<tr>
<td>Paisacli lang.</td>
<td>119, f. 163</td>
</tr>
<tr>
<td>Kellogg, author of Hindi Grammar</td>
<td>99, 102</td>
</tr>
<tr>
<td>Kēraja, co., and Saṅkaračārya III</td>
<td>164</td>
</tr>
<tr>
<td>Korbaha, Husain’s shrine etc., at, illustrated</td>
<td>154, 159</td>
</tr>
<tr>
<td>Kermān, the Jalal-i-Sang at, illustrated</td>
<td>140</td>
</tr>
<tr>
<td>Kera Nāna Chhatre, mathematician</td>
<td>Sup. 63</td>
</tr>
<tr>
<td>Kēvāva, temple at Belur 92; at Somnathpur</td>
<td>94</td>
</tr>
<tr>
<td>Kēvāla, Pir</td>
<td>F. G. 94</td>
</tr>
<tr>
<td>Kēvāla-Khadya-besāde ceremony</td>
<td>F. G. 85</td>
</tr>
<tr>
<td>Kēvāla, a recluse</td>
<td>F. G. 88</td>
</tr>
<tr>
<td>Khalīf Wali, and the Rock of Jerusalem</td>
<td>159</td>
</tr>
<tr>
<td>Khalīf Zahirī, and the Hasan mosque</td>
<td>159</td>
</tr>
<tr>
<td>Khema, goddess</td>
<td>Sup. 27</td>
</tr>
<tr>
<td>Khādebān, worship of instruments</td>
<td>Sup. 82</td>
</tr>
<tr>
<td>Khandoba, g. and childlessness, and horse worship</td>
<td>79</td>
</tr>
<tr>
<td>Khan Jāhān, buildings attributed to him</td>
<td>146</td>
</tr>
<tr>
<td>Khan Khānān, mausoleum, illustrated</td>
<td>157</td>
</tr>
<tr>
<td>Khvāja, an evil spirit</td>
<td>Sup. 54</td>
</tr>
<tr>
<td>Khilchīpur, State, and Prince Chān</td>
<td>133 and n.</td>
</tr>
<tr>
<td>khhoko, Indian game</td>
<td>Sup. 89</td>
</tr>
<tr>
<td>Khorsabad, palace</td>
<td>134, 136, 138</td>
</tr>
<tr>
<td>Khudābunda, Muhammad, Sultan</td>
<td>140, 143</td>
</tr>
<tr>
<td>Khurāsān, and, she double dome</td>
<td>151</td>
</tr>
<tr>
<td>Khurram, prince, Stāhījānān, and Jahāngīr</td>
<td>111</td>
</tr>
<tr>
<td>Kielhorn, the late Prof. and dates</td>
<td>165, 167, 169, 180–192; 194–197; 215, f.</td>
</tr>
<tr>
<td>Kījī, Chōja prince</td>
<td>127</td>
</tr>
<tr>
<td>Kirilbhūshaṇa Pāṇḍya k.</td>
<td>211</td>
</tr>
<tr>
<td>Knipe, Ed., and Mr. Edwards</td>
<td>12 n.</td>
</tr>
<tr>
<td>Kolabā dist., and ghost deities, Sup. 48, 49; 30–32; cattle disease etc, 33, 38–39; and ancestor worship etc, 44; 46–48; and dreams 50; 52; ghosts, evil eye etc, 53, f. 61, f. 64; and sorcery etc, 65, 67, f. 77; and death customs 69, f. 77; and tree worship etc, 72; 75; and totem 79; 82; field custom 87; and childlessness</td>
<td>91</td>
</tr>
<tr>
<td>Khāwāpur dist., and disease</td>
<td>Sup. 31, 33–39; sacred tombs, 43, and deified Musalmans</td>
</tr>
<tr>
<td>Kolipak, Benares of the South; and Kollipakas</td>
<td>214</td>
</tr>
<tr>
<td>Kollipakas</td>
<td>215, f.</td>
</tr>
<tr>
<td>kōla, court</td>
<td>116–118</td>
</tr>
<tr>
<td>kondi, witch’s pot</td>
<td>Sup. 85</td>
</tr>
<tr>
<td>Kondopant Chhatre, name used oppressively</td>
<td>Sup. 63</td>
</tr>
<tr>
<td>Kōṁcēmbēṅkō township, Pāṇḍya title</td>
<td>246</td>
</tr>
</tbody>
</table>
| Kongu, co., the forts of 66; and Viṣvanātha | 69; 166; or Chēra | 194 n.
INDEX

Konkan, Folklore from .................................. Sup. 25—92
Korin, the, and the stealing of children. F. G. 101
Kösała and Magadhā ........................................ 43
Kôte Kānpī, historical town ............................... 20
Krīṣṇa, g. worship of 22; and Krīṣṇa-pāla 222, 224; and barenness Sup. 47, f.; and the Tulsi plant 8; legends. F. G. 78; 91
Krīṣṇa-pāla, Vījayanagarā k., his conquests etc. ........................................ 223 and n., 223
Kābrajī, and Praenāja 45, f.; and Bimbisāra 48; alias of Mahāpadma ........................................ 51
Kathariya race ................................................... 49
Kathariyas, and the god Parshurām Sup. 25
Katharajan, alias of Mahāpadma ........................ 49
Kalaya Tihis, in Pāṇḍya chronology 167, f.
Kabērapal, sacred stones etc. Sup. 81 F.G. 73
Kabērapalvaran, k. .............................................. 46 and n., 49
Kubbat-an-Naaf, the Vulture Dome, Damas- 147
cos .............................................................. 37 and n., 39
Kulaśekhara, Kalesa ........................................... 176
Kulaśekhara, Keśava, offering F. G. 76
Kulottuṇga Chōja I., and the Pāṇḍyas 172
Kulottuṇga Chōja II., date 255
Kulottuṇga-Pāṇḍya ............................................. 209
Kum, the great Mosque, and other buildings 139, 153, f.
Kumaon, Kīma ...................................................(18
Kumāra, and the Vādas ...................................... 212
Kumāra Krīṣṇa-pāla, Naik ................................ 118
Kumāra Mutu, brother of Tirumāl Nāik 118
Kumhārvaike, pot-wedding Sup. 73
Kūndi, pot .......................................................... 86
Kunika, k .......................................................... 49
Kurdistan and dome construction 139
Kuri, sowing implement Sup. 87
Kūrālam, Courtallam 235, 235
Kumumbha, optum drink 185, 187 and n.
Kutb Minār ........................................................ 149
Kvward handbook, chief devotee Sup. 76

Lachman Sen, and Bengal .................................. 215
Laghurudra ceremony Sup. 91
Lahārā, N. W. Indo-Aryan vernacular 226—228
Lahore, tombs in .............................................. 111, f.
Lake, Lord, and Bhurτpore ................................ 88
Lakshmana, in Masur temple ................................ 21 and n.

Lakṣmīnasamvat and Lakṣmīnasamaya-tīkārāja ........................................ 216, 218
Lakshmīnasamya era, date .................................... 216—218
Lakshmīnaraṇaśīh temple, at Javagal 92, 94 ; at Nuggibaili 63, f.
Lakshmibaram, Mr., Navalram and Gujarāti ........................................ 107
Lālā bhākīta, Satdālī of ...................................... 295
Lālā Hardev ........................................................ F. G. 76
Langenegger, author of die Baukunst des Irāq, and dome construction ........................................ 157
Language, the Gujarāti, A note on Some Special Features of Pronunciation etc. 16—19; 106—111
Languages, the North Western Group 226— 229; of Kashmir 258—262
Lanka, destruction of ........................................ 166; 255
Lalikāpura, Singhalese invader ........................................ 255
Laikavataraśūtra, the, and the Nyāyakāgya 35—87
Līdāna, līdāna, planting of crops Sup. 87
Layard, and bas-reliefs ...................................... 134, f., 135, f.
Legends, and Indian history etc. 41; 227; F. G. 77, 79
Lepercy .......................................................... Sup. 67
Letopolis, and Osiris .......................................... 231
Levi, son of Jacob .............................................. F. G. 101
salem ............................................................
Lienaloy, author of L'Art Antiquë de la 135, f., 138, 142
Perse .............................................................
Līlābarītha, Vīshānu ......................................... 235
Līṅga, the, and Mahēśa ...................................... 219—222
Lingaṇa, a Tōtiya Daivāli ................................ 113
Lingayat, caste, and burial Sup. 67—69
Linguistic Classification of Kāshmiri 257—270
liquor offering .................................................. Sup. 25
Littleton, Ed. and W. Clavell 18 and n.
livelihood, implements of worshipped Sup. 81, f.
lokas, or worlds, fourteen, and Brahmat 230, and Osiris ........................................ 231
Lopia, John, and the murder of J. Smith 27
Lyall, Sir Ch., author of a Sketch of the Hindustani Language ........................................ 102
Malabar, the Chōja co ...................................... 176
Macedonian emperors and St. Mark's .......... 151
Macleod, Miss O., Chiefs and Cities of Central Africa, by ........................................ 139 and n.
Madanakai, figures in Mysore temple 92, f.
Maddock, Mr., Political Agent and Prince Chain 181 or Mendak 182 and n. 185—188
Madhainagar copper-plate grant 217
<table>
<thead>
<tr>
<th>Index</th>
<th>293</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mālātī, Śūra queen</td>
<td>373</td>
</tr>
<tr>
<td>Malay, Proverbs, a Collection, book Notice</td>
<td>280</td>
</tr>
<tr>
<td>Māldev, k. of Jhālayād</td>
<td>93</td>
</tr>
<tr>
<td>Mālīva Merchant, the ship</td>
<td>16, 25, f.</td>
</tr>
<tr>
<td>males, become females</td>
<td>Sup. 63</td>
</tr>
<tr>
<td>Malevolent Dead, The, worship of Sup. 49—52</td>
<td>F. G. 102—108</td>
</tr>
<tr>
<td>Mahār Rao, Holkar</td>
<td>181 and n.</td>
</tr>
<tr>
<td>Malik Kafar, raid by 174, in Madura</td>
<td>175</td>
</tr>
<tr>
<td>malīn, evil spirits</td>
<td>F. G. 74, f.</td>
</tr>
<tr>
<td>Malīsa, elder son of Vījayaśena 270; Mallavarama 271, f.; or son of Vilolā</td>
<td>273</td>
</tr>
<tr>
<td>Mallavarama, Sena k.</td>
<td>273</td>
</tr>
<tr>
<td>Mallavarama, Śūra k.</td>
<td>273</td>
</tr>
<tr>
<td>Mallinātha and the Indra festival</td>
<td>205, f.</td>
</tr>
<tr>
<td>Mallitama II., Hoyaśa sculptor</td>
<td>94, f.</td>
</tr>
<tr>
<td>Malta, and dome construction</td>
<td>139</td>
</tr>
<tr>
<td>Malwa, and the Lay of Prince Chān Singh 181; and the Bikramaśīta era</td>
<td>215</td>
</tr>
<tr>
<td>Māmallapuram Rathas and the Pāndavas</td>
<td>22</td>
</tr>
<tr>
<td>Māna, demon</td>
<td>F. G. 83, f.</td>
</tr>
<tr>
<td>Manappāra, Trichinopoly</td>
<td>105</td>
</tr>
<tr>
<td>Maudanār Mithra, whose wife questioned Shankarāchārya</td>
<td>F. G. 104, f.</td>
</tr>
<tr>
<td>maṇaṭ bharati ceremony</td>
<td>Sup. 29</td>
</tr>
<tr>
<td>Mangalaśutra, marriage string</td>
<td>Sup. 74</td>
</tr>
<tr>
<td>Māṇigammapā, Nāika regent</td>
<td>114</td>
</tr>
<tr>
<td>Māṇimekhalai, heroine of a Tamil epic</td>
<td>127</td>
</tr>
<tr>
<td>Maṇimekhalai, a Tamil epic</td>
<td>127, 204, f.</td>
</tr>
<tr>
<td>Māṇiśa, Goa dist., and snake-bite</td>
<td>Sup. 77</td>
</tr>
<tr>
<td>Māṇirhā, inscrip.</td>
<td>238</td>
</tr>
<tr>
<td>maṇstras, Sup. 33; of Pīrs 34—36; 38, 40; and bārraneness 47, f.; and ghosts</td>
<td>F. G. 107</td>
</tr>
<tr>
<td>Māntri, Nāika prime minister</td>
<td>110, f.</td>
</tr>
<tr>
<td>Mātra etc., black art</td>
<td>Sup. 92</td>
</tr>
<tr>
<td>Mātrāthi and totemism</td>
<td>Sup. 78</td>
</tr>
<tr>
<td>Māraḥ, language, and Gujārāti</td>
<td>17; 97</td>
</tr>
<tr>
<td>Māgavarman, several Pāṇīyā kings of the name</td>
<td>172</td>
</tr>
<tr>
<td>Māgavarman Kulasēkhara, Pāṇīyā k. (1288)</td>
<td>174, f.; I 197, 253, f.</td>
</tr>
<tr>
<td>Māgavarman Kulasēkhara II. (1314) 174, 248; note on</td>
<td>253, f.</td>
</tr>
<tr>
<td>Māgavarman grīvalahā, k. (1160—61)</td>
<td>235</td>
</tr>
<tr>
<td>Māgavarman Śrīvallabha Devā, unknown Pāṇīyā k. 165 n.; I 174; (of 1257)</td>
<td>196</td>
</tr>
<tr>
<td>Māgavarman Sundara, Pāṇīyā k. (of 1219)</td>
<td>173; I, note on</td>
</tr>
<tr>
<td>Māgavarman Sundara, II, Pāṇīyā k. (of 1238)</td>
<td>191</td>
</tr>
<tr>
<td>Māgavarman Śrīvallabha, Pāṇīyā k. (of 1294) note on</td>
<td>214</td>
</tr>
<tr>
<td>Māgavarman Viṅkra, Pāṇīyā k. (of 1283)</td>
<td>174; proposed new k., note on</td>
</tr>
</tbody>
</table>

**Page dimensions:** 573.6x751.4

---

*Mahāyāna Sūtra* quoted 84, and Vātāyana 86; and the *Pratīyaśānta Sutra* ... 87

Mādura, E. I. Co.'s Factory 10; Museum Plates, and the Pāṇīyās etc. ... 172, 176

Mādusāhabī Shāh Husain, illustrated ... 156

Mādura, Adventures of the God of, contd. from Vol. XLII p. 72; 206—212; 229—232

Mādura, Nāika Kingdom, History of, contd. from Vol. XLIII p. 265, 37—39; 59—67; 69—73; 119—118

Mādura, under rival 175; and Kulasēkhara ... 255

Māgadha, The Ancient History of ... 41—52

Māgāsa, collection of Nāika villages ... 117

Māhābali Pir ... F. G. 75

Māhābharata, the, in sculpture 93; legends 172 and n.; 223, 227

Māhābhṛgya, of Patañjali, used by Vātāyana ... 33, 86

Māha Giri, g., and cattle disease ... Sup. 33

Māhalaṅgki, g. ... Sup. 25

Māhakalasūtra, Shārdūkha rite ... Sup. 40

Māhānāsā, k. ... 50

Māhānāsā, Devī, and cholera ... F. G. 75

Māhānānā, k. 42 and Mundo ... 45; 49

Māhā-Nānā, k. ... 50, f.

Māhānīrīḍa Upaniṣad, chronologica data of 131; position of the caucum etc. in 177—180

Māhāpadma k. 42, and Māhānāsā, or Ugrāsaṇa 45 and n.—48; clas of Khaṭrastraṇa 49; and the Council of Vesāli 50 and n.; two persons of the name ... 51

Māhārāja, g., spiritual head ... F. G. 91

Māhārāja, co., and Viṭhābā, g. ... 223

Māhārāja ceremony ... Sup. 91; F. G. 75

Māhāsāmudra, or Munda, k. ... 47

Māhāsaṇa, k. of Ayasāi ... 45

Māhāvalipuram, rock cut temples at ... 172

Māhāvīra, the, and Indian history 37 n., 41, 43—51; legends 172—174; 176; 255

Māhāvīra, death of ... 41; 45, 50, 82

Māhāvīra Śvāmi, Jain teacher ... F. G. 91

Māhāyāna Buddhism, rise of ... 87

Māhāya, g., ... 219, f.

Māheśvara, a natural linga of Shiva ... Sup. 25

Mājuṭānā, k. of Ghazi ... 228

Māheśvara, saints, worshipped by Hindus ... 92

Māheśvar, near Conjeevaram, birthplace of ... 63

Mānaṇīrasa Upaniṣad, date ... 130

Mānaṇīrāṇa, founder of the Yājñavalkya philosophy ... 86, f.

Mālābār 175; Malabar, or India the Greater ... 176

Mālai-Kōṭai, fort ... 60
INDEX

Maravas of the E. Coast, and Visvanatha 59, f. 175, f.
Marco Polo, and the Five Pándyas 37 n.; 173,

\[ 
\text{Maré, goddess} \quad \text{Sup. 30, 32}
\]

\[ 
\text{Maršenjera, grammarian, on the Vrāchaka dialect} \quad 228
\]

\[ 
\text{Marriage, early Hindu, Sup. 58; of widows etc. 73, 83; ceremony 78, 82; F. G. 73}
\]

\[ 
\text{Marshall, Mr. E. I. Co's servant} \quad 14
\]

\[ 
\text{Mary and Apollo} \quad 210
\]

\[ 
\text{Mārkandeya in Kashmir, and the Pāṇḍyas} \quad 22
\]

\[ 
\text{Marwāri, lang.} \quad 16, f.
\]

\[ 
\text{Marwāri lang., See Notes on the Old W. Rājasthāni} \quad 3, f.
\]

\[ 
\text{Mary, Mother, Mot Mavalī} \quad \text{Sup. 92}
\]

\[ 
\text{Maryam period of Indian history} \quad 223
\]

\[ 
\text{Māshita, vaulted palace} \quad 135
\]

\[ 
\text{Masjid-i-Jama at Verāmīn} \quad 143
\]

\[ 
\text{Masjid-i-Shāh at Isfāhān, illustrated} \quad 145
\]

\[ 
\text{Masur Dera Tahsil, Kangra dist., rock hewn Vaishnava Temple at} \quad 19, f.
\]

\[ 
\text{Masulipatam, and J. Smith 26; and Streynsham Master} \quad 29
\]

\[ 
\text{Māton, Devis, and diseases F. G. 74 and n., 75, 76 and n., 77, 80, 83-85, 88}
\]

\[ 
\text{Māthā, the Jaina, quoted} \quad 279
\]

\[ 
\text{Mathura Kavi, alias Kārī, and Sājakāpī} \quad 164 and n.
\]

\[ 
\text{Mātrikās, worshipped} \quad \text{Sup. 30}
\]

\[ 
\text{Mātrā, the, and the Seisumases} \quad 164 and n.
\]

\[ 
\text{Maunja ezru rite} \quad \text{Sup. 88}
\]

\[ 
\text{Mauya dyn., reputed servile origin etc.} \quad 51, f.
\]

\[ 
\text{Mauryaputra, a Shāhīva} \quad 52
\]

\[ 
\text{Mausoleum, of Sultan Sanjar 140; at Samarkand 145, f.; at Herā 151; 183; of Imām Rizā 154; of Humayūn 156; of Khan Khānād etc.} \quad 157
\]

\[ 
\text{Mausa, C., on dome construction} \quad 142 and n.
\]

\[ 
\text{Max Müller, F., and the Upānīshādīs} \quad 130 and n.
\]

\[ 
\text{Mayurapura, Delhi} \quad 51
\]

\[ 
\text{Mehdidpur, battle} \quad 181 and n.
\]

\[ 
\text{Memphis, tn., and Osiris} \quad 231
\]

\[ 
\text{men, great, as gods} \quad \text{F. G. 91, f.}
\]

\[ 
\text{Mēru, mt., treasure in 206; Note on} \quad 297
\]

\[ 
\text{Merutūnings, on dates etc.} \quad 43, f., 47, 50, f.
\]

\[ 
\text{Merv. tn., Sultan Sanjar's tomb in} \quad 140
\]

\[ 
\text{Meshed, Imām Rizā shrine etc. at 144; 151, f.; or Meshed} \quad 153, f.
\]

\[ 
\text{Mesopotamia, and dome construction 132 and n., 134, f., 139}
\]

\[ 
\text{Messals, sacred} \quad \text{Sup. 81}
\]

\[ 
\text{Mīnān Mīr, tomb of} \quad 112
\]

\[ 
\text{Mīnakshi, last Nāik ruler} \quad 71; 114
\]

\[ 
\text{Mīnakshi, q. to Chokkanāthā} \quad 118
\]

\[ 
\text{Mīrābāi} \quad \text{16
}\]

\[ 
\text{miracles} \quad \text{Sup. 44; F. G. 91}
\]

\[ 
\text{Mīrān Dātār} \quad \text{F. G. 96, f.}
\]

\[ 
\text{Mīrān Shāh, and Tūs} \quad \text{103}
\]

\[ 
\text{Mīrāt-i-Afdā baumā, the, and the date of Akbar} \quad \text{240, 242 and n.}
\]

\[ 
\text{Mīrānjiyar, Ma., and Chandrashekhar} \quad \text{64 and n.}
\]

\[ 
\text{Mūsā Abdu-r-rāḥīm Khān Khānān, conquered Sind} \quad \text{234 n.}
\]

\[ 
\text{miscarriage, cause of} \quad \text{F. G. 98}
\]

\[ 
\text{misery and dreams} \quad \text{F. G. 103}
\]

\[ 
\text{Mogul, rulers of Persia and dome construction. 145}
\]

\[ 
\text{Mogul, rulers of Persia and dome construction. 145}
\]

\[ 
\text{Mokarran, the, and Hindus} \quad \text{Sup. 45, f.}
\]

\[ 
\text{Mohn, k., mentioned by J. Smith} \quad \text{12}
\]

\[ 
\text{Mokhā, salvation} \quad \text{F. G. 92}
\]

\[ 
\text{Monarchy, Pāṇḍya, Chronology of (Mr. Swami-} \quad \text{165-176; 159-202; 245-256}
\]

\[ 
\text{Monasteries, Buddhistic, in Kaśchāipura} \quad \text{127}
\]

\[ 
\text{Mongol tradition and Indian history} \quad \text{44}
\]

\[ 
\text{Mongola and Tūs} \quad \text{153}
\]

\[ 
\text{mood, in Old W. Rājasthānī} \quad \text{120}
\]

\[ 
\text{Morier, J., author of A Journey through Persia} \quad \text{141 and n., 154 and n.}
\]

\[ 
\text{Moore, 139, of Omar 142 n.; the Blus etc.} \quad \text{143, f.; at Damascus 147-149; at Cairo etc.} \quad \text{150, f.; 153; 157; 159}
\]

\[ 
\text{Moti bungalows, Political Agent's house 186}
\]

\[ 
\text{Mot-Mavalī, Mother Mary} \quad \text{Sup. 92}
\]

\[ 
\text{Mountains, holy} \quad \text{Sup. 79}
\]

\[ 
\text{mourning} \quad \text{Sup. 69}
\]

\[ 
\text{Mounta, in Malta, domed church at} \quad \text{159}
\]

\[ 
\text{Mūrīyamājaya, epitaph of Shīva} \quad \text{F. G. 78}
\]

\[ 
\text{Mūratunga, tabour} \quad \text{Sup. 74}
\]

\[ 
\text{Mas. of the Jaina Māthā, quoted} \quad \text{279}
\]

\[ 
\text{Mvas, palm-leaf, and Siva history 270, f.; from Tilā} \quad \text{272, f.}
\]

\[ 
\text{Muirā Rākshasa, and secular tradition} \quad \text{41}
\]

\[ 
\text{Muhammad, conception of} \quad \text{242 and n.}
\]

\[ 
\text{Muhammad II, Sultan} \quad \text{152}
\]

\[ 
\text{Muhammad bin Musa} \quad \text{139}
\]

\[ 
\text{Muhammad Khudabanda, k.} \quad \text{140}
\]

\[ 
\text{Muhammadan, influence in Nāik kingdom 117, f.; architecture and dome construction 130, f., 143, 157; historians and Pāṇḍya rulers 173; raid into S. India 166; 174; 260; minister, in Malabar 175, f.; conquest of Vijaya-nagara 223; and Hindu, saints, tombs of Sup. 43-45; F. G. 85, 94-97}
\]

\[ 
\text{Mukaddas, and the Umayyad Mosque 148; and the Rock of Jerusalem} \quad \text{155}
\]

\[ 
\text{Munda, Mahāsamudra, k.} \quad \text{47}
\]
INDEX

Mundo, and Mahàndin, k. ................................................. 45
Mundy, Peter, and Shahjâhân ............................................ 111, f.
Mustâabâb-ut-Tawrîkh and Akbar's date ...................... 240
Muralis, dedicated girls .................................................. 74
Musallman. Musallman domination in Trichinopoly 71; 114; invasion of India 228; saints, defied ........................................... Sup. 45; Firs 46; F. G. 91
Musmasa and Kâshmiri 267; and kauñ ceremony Sup. 30; and names .................................................... F. G. 101
Museum plates, Madras ................................................. 172
Nâth mâyana, spell, black art ......................................... Sup. 32, 38, 92
Mutu Ajāsû, son of Tirumal Nâk ...................................... 118
Mysore, Architecture and Sculpture in ................................ 89-92
Mysore, and Vîswânâtha 65 and n.; 68; 69, 71; conquered by Ramappa 113; and the Nâk kingdom 117; and the Hoyasalas ............................................. 174
Mythology of Osiris ......................................................... 231
Mythology, Sanskrit ......................................................... 232

Nâdîra Begam, Sharifu'n-nisa, Anâr-kârll ................................ 112
Nâdîr Shâh, and the âli shrines ........................................ 155
Nâflumângalam, Srivillipûthâ .......................................... 116
Nâls, Nâk subdivisions of land .......................................... 116, f.
Nâga, cobra, worship ....................................................... Sup. 74
Nâgâlî sârîte ................................................................. Sup. 47, f.
Nâgâsasaka and (Nâga) Dârsaka or Harshakas, etc. .............. 43, 48, 49
Nâgâsma, accession of 37 n.; Nâlî, and Aryanâtha, etc. .......... 63, f.
Nâgas, roll of opium ......................................................... 187 and n.
Nâgârjuna, anterior to Vatsyâyana 84; and the Nâdhîyamak doctrine ............................................................. 87
Nâk kingdom of Madura, History of, contd. from Vol. XLIII p. 262 37-39; 59-67; 69-73; 113-118
Nâmisârânya forest .......................................................... 207
Nâishâdham; and other works by Ati-Vira-Râma Pâpyâya ............................................................... 39
Nâvâdya, god's mea' ......................................................... Sup. 87, 90
Najaf, the âli shrine at .................................................... 154, f.
Nâkhudd, noccada, skipper ................................................. 28
Nakshatra, of the day, in Pâpyâya Chronology .................. 170, f.; 200

Nala, k. .................................................................. F. G. 103
Nala and Damayanti, romance of ....................................... 39
Nâlanda, university .......................................................... 127 n.
Napli, Mr. R., pilot ........................................................ 13
Names, to avert evil eye, etc. ............................................ Sup. 63; F. G. 101
Nanda, Nâga k. and saint .................................................. 50 and n.
Nanda, dyn. 44, 47 and n., 48, 50 and n., 61 and n. .......... 48 n.
Nanda Mahâpadma, and Mahâpadma ................................ 46 n.
Nandi, in Mysore, temple at ............................................. 93, f.
Nândi, Shrâddha, ceremony ............................................. F. G. 73, 89
Nândivardhana, k., ......................................................... 42, 49-50
Nâraka, hills ................................................................. F. G. 108
Naraappalaya, a Nâlî câjadî .............................................. 114
Nârâyana, Râja, alias Parantaka ....................................... 164
Nârîyanâgâlî sârîte .......................................................... Sup. 42, 43; F. G. 89
Narsing, g. ................................................................ Sup. 33
Narsinghgarh, State in Bhopal and Prince ......................... 181-188

Narasinha Mohâr ............................................................. 16
Narsochhiwadi, in Kolhapur, holy village Sup. 35
Nâsîk, holy c. ................................................................ Sup. 16
Nâsir-i-Khusrau, and the rock of Jerusalem ....................... 155
Nâthamuni, compiler, date ................................................. 164
Navacchand, sacrifice ...................................................... F. G. 75
Navaghahândî sârîte ........................................................ Sup. 91
Navakâdda, gift ................................................................ Sup. 67
Navaratra, holidays, and ghosts ....................................... F. G. 106
Navarâtri festival, and Vîswânâtha, etc. ................................ 64
Naylor, Mr. and J. Smith ................................................... 12 n.
Nellore, N. limit of Malabar, and inscrs. 175 and n.
Neriosang Dhavul, a Moped, translator .............................. 100
Newton, and the Calculus ................................................ 142
Nile, Valley and Osiris ..................................................... 231
Nilotsava, nil-panavav ceremony ...................................... F. G. 83 and n.
Nimtavav, nil-panavav ceremony ..................................... F. G. 89
Nineveh, palace of Sennacherib in, illustrated ...................... 133
Nirvâna, of Buddha 43, 45; of Mahâvîra ................................ 47, 59; era 217, f.
Nooremholl, Nârmahal .................................................... 111, f.
North Western Group of Indo-Aryan Vernaculars .............. 229-229
Nossa Sentosa de Monte, the ship, and J. Smith .......... 13

Note, on Some Special Features of Pronunciation, etc., in the Gujarât Language 16-19; 106-110
Note, on The Rock-Hewn Vaishnava Temple at Maurl Dera Tahall, Kangra district, Pañjab ........................................ 19-23

Notes on the Grammar of The Old Western Râjâsthânlî with Special Reference to Apabhraṃga and to Gujarâtî and Mârvârî 3-11; 30-36; 52-58; 74-81; 90-105; 119-126; 129-139

Nouns, in Old W. Râjâsthânlî, etc. .................................. 163

Numerals, lucky and unlucky ........................................... Sup. 65
Nupassalla, Lakshmînarasinha temple at 89, 93-95
Numeral, in Old W. Râjâsthânlî 7-9; in Kâshmiri .......... 264
<table>
<thead>
<tr>
<th>Index</th>
</tr>
</thead>
<tbody>
<tr>
<td>philosophies, Indian</td>
</tr>
<tr>
<td>Phoenixia, and the serpent 212; and fishermen</td>
</tr>
<tr>
<td>phonetic spelling</td>
</tr>
<tr>
<td>Pietro della Valle, and the Hasang mosque</td>
</tr>
<tr>
<td>Pillai Mr. Swamikannu, his Theory of The Chronology of the Pandyas Monarchy 165–177; 189–202; 145–155; 37 n</td>
</tr>
<tr>
<td>pillars, in Nandi temple 94; memorial etc.</td>
</tr>
<tr>
<td>Pipal tree</td>
</tr>
<tr>
<td>Pippalavan, c. of the Mauryas</td>
</tr>
<tr>
<td>Pir’s, Musalman Sup. 43; worshipped by Hindus, etc. 44–47; the bhat of 51; F. G. 93, f. 91; the Sambhâs, etc. of 94–97</td>
</tr>
<tr>
<td>Pâśa, origin of the Lähnda language etc. 226–238; and Sanskrit etc.</td>
</tr>
<tr>
<td>Pielhol, Prof., and Prakriti</td>
</tr>
<tr>
<td>pâśhas, ghosts</td>
</tr>
<tr>
<td>pâtira, spirits of ancestors</td>
</tr>
<tr>
<td>pâtriga, deceased ancestors</td>
</tr>
<tr>
<td>Pitt, Thomas, and J. Smith</td>
</tr>
<tr>
<td>Piyadasi, Aśoka, in legend</td>
</tr>
<tr>
<td>plague</td>
</tr>
<tr>
<td>planets and disease</td>
</tr>
<tr>
<td>plates, or tiles, gilt</td>
</tr>
<tr>
<td>plough, ploughing ceremonies</td>
</tr>
<tr>
<td>Puthach, and Osiris</td>
</tr>
<tr>
<td>poison</td>
</tr>
<tr>
<td>policeman, or Kâvalgâr, or talapatâ, in the Polygar, system</td>
</tr>
<tr>
<td>Pâlchehi, fort</td>
</tr>
<tr>
<td>Polygar 37; 39; and Viśvanâtha 59; 69, f. the system of, instituted 71–73; 113, 115–118; antiquity of</td>
</tr>
<tr>
<td>Pompeii, and the cupola</td>
</tr>
<tr>
<td>Pondchar, deity</td>
</tr>
<tr>
<td>Pòseidon, Varuna, and the g. of Madura</td>
</tr>
<tr>
<td>post-positions, in Old W. Râjaâsthâni 3–7</td>
</tr>
<tr>
<td>potentials, in Old W. Râjaâsthâni</td>
</tr>
<tr>
<td>pûthra, bhuvâs</td>
</tr>
<tr>
<td>Pradhâni, Nâik Finance minister</td>
</tr>
<tr>
<td>Pradyota, founder of the dynasty of that name, a contemporary of Buddha</td>
</tr>
<tr>
<td>Pradyota, dyn. 42 and the Sâisimága 43</td>
</tr>
<tr>
<td>Purâjâpîrami, Æstra, and the Yogeśâra school of philosophy</td>
</tr>
<tr>
<td>prâkâra, compound wall of a temple</td>
</tr>
<tr>
<td>Prakśa, and the Old W. Râjaâsthâni 10; or Apâbhirâma 18, t. 100–102, 105–107 and n. 159, f.</td>
</tr>
<tr>
<td>Prasenajit, k. and Kasiatraajit</td>
</tr>
<tr>
<td>Prasii, tribe</td>
</tr>
<tr>
<td>Prasâda, Rudra, a Kâkâshiya k.</td>
</tr>
<tr>
<td>Prayâg, holy c.</td>
</tr>
<tr>
<td>pregnancy, or simânt ceremony</td>
</tr>
<tr>
<td>prepositions, in Old W. Râjaâsthâni</td>
</tr>
<tr>
<td>pride, spirit</td>
</tr>
<tr>
<td>Price, James, El. I. Co’s servant</td>
</tr>
<tr>
<td>priest, in marriage ceremony</td>
</tr>
<tr>
<td>Prince Chân Singh, The Lay of</td>
</tr>
<tr>
<td>Priyadâsin, Devanâmpriya</td>
</tr>
<tr>
<td>processions, religious</td>
</tr>
<tr>
<td>products, of Mysore, Artistic</td>
</tr>
<tr>
<td>pronouns, in the Old W. Râjaâsthâni 5, 7, 10, f. 30–36; in Gujarâiti 110; in Kâshmiri</td>
</tr>
<tr>
<td>pronunciation, etc., in the Gujarâiti language, a note on some special features in 16–19</td>
</tr>
<tr>
<td>propitiation of the dead</td>
</tr>
<tr>
<td>proportions, system of, in Hindu sculpture</td>
</tr>
<tr>
<td>Prosody, Kâshmiri</td>
</tr>
<tr>
<td>Proverbs, Malay, A Collection of, Book Notice</td>
</tr>
<tr>
<td>puberty, among Hindus</td>
</tr>
<tr>
<td>Puella, Major W. E. I. Co’s agent</td>
</tr>
<tr>
<td>Pudukkâti plates 38 n. 39 and n.</td>
</tr>
<tr>
<td>Pudukkota 165 n. 196, note on</td>
</tr>
<tr>
<td>Pukhaâvasti, tn., Greek form of the name</td>
</tr>
<tr>
<td>Pûlyâ, and Perumârânapuliyâ</td>
</tr>
<tr>
<td>Pumana vow</td>
</tr>
<tr>
<td>Pûnâshadvâchana rite</td>
</tr>
<tr>
<td>Punyâvachâchane ceremony</td>
</tr>
<tr>
<td>punishments after death</td>
</tr>
<tr>
<td>Punya tirtha day</td>
</tr>
<tr>
<td>Pûrânâ Kila Mosque, Delhi</td>
</tr>
<tr>
<td>Purâñas, and the ancient Indian history</td>
</tr>
<tr>
<td>Purâna, and, and Satt</td>
</tr>
<tr>
<td>Purushottama inscription</td>
</tr>
<tr>
<td>purnâj, purânas, spirits</td>
</tr>
<tr>
<td>Pyramids, the Great</td>
</tr>
<tr>
<td>Qasir ‘Amrah, palace</td>
</tr>
<tr>
<td>Quarell Between a Giri Bride and Her Brother-in-Law, song</td>
</tr>
<tr>
<td>Queda, tn., and the murder of J. Smith</td>
</tr>
<tr>
<td>Quintus Curtius</td>
</tr>
<tr>
<td>rags, as offerings</td>
</tr>
<tr>
<td>rain ceremonies</td>
</tr>
<tr>
<td>Râjâdhirlâ, Châle k.</td>
</tr>
<tr>
<td>Râjâdirlâ, Châle k., Râjâkârsâri</td>
</tr>
<tr>
<td>Râjanâcârâ, Aravâhi k.</td>
</tr>
<tr>
<td>Index</td>
</tr>
<tr>
<td>-------</td>
</tr>
<tr>
<td>Rājaputāna</td>
</tr>
<tr>
<td>Rājayārāja I. Chōla k.</td>
</tr>
<tr>
<td>Rājāraṇdakart, the, and the Sālānuṇgas</td>
</tr>
<tr>
<td>Rājāsthānık, Old Western, see Notes on the Grammar of</td>
</tr>
<tr>
<td>Rājendra Chola and the conquest of Kollipakki</td>
</tr>
<tr>
<td>Rakā, Bait-ul-Khalīfah palace in</td>
</tr>
<tr>
<td>Rāma, in the Maer temple 21 and n. 22, and barrenness Sup. 48; and the Śāmī tree etc.</td>
</tr>
<tr>
<td>Rāmābhadra and Vīvanātha</td>
</tr>
<tr>
<td>Rāmāchandra, g., and Vijayanagara</td>
</tr>
<tr>
<td>Rāma Krishna, tutor to Asi Vira Rāma 39 and n.</td>
</tr>
<tr>
<td>Rāmānuja, date</td>
</tr>
<tr>
<td>Ramappaiya, Nāk minister</td>
</tr>
<tr>
<td>Rāma Rāja, Karnāk</td>
</tr>
<tr>
<td>Rāmarāja, the Biamark of Vijayanagara</td>
</tr>
<tr>
<td>Rāmāyana, the, in sculpture 93; legends 172; 227; and Akbar</td>
</tr>
<tr>
<td>Rāmādeśa, evil deity</td>
</tr>
<tr>
<td>Ram Nayak, author of Architecture of The Hindus</td>
</tr>
<tr>
<td>Ranjit Singh</td>
</tr>
<tr>
<td>rapier, ordered by J. Smith</td>
</tr>
<tr>
<td>Raashid-din, author of the Jamiyat Tawārikh</td>
</tr>
<tr>
<td>Rātāngiri, dist., offerings etc. Sup. 25, 27; 86; diseases deities 20, 22; 32—35; sacred trees 36, f.; evil spirits 36, f.; 59—58; 64; ancestor worship 46—47; and saints etc. 43—45; barrenness 47; dreams etc. 49; f.; 52; the evil eye 61; ghosts 67; 70; f.; widow remarriage 73; snake-bite 77; totems 78, 80, f.; 85; Holy festival</td>
</tr>
<tr>
<td>Raushanārā, dr. of Shāhjāhān</td>
</tr>
<tr>
<td>Rāvalnāth, incarnation of Shiva</td>
</tr>
<tr>
<td>Royasam, Nāk private secretary</td>
</tr>
<tr>
<td>Beade, Ed., and J. Smith</td>
</tr>
<tr>
<td>records, the Red Slab, etc., of Krishnarāya</td>
</tr>
<tr>
<td>Religion, the, of the Vijayanagara House 219—225</td>
</tr>
<tr>
<td>Remarks, Some, on The Chronology of The Upanishadas</td>
</tr>
<tr>
<td>remedies, for fevers etc.</td>
</tr>
<tr>
<td>Rīfī, tn., cupola roof remains, illustrated</td>
</tr>
<tr>
<td>rites, propitiatory, and ceremonies Sup. 25—28; 31, 40—43; and barrenness 47; rain 87, f.; Chetas 89; puberty 91; of sorcery 97</td>
</tr>
<tr>
<td>Rock, of Jerusalem, dome illustrated 142, 155, f. Rock Edict, Fourth, of Asoka, and the word Agnākānada</td>
</tr>
<tr>
<td>rock inscription of Asoka</td>
</tr>
<tr>
<td>rocks, fortified by Viśuvanātha</td>
</tr>
<tr>
<td>Roderick, k. of the W. Goths</td>
</tr>
<tr>
<td>Roman Catholic worship in Salsette</td>
</tr>
<tr>
<td>Rome, and dome construction</td>
</tr>
<tr>
<td>Ropani, transplanting</td>
</tr>
<tr>
<td>Rousseau, and the Imám Musa</td>
</tr>
<tr>
<td>Royal mosque at Iṣfahan</td>
</tr>
<tr>
<td>Ru, plant, and marriage</td>
</tr>
<tr>
<td>Rukn-ud-din Fīroz Sāh, tomb of</td>
</tr>
<tr>
<td>Rudrābhīṣaka, ceremony</td>
</tr>
<tr>
<td>Rudramas, q., Ganapati</td>
</tr>
<tr>
<td>Rudrāy, sacrifice</td>
</tr>
<tr>
<td>Rādāpāwa, minister under Prince Chain Singh</td>
</tr>
<tr>
<td>Rustam Khan, oppressor of Chokkanța</td>
</tr>
<tr>
<td>Rutahusti or Garbhāda, first bridal night</td>
</tr>
<tr>
<td>sacred objects</td>
</tr>
<tr>
<td>sacrificers, human, Sup. 80, f.; yadnas</td>
</tr>
<tr>
<td>Sadākā, Rāya, Vijayanagara k., and Kollipakka</td>
</tr>
<tr>
<td>Saḍākā, Rāya, Vijayanagara k., and Kollipakka</td>
</tr>
<tr>
<td>sage, revered</td>
</tr>
<tr>
<td>Sahālaya or Sumāliya k.</td>
</tr>
<tr>
<td>sakhara-bhājana feast</td>
</tr>
<tr>
<td>saints, Musalmān, deified Sup. 46; and ancestors, worshipped</td>
</tr>
<tr>
<td>Śāivāngīa dynasty</td>
</tr>
<tr>
<td>Śiva gods and goddesses</td>
</tr>
<tr>
<td>Śiva-Siddhānta system</td>
</tr>
<tr>
<td>Śivāvīma and Vaishnavism 22, 23 n.; 221, f., 224, f.; in Kashmir</td>
</tr>
<tr>
<td>Śaka, Śālavāhama era</td>
</tr>
<tr>
<td>Sakanwād, vil., and Prince Chain Singh 184 and n. Śākāyana, the Jaina, and the Nyāsakara</td>
</tr>
<tr>
<td>Salātūru, birthplace of Pātīnī</td>
</tr>
<tr>
<td>Salem, dist.</td>
</tr>
<tr>
<td>Salim, prince, and Akbar</td>
</tr>
<tr>
<td>Sālivāhana or Saka era, in Gujarāt etc.</td>
</tr>
<tr>
<td>Salonaika, and S. B. 93</td>
</tr>
<tr>
<td>Salset, isl., Roman Catholic worship in</td>
</tr>
<tr>
<td>Salsette, Tahaka, deities of</td>
</tr>
<tr>
<td>samādhi, grave F. G. 94; ceremony 95 and n. 96</td>
</tr>
<tr>
<td>samādhis, graves</td>
</tr>
<tr>
<td>Sāmalavarman, Rāmalavarvan, k.</td>
</tr>
<tr>
<td>Sāmapaṭi, Chambali, etc., fort</td>
</tr>
<tr>
<td>Sarnakand, Mausoleums and other buildings</td>
</tr>
<tr>
<td>Sarpāṇa, Śāman Mahā shrine at</td>
</tr>
<tr>
<td>Sāmpāṇa, Sambadhās, spiritu.</td>
</tr>
</tbody>
</table>
INDEX

<table>
<thead>
<tr>
<th>Page</th>
<th>Entry</th>
</tr>
</thead>
<tbody>
<tr>
<td>274</td>
<td>Sum-ho-po-lo, tin., and Sinhapura</td>
</tr>
<tr>
<td>19</td>
<td>Sampradāraṇa, phonetic process 18 n.; anti-sampradāraṇa.</td>
</tr>
<tr>
<td>Sup. 49</td>
<td>Sāvattharik shāraṇa, rite</td>
</tr>
<tr>
<td>147</td>
<td>Śānci, topa</td>
</tr>
<tr>
<td>132</td>
<td>sandai, Tamil, a weekly market, and shandy</td>
</tr>
<tr>
<td>149 n.</td>
<td>Sasanj bridge</td>
</tr>
<tr>
<td>16</td>
<td>Sanjar, Parse settlement</td>
</tr>
<tr>
<td>140</td>
<td>Sanjar, Sultan, his Mausoleum at Merv, illustrated</td>
</tr>
<tr>
<td>128</td>
<td>Saṅkarāchārya, and Kaśchī</td>
</tr>
<tr>
<td>164</td>
<td>Saṅkarāchārya III, date of</td>
</tr>
<tr>
<td>134</td>
<td>Sanskrit, language, numerals 7—9; pronouns 19, f.; adverbs 52, 54, 56; participles 101, f. and Gujarāt 17, f.; 106—108; and Rājabhāṣā 120, 125; 162, f.; origin of Kashmir 257—269; mythology 232</td>
</tr>
<tr>
<td>215</td>
<td>Sāpadālaḥa, co. 215; or Savalakh</td>
</tr>
<tr>
<td>28</td>
<td>Sarah, the ship</td>
</tr>
<tr>
<td>138</td>
<td>Sargon, his palace</td>
</tr>
<tr>
<td>Sup. 77</td>
<td>sarpa ṇāvāhina, snake charm</td>
</tr>
<tr>
<td>110—117</td>
<td>Sarvādhiṣṭhika, or Diwan, Nāl officer</td>
</tr>
<tr>
<td>45 n.</td>
<td>Sarvārāṭha-Siddhi, k.</td>
</tr>
<tr>
<td>51 n.</td>
<td>Sarvārāṭha-Siddhi, ancestor of the Nandas etc.</td>
</tr>
<tr>
<td>135, 137—139; 143, 159</td>
<td>Sarvistāna, and dome construction, illustrated</td>
</tr>
<tr>
<td>138, 140</td>
<td>Sasanian period, architecture referred to 135,</td>
</tr>
<tr>
<td>164 and n.</td>
<td>Satākopa Namūmparī, Vaiśnavasanta saint, and</td>
</tr>
<tr>
<td>Sup. 51</td>
<td>Mathura Kavi</td>
</tr>
<tr>
<td>76</td>
<td>Satā, c. groves Sup. 71, f.; and snake bite cures</td>
</tr>
<tr>
<td>F. G. 90</td>
<td>Satī, temples, and Siva 232; worship</td>
</tr>
<tr>
<td>F. G. 90</td>
<td>Sateṣṭha, contact with the righteous</td>
</tr>
<tr>
<td>Sup. 31</td>
<td>Saturn, g. 223; and disease</td>
</tr>
<tr>
<td>Sup. 79</td>
<td>Satwā, g.</td>
</tr>
<tr>
<td>115</td>
<td>Satyamangalam in. 60; fort 65 and n., 66, 69;</td>
</tr>
<tr>
<td>87</td>
<td>Nālīk province</td>
</tr>
<tr>
<td>218</td>
<td>Sautrāntika School of Buddhism</td>
</tr>
<tr>
<td>218</td>
<td>Savalakh, Sāpadālaḥa</td>
</tr>
<tr>
<td>25</td>
<td>Savanekarin, goddess</td>
</tr>
<tr>
<td>Sup. 35</td>
<td>Scapes goats for disease</td>
</tr>
<tr>
<td>92, f.</td>
<td>Screens, perforated, in the Kēśava temple</td>
</tr>
<tr>
<td>F. G. 101</td>
<td>Scriptures and child stealing</td>
</tr>
<tr>
<td>94, f.</td>
<td>Sculptors, Hoysala, records of</td>
</tr>
<tr>
<td>F. G. 101</td>
<td>Sculpture and Architecture in Mysore, The</td>
</tr>
<tr>
<td>89—95</td>
<td>Hoysala style</td>
</tr>
<tr>
<td>Sup. 88, f.</td>
<td>secrecy, and silence, in rites</td>
</tr>
<tr>
<td>181, or Sikkor 192—185</td>
<td>Schore, where Prince Chan Sing was killed</td>
</tr>
<tr>
<td>228</td>
<td>Seleucos Nicator, and India</td>
</tr>
<tr>
<td>217</td>
<td>Sena dynasty, and Bengal</td>
</tr>
<tr>
<td>270—274</td>
<td>Sensa, The Earliest Seat of</td>
</tr>
<tr>
<td>206, f.</td>
<td>Sāndu, ball, the sun</td>
</tr>
<tr>
<td>133, f.</td>
<td>Sennacherib, his palace at Nineveh</td>
</tr>
<tr>
<td>Sup. 71</td>
<td>Serpent, symbol 211; and Thoth 212; and tree worship</td>
</tr>
<tr>
<td>231</td>
<td>Set, or Typhon</td>
</tr>
<tr>
<td>59, f.</td>
<td>Setupati, Chief of the Maravas</td>
</tr>
<tr>
<td>F. G. 84</td>
<td>Sivakāla, Bhava disciple</td>
</tr>
<tr>
<td>70</td>
<td>Sivappā Nālī, of Tanjore</td>
</tr>
<tr>
<td>12—16; 25—29</td>
<td>Seventeenth Century Anglo-Indian Worthies, John Smith, Contd. from Vol. XLIII p. 255</td>
</tr>
<tr>
<td>153</td>
<td>Shāh 'Abbas, mosque built by</td>
</tr>
<tr>
<td>203; 228</td>
<td>Shāh Bāzārī, inscrip.</td>
</tr>
<tr>
<td>157</td>
<td>Shāh Chirāgh, a domed building</td>
</tr>
<tr>
<td>235</td>
<td>Shāh Husayn, and Humāyūn</td>
</tr>
<tr>
<td>24, 111, f.</td>
<td>Shāh Jahān and Jahānārā</td>
</tr>
<tr>
<td>151—153</td>
<td>Shāh Rukn, son of Timūr, and dome construction</td>
</tr>
<tr>
<td>111</td>
<td>Shāh Salīm, Sha Salīm, Jahāngīr</td>
</tr>
<tr>
<td>144, 153, 155</td>
<td>Shāh Sulaimān, and dome construction</td>
</tr>
<tr>
<td>156</td>
<td>Shāh Tānāsp, aided Humāyūn</td>
</tr>
<tr>
<td>133 n., 138</td>
<td>Shahzada Masdī, alias of Balthasar Bourbon</td>
</tr>
<tr>
<td>145</td>
<td>Shāh Zindel, or Living Saint, group of buildings at Samarkund</td>
</tr>
<tr>
<td>12</td>
<td>Shakespeare</td>
</tr>
<tr>
<td>Sup. 92</td>
<td>Shāktis, sect, and black art</td>
</tr>
<tr>
<td>36</td>
<td>Shakti, goddess</td>
</tr>
<tr>
<td>Sup. 90, f.</td>
<td>Shākīram stone</td>
</tr>
<tr>
<td>146</td>
<td>Shams-ud-dīn Altamsh, tomb of</td>
</tr>
<tr>
<td>132</td>
<td>Shandy, and shindy, Note on</td>
</tr>
<tr>
<td>Sup. 92</td>
<td>Shankar, g.</td>
</tr>
<tr>
<td>214</td>
<td>Shankar Rājā, a Chālākaṇya</td>
</tr>
<tr>
<td>F. G. 102, f.</td>
<td>Shankarāchārya, and married life</td>
</tr>
<tr>
<td>150</td>
<td>Sharaf-ud-dīn 'Ali, biographer of Timūr</td>
</tr>
<tr>
<td>112</td>
<td>Shārīfūn-rīsā, Nadira Begum</td>
</tr>
<tr>
<td>F. G. 75</td>
<td>Shalakṣanda, sacrificer</td>
</tr>
<tr>
<td>79</td>
<td>shaving</td>
</tr>
<tr>
<td>24</td>
<td>Shawe Jahan, Shāhjāhān</td>
</tr>
<tr>
<td>81</td>
<td>sheep disease</td>
</tr>
<tr>
<td>F. G. 81</td>
<td>Shaurān, a Holī day</td>
</tr>
<tr>
<td>Sup. 90</td>
<td>Shēr Shāh and dome construction, illustrated</td>
</tr>
<tr>
<td>156</td>
<td>Shēr Shāh Sūr, and Humāyūn</td>
</tr>
<tr>
<td>Sup. 74</td>
<td>sheesā bhāroa, process</td>
</tr>
<tr>
<td>Sup. 43</td>
<td>Shiddha offering</td>
</tr>
<tr>
<td>156</td>
<td>Shīhāb-ud-dīn Ahmad, Nīshāpūrī, Persian governor of Delhi</td>
</tr>
<tr>
<td>Sup. 77</td>
<td>shilā āvām vow</td>
</tr>
<tr>
<td>132</td>
<td>Shīdā and Shandy</td>
</tr>
<tr>
<td>Sup. 75</td>
<td>Shīvālībhat, idol of a king</td>
</tr>
</tbody>
</table>
INDEX

Shiraz, mosque at ..... 157, 159
Shir Dar, domed building ..... 149
Shit, fowl sacrificed ..... Sup. 89
Sítalā, goddess and small-pox Sup. 30, f.
and barrenness 48; Māṭā ..... F. G. 76-78
Siva, incarnations, Sup. 25; and Brahmanas etc. 25, 28; 31; and barrenness 48; and rain 88; and disease ..... F. G. 78; 80, 93, f.
Śivār or Churnam ritual ..... Sup. 87
Śrāvidha, various forms of, Sup. 40-43; 48; 60-68; ..... F. G. 83; 80-90, 92; 108
Śrī Śatya Nārāyaṇ and barrenness ..... Sup. 48
Śrines, with gîta domes 154, f.; of S. India 221; ..... F. G. 85
Śrūna, store pits ..... 133
Śiddha, an evil man ..... 209, f.
Śiddhasena Divākara, Jain logician ..... 83 n.
Śiddhis, accomplishments ..... F. G. 105
Śiddhi-Vināyaka, and the Vedas ..... 212; 230
Śōdas, inferior divinities ..... F. G. 93
Śīkā, meaning, a fishing village ..... 229
śīnīs, signatures of, Hoysala sculptors ..... 94
Śīhūr, Sehore ..... 182-185
Śākā, talmist and secrecy ..... Sup. 88, f.
Śuṇḍādhēn, Tamil work, and the Indra festival ..... 204
Śīlpa Sāstras, and S. Indian Sculpture ..... 90; 143
Śimān, Nālī province ..... 115-117
Śimānt, first pregnancy custom ..... F. G. 99
Śīṣṣa, Śāhā, Śam-ho-po-le, tn. named in the Śēlābo grant ..... 274
Śī, and disease ..... F. G. 79
Śīd, and Akbar ..... 234 n.
Śindh, N. W. Indo-Āryan vernacular ..... 226-228
Śindhu, Indus riv. ..... 228
Śīngalese, records, and Pāṇḍya kings 172, 174;
custom of sub-kings ..... 172
Śīppara, c. of the sun ..... 22
Śīnapānār grant ..... 172
Śīrhind, battle ..... 157
Śītanāga, founder of the Sāśtanāga dyn. 42-
46 and n. 48
Śītā, in Masur temple ..... 21 and n.
Śīva, and Vaiṣṇu, in Masur temple 21 and n. 23 and n. ; worship 208, 210, and the Vijayanagaras 224, f.; temples or Śamā-
νaḥsiha ..... 231-233
Śīva-vaikunṭha, heaven ..... 211
Śīva Rāmaśvē, Nālī Dālānti ..... 113
Śīvarātrī festival ..... 255
Śīvasīhā, of Mithilā, his copperplate etc. ..... 215
Śīva Bēḷāḥone rite ..... Sup. 28
Śkylax, naval commander under Darius I. ..... 227
daughter-houses ..... F. G. 92
small-pox ..... Sup. 29-31; 87; F. G. 74, 76, 80, f.
Śmith, John, Seventeenth Century Anglo-
Indian Worthy ..... 12-16; 25-29
snake, bite Sup. 44; cures for 76, f. 88; and sorcerors etc. 65, f.; worship ..... 74, f.
sneezing ..... Sup. 53, f. 66
Sŏkkapanai, Tamil word and Aggikāvaimā, in Rock Edict IV. ..... 203
Śūlamśālam, co. 186; and Vīra Pāṇḍya ..... 194 n.
Śomasundara, g. ..... 212
Some Hindu "Śīlpa" Sāstras, in their relation to South Indian Sculpture ..... 90
Someśvara temple, at Nuggihalli ..... 93, f.
Someśvara II, Trailōkyaśarma, W. Chāllumā
c. and Kollipak ..... 213
Someśvara Deva, and Kollipak ..... 214
Someśvara temple, and Kollipak ..... 214
Somānāthpur, Kēśava temple ..... 89-91, 94, f.
Someśvara, temple, in Bengal, Bakreswar ..... 12 n.
Śpas, Spahe, in Bengal, Bakreswar ..... 12 n.
Śpālaṇō, temple ..... 135
śpālaṇō, temple ..... 135
spelling, phonetic ..... 117-110
Śpier, Prof. and architecture 138, 143, 146, n.
Śpiritual guides, Mahārājā, guru. ..... F. G. 96, f.
Śōrai, alias of Bimbisāra ..... 43, 46, 49
Śrī-Hara, The Age of ..... 215
Śrī Kṛiṣhṇa, ancestor of the Kavājā chiefs ..... 81
Śrīpūrivrīcī, epithet applied to Rājanārēndra. 225
Śrīrāmās Śrīramās, shrine, and Viśvanātha ..... 70, f.
Śrī-Vallabha, k. and the Pudukkōṭṭai plates 38 n.; 39; fragmentary inscription of ..... 197
Śrī Venkaṭēśa, and Vijayanagara ..... 225
Śrīvēḷipītīr or Nadāmaṇḍăla, Nālī province ..... 115
Śrī Virāpāksha-samidhi, g. and Vijayanagara. 225
Śt. Denys, his heads ..... 231 n.
Śt. George, fort, and J. Smith ..... 12-14; 25-29
Śt. George, Church at Thessalonica ..... 236
Śt. Mark's, Venice, illustrated ..... 151
Śt. Peter's, Rome ..... 142
Śt. Thomas and Madras ..... 176
Stephen Carr and dome construction ..... 146, 149 n.
Śūlāpatī, ambassadors ..... 70, 72; 113, f. 116
Śūlavēna school of Buddhism ..... 127
Śūlāhābhadra, Mantra of the 9th Nanda ..... 44
stones, totems Sup. 80, f. 90; memorial F. G. 90
<table>
<thead>
<tr>
<th>Page</th>
<th>Index</th>
<th>Plain Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>134</td>
<td>Strabo, and Asian architecture</td>
<td>134 and n.</td>
</tr>
<tr>
<td>135</td>
<td>Streynsham Master, E. I. Co's supervisor, Diaries of 15 and n.; and J. Smith</td>
<td>29, 29</td>
</tr>
<tr>
<td>141</td>
<td>Struys, J., author of Travels and Voyages</td>
<td></td>
</tr>
<tr>
<td>136</td>
<td>stucco decoration</td>
<td>136, f.</td>
</tr>
<tr>
<td>181</td>
<td>Subhāg Singh, Rājā, father of Prince Chine Singh</td>
<td>181, 185, 188</td>
</tr>
<tr>
<td>173</td>
<td>sub-king's, a Singalez custom</td>
<td>173</td>
</tr>
<tr>
<td>104</td>
<td>substantives, in Old W. Rajasthāni</td>
<td>104, 154, f.</td>
</tr>
<tr>
<td>162</td>
<td>suffixes, in Old W. Rajasthāni</td>
<td>162, f.</td>
</tr>
<tr>
<td>Sup.</td>
<td>suicide</td>
<td>33</td>
</tr>
<tr>
<td>144</td>
<td>Sulaimān, Shāh, and dome construction</td>
<td>144, 153</td>
</tr>
<tr>
<td>12</td>
<td>sulphur springs, at Bakreswar</td>
<td>12 n.</td>
</tr>
<tr>
<td>143</td>
<td>Sultan Ali Said</td>
<td></td>
</tr>
<tr>
<td>151</td>
<td>Sultan Hasin Mirza, mosque of</td>
<td>151</td>
</tr>
<tr>
<td>152</td>
<td>Sultan Muhammad II, and Usān Hasan</td>
<td></td>
</tr>
<tr>
<td>140</td>
<td>Sultan Sanjar, tomb at Merv, illustrated</td>
<td>140</td>
</tr>
<tr>
<td>140</td>
<td>Sultanate, domed buildings at, illustrated, 140, 142—146, 159</td>
<td></td>
</tr>
<tr>
<td>47</td>
<td>Sumālā, or Sahalā, k.</td>
<td>47</td>
</tr>
<tr>
<td>28</td>
<td>Sumatra, Storme, sl.</td>
<td>28 and n.</td>
</tr>
<tr>
<td>242</td>
<td>Sun, Sunday, and Akbar</td>
<td>242</td>
</tr>
<tr>
<td>164</td>
<td>undara-Mūrti Nāyanār, saiva saint</td>
<td>164</td>
</tr>
<tr>
<td>176</td>
<td>undara Pāsāya k. 39 n.; 174, 175 and n.</td>
<td>176, 179, 249</td>
</tr>
<tr>
<td>(of 1276)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>73</td>
<td>supadun, winnowing fan</td>
<td>F. G. 73</td>
</tr>
<tr>
<td>273</td>
<td>Sūra dyn., of Bengal</td>
<td>273</td>
</tr>
<tr>
<td>144</td>
<td>Suri governor of Nishāpūr</td>
<td>144</td>
</tr>
<tr>
<td>Sup.</td>
<td>surnames in W. India, derivation</td>
<td>Sup. 73</td>
</tr>
<tr>
<td>273</td>
<td>Surojpayos, spirits of heroes</td>
<td>F. G. 89</td>
</tr>
<tr>
<td>136</td>
<td>Suss, palace</td>
<td>136, 138</td>
</tr>
<tr>
<td>127</td>
<td>sukhupi, sleep</td>
<td>F. G. 102</td>
</tr>
<tr>
<td>139</td>
<td>Syen Hedin, and Persian houses</td>
<td>139</td>
</tr>
<tr>
<td>133</td>
<td>Svapna, dream</td>
<td>F. G. 102</td>
</tr>
<tr>
<td>Sup.</td>
<td>Svayambhū, natural linga</td>
<td>Sup. 25; 80</td>
</tr>
<tr>
<td>271</td>
<td>Syāmal, son of Vijayasena 270—272; or of Viloś</td>
<td>271—274</td>
</tr>
<tr>
<td>82</td>
<td>Syntax, theory of the</td>
<td>82, f.</td>
</tr>
<tr>
<td>266</td>
<td>Syriā, Upper houses in</td>
<td>266</td>
</tr>
<tr>
<td>227</td>
<td>Tabagiti Akbari, and the date of Akbar</td>
<td>240</td>
</tr>
<tr>
<td>29</td>
<td>Tabriz, Blue mosque at 144, under Usān Haan</td>
<td>102</td>
</tr>
<tr>
<td>12</td>
<td>certifications, mentioned by J. Smith</td>
<td>12</td>
</tr>
<tr>
<td>97</td>
<td>Tāg Pir</td>
<td>F. G. 97</td>
</tr>
<tr>
<td>143</td>
<td>Tāj Mahal, illustrated</td>
<td>143, 156, f.</td>
</tr>
<tr>
<td>135</td>
<td>Tak Kiar, vaulted palace</td>
<td>135</td>
</tr>
<tr>
<td>144</td>
<td>Takshaśilā, cap. of Gandhara, university</td>
<td>227 and n.</td>
</tr>
<tr>
<td>68</td>
<td>Talaghāt, dist. in Salem, part of Koṅgu</td>
<td>68</td>
</tr>
<tr>
<td>65</td>
<td>Talamalai, fort</td>
<td>65</td>
</tr>
<tr>
<td>72</td>
<td>Tālāydrīs, Nākā Policemen</td>
<td>72, f.</td>
</tr>
<tr>
<td>225</td>
<td>Tālikota, battle</td>
<td>225</td>
</tr>
<tr>
<td>213</td>
<td>Tamil, Chiefs, and Viśvanātha 60, f.; records, and Kollipakkai</td>
<td></td>
</tr>
<tr>
<td>71</td>
<td>Tamilian Pāṭiyanams</td>
<td>71, 73</td>
</tr>
<tr>
<td>Sup.</td>
<td>Tamjā, g., and cattle disease</td>
<td>Sup. 33</td>
</tr>
<tr>
<td>117</td>
<td>Tanjore</td>
<td>117</td>
</tr>
<tr>
<td>Sup.</td>
<td>Tanjore</td>
<td>117</td>
</tr>
<tr>
<td>129</td>
<td>Tanjore, and the Council of Vesāli</td>
<td>129</td>
</tr>
<tr>
<td>335</td>
<td>Tārāmdēvī, and the Kāmākṣaī temple</td>
<td>335 n.</td>
</tr>
<tr>
<td>213</td>
<td>Tarāmātā, and the Council of Vesāli</td>
<td>335 n.</td>
</tr>
<tr>
<td>235</td>
<td>Tārāmdēvī, and the Kāmākṣaī temple</td>
<td>235 n.</td>
</tr>
<tr>
<td>Sup.</td>
<td>Tarānāthā, and the Council of Vesāli</td>
<td>Sup. 43</td>
</tr>
<tr>
<td>213</td>
<td>Tārāmātā, and the Council of Vesāli</td>
<td>213</td>
</tr>
<tr>
<td>159</td>
<td>Tārānāthā, and the Council of Vesāli</td>
<td>159</td>
</tr>
<tr>
<td>95</td>
<td>Tārānāthā, and the Council of Vesāli</td>
<td>95</td>
</tr>
<tr>
<td>213</td>
<td>Tārānāthā, and the Council of Vesāli</td>
<td>213</td>
</tr>
<tr>
<td>159</td>
<td>Tārānāthā, and the Council of Vesāli</td>
<td>159</td>
</tr>
<tr>
<td>37</td>
<td>Tāvā, and the Five Pāṭiyanāms</td>
<td>37—39</td>
</tr>
<tr>
<td>104</td>
<td>Tense, In Old Western Rajasthānā</td>
<td>104, 108, 123—125</td>
</tr>
<tr>
<td>235</td>
<td>Temples, in Mysore, 89—94; Greek 143; rock cut, at Mahāvālipuram 172; in S.</td>
<td>235</td>
</tr>
<tr>
<td>231</td>
<td>Temple, Rock-ewn Vaishnava, at Masur, Dura Tabāil</td>
<td>231 f.</td>
</tr>
<tr>
<td>19</td>
<td>Temples, in Mysore, 89—94; Greek 143; rock cut, at Mahāvālipuram 172; in S.</td>
<td>19—23</td>
</tr>
<tr>
<td>16</td>
<td>Teheran, mosque, illustrated</td>
<td>16—18, 107, 109, f.</td>
</tr>
<tr>
<td>22</td>
<td>Tenkā, and the Five Pāṭiyanāms</td>
<td></td>
</tr>
<tr>
<td>155</td>
<td>Tenkā, and the Five Pāṭiyanāms</td>
<td>155</td>
</tr>
<tr>
<td>85</td>
<td>Theseonics, Church of St. George</td>
<td>85—89</td>
</tr>
<tr>
<td>F. G. 109</td>
<td>Thiruppuvanam, tn. and Siva worship</td>
<td>F. G. 109</td>
</tr>
<tr>
<td>208</td>
<td>Thiruvallur, in Tanjore, and Brahmi</td>
<td>208</td>
</tr>
<tr>
<td>230</td>
<td>Thiruvittanur, in Tanjore and Siva worship</td>
<td>230</td>
</tr>
<tr>
<td>210</td>
<td>Thomas, St., and Madras</td>
<td>210</td>
</tr>
<tr>
<td>176</td>
<td>Thomas, St., and Madras</td>
<td>176</td>
</tr>
<tr>
<td>212</td>
<td>Thoth, Taut</td>
<td>212</td>
</tr>
<tr>
<td>71</td>
<td>thread ceremony</td>
<td>Sup. 37; 71</td>
</tr>
<tr>
<td>230</td>
<td>Thyagārajan, g. of Madura</td>
<td>230</td>
</tr>
<tr>
<td>153</td>
<td>Tīmūrī, Amir</td>
<td>153</td>
</tr>
<tr>
<td>46</td>
<td>Tibetan Chronicle and the Saisūnagās</td>
<td>46</td>
</tr>
<tr>
<td>153</td>
<td>tiles, plates, gilt</td>
<td>153, f.</td>
</tr>
<tr>
<td>144</td>
<td>Tīmūrī age of architecture</td>
<td>144</td>
</tr>
<tr>
<td>133</td>
<td>Tīmūrī, emp. and architecture 145—147, 150—</td>
<td>133, 159</td>
</tr>
</tbody>
</table>
INDEX

Timurides of Herat, and domes. 151
Tinnevelly, and the Pâñâyana 37 and n., 38
and Vișvanâtha 59 and n., 61; 114.f.; 172 n.
Tiruâjânasamandha, Sâiva saint 128; 184
Tirumala, emp., 3rd Vijayanâgara dyn. 223
Tirumala, W. Arctot dist., and Kâlaârâya 222 n.
Tirumalî Nâk, palace of 90 n.; and Trichinopoly 70 n., 71; 113; death 118
Tirumangai Alvar, Vaiśnavîa saint 164
Tirunâlî, Kusâekâra Perumâl, and the Five Pâñâyas 37, f.
Truvañâmalai, hill, and beacon lights 203
Tithis, Kaâha, in Hindu Chronology 167
Nâkâhrâv 170, f.
Todornal, contemporary of Vișvanâtha 62
toleration, under Akbar 233
tombs, famous, see History and Evolution of the Dome 132-159; of Hindu and Muhammadan saints Sup. 43-46; or samadhe, etc. 41; F. G. 94-96
Toṣjamâna Chief of Pudukkoṭai, and Vișvanâtha 61
Tooth retic 174
topes, and domes 146, f., 149
Toral and Jelal, their tombs 146, F. G. 95
Totemism and Teishism Sup. 78-82
Toṭṭiyya chiefs 69
Toṭṭiyann 81
Trailokyamâla, Sâmârivara I. 213
Transfer, of disease 60, 69
Travancore, and the Pâñâya Co. 39; and Vișvanâtha 60, 69
Treasure, guarded by Chamâra 85; buried Sup. 59, 64, 75; and snakes 76
Trebizon 152
Trees, sacred Sup. 66, f.; haunted etc. 66, f., 61, 63, f.; 70, 73; 76, 78; F. G. 85, f., 106
Tribh. Koalîcâhâra, k. note on 255
Trichinopoly, and Vișvanâtha 60, 70 and n., 71; 115; 116
Trinomali, or Arunâchalam 230
Triathârjapti, line, and the Mahâdrâja-yanâ-Unishad 131, 132 and n.
Trivikrama, Sena k. 272 (Śrâva) 273 and n., and Hemantasena 274
Truchas, method of transferce of disease 87
Tulsí Dáis, and Old Baurâ 99, f., 119
Tulej, plant, legend 73
Tûlî Khan, sacked Merv 140
Turkey and some construction 159
Turkish, raid in Bengal 217, f.
Turks and Persians 162
Tulsi, N. W. of Meshed, domed building at 152, f.
Typhon or Set 231

Uçak Shastri ceremony Sup. 31
Udaya, k. 45, 46 and n., 47, 50
Udayane, of Kausâmhi contemporary of Pradyota, etc. 43, 44 and n., 45, 46 and n.; 50
Uddâna, tâ, and Satî 232
Udyotakara, author of the Nyâyâvatâra 82, f.
Ugra-Pâñâya, and the treasures in Mt. Meru 206, f.
Ugrasena, k., and Mahâpadma 45 and n., 46
Ujani festival F. G. 74, 80
Ujain, and the Pradyotas 44
Ujini, on the Mysore-Bellary border, and Kolâpaka 213
Ukhâkîr, vaulted palace of, illustrated 135, 138 and n.
Umar Kot, Amâkot 234 and n., 238
Umâyad Mosque at Damascus, illustrated 147-161
Umâr, tree Sup. 71, legend 78
Uncle, in marriage arrangements 1 and n., 2
University of Takshâsâlā 227
Upândha, Nâga k. and saint 80
Upânandha, The, Some Remarks on The Chronology of 156-182; 177-180
Vata ceremony F. G. 81-83; 87; 107
Utum:"qâ-ka-ka, measure, used in making images 90
Usân, Hasain, Bândari, and Shâh Jâhân 162
Vâesapati Misra, author 82, f, and Vâsâya-nâ 87
Vaccination 87
Vâchhà or Vâchhâ, hydrophobic spirit V. G. 86
Vâd, Banish tree, legend 78, 79
Vâjâya, dedicated boy 74
Vâlahâsikâ school, of Buddhism 87
Vâsâpa, Temple, rockewn, at Masur Dera 221, f., 224, f.
Vâshnâsâ dist. 19-23
Vâsâpa, deities 99; Ââvâra 164
Vâshnâvism, and Śâivim in Vijayanâgaram 221, f., 224, f.
Vâshnâval offering Sup. 68
Vajirâ, Koilâ princess, w. of Ajâtastra 43
Vajrä-bâli, Vajrakshâri, goddess Sup. 26
Vajrabuũt, black beads Sup. 61
Valkonâ, Valcord or Vilikandapram. N. limit of Nâk kingdom 99 and n.
Vallâslasa, works attributed to him 216
Vallâslasa, son of Vîjayanâsa 271, 274
Vallam, tâ, exchanged for Trichinopoly 70
<table>
<thead>
<tr>
<th>INDEX</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valley of Kashmir, and Islam</td>
</tr>
<tr>
<td>Vamāśekhara-Pāñjya, king after the deluge</td>
</tr>
<tr>
<td>Vāsasthū (indravatās) lines</td>
</tr>
<tr>
<td>Vānada Rāya, ruler Madura 37; and Viṣavānātha</td>
</tr>
<tr>
<td>Varaṇa-Pāñjya, and the temple of Thiruvidaimaruthur</td>
</tr>
<tr>
<td>Varaṇa, and the Pudukkotai plates</td>
</tr>
<tr>
<td>Varma, dyn., and the Belābo grant</td>
</tr>
<tr>
<td>Veruṣa, g., Poseidon</td>
</tr>
<tr>
<td>Vēsana, impressions</td>
</tr>
<tr>
<td>Vausundhu, probably later than Viṣavēyana</td>
</tr>
<tr>
<td>Viṣavēyana, author of the Nāgabhaṣya</td>
</tr>
<tr>
<td>vault, construction</td>
</tr>
<tr>
<td>Vēdas, the</td>
</tr>
<tr>
<td>Vēdeis, professors in Kaśchibhūra</td>
</tr>
<tr>
<td>Vēdas, stick</td>
</tr>
<tr>
<td>Veḷḷāḷa chiefs, and Viṣavānātha 61; Ayanātha, etc.</td>
</tr>
<tr>
<td>Veḷḷāḷa grant, and Mathura-Kavi 164 n.; and the Pāñjya</td>
</tr>
<tr>
<td>Venice, St. Mark's</td>
</tr>
<tr>
<td>Veṣuṭa, Kṛṣṇāya, Dalavāi</td>
</tr>
<tr>
<td>Venkāṭa, and Kṛṣṇārāya</td>
</tr>
<tr>
<td>Veḷḷāḷa, Manjīd-i-Jama, etc., in, illustrated</td>
</tr>
<tr>
<td>verb, the, in Old W. Bājaṣṭhāni 102; 169; in Kaśmiri</td>
</tr>
<tr>
<td>Vēmāsulā, Indo-Aryan, The North Western group</td>
</tr>
<tr>
<td>Vēsā, council</td>
</tr>
<tr>
<td>Vētāl, k., of evil spirits</td>
</tr>
<tr>
<td>Vetāvare tanks, in Śāvantwadi, and snake bite</td>
</tr>
<tr>
<td>Vidyanagara, Vijayanagara</td>
</tr>
<tr>
<td>Vidyāraṇya, sage and the liṅga</td>
</tr>
<tr>
<td>Vijayanagara, and Aryanātha-Mudalī 63, f.; and Chaṇḍrasekara 64; and Kongu 66 n.</td>
</tr>
<tr>
<td>Vijayanagara House, the Religion of</td>
</tr>
<tr>
<td>Vijayanagara Chokkanātha, Nāik</td>
</tr>
<tr>
<td>Vijayanātha, k. 270 and Gauḍa</td>
</tr>
<tr>
<td>Vikrama, Chōja k., and Kollipāka 213 and Cholera</td>
</tr>
<tr>
<td>Vikramaditiya, Chandragupta II</td>
</tr>
<tr>
<td>Vikramaditiya VI, Chalukya k., inscr. of 214; or Bijramājit</td>
</tr>
<tr>
<td>Vikramāditya, cap. of Śyāmala</td>
</tr>
<tr>
<td>Village foundation ceremony</td>
</tr>
<tr>
<td>Vīlūlā, Śīra princess, W. of Vījayanātha</td>
</tr>
<tr>
<td>Vīśeśa, sancta of temple</td>
</tr>
<tr>
<td>Vīśeśaka-Siddhi</td>
</tr>
<tr>
<td>Vincent, Matt., and J. Smith, etc. 12 n.</td>
</tr>
<tr>
<td>Vīra Pāñjya, k.</td>
</tr>
<tr>
<td>Vīra Pāñjya (1233–53) 190, 194 and n—196</td>
</tr>
<tr>
<td>Vīra Pāñjya, Jatavarman</td>
</tr>
<tr>
<td>Vīra Pāñjya, Jatavarman</td>
</tr>
<tr>
<td>Vraṅgā, q., mother of Sāyamāvarman</td>
</tr>
<tr>
<td>Vīr, male spirits F. G.</td>
</tr>
<tr>
<td>Virupāksha, shrine, and the Vijayanagars 219, 221–223</td>
</tr>
<tr>
<td>Vīshalād, fort, has pire' tombs sup.</td>
</tr>
<tr>
<td>Vīshaṇu, and Śiva, in Maesur temple 22; figures, in Hūllikère temple 91, f.; 224; or Līlabārāha 225; 232; and trees sup.</td>
</tr>
<tr>
<td>Vīsaṇu-Kāleśa</td>
</tr>
<tr>
<td>Vīśeśa-Pūtra and ancient Indian history 41, 44n.</td>
</tr>
<tr>
<td>Vīśeṣ, goddess, and cholera</td>
</tr>
<tr>
<td>Vīśeṣaṇātha, conquered the Pāñjyas 37–39; his other conquests etc. 59–63; and the Navarātri festival 64; forts etc., built by him 65–67; n. 69; acquired Trichinopoly 70; founded the Polygar system</td>
</tr>
<tr>
<td>Vīśeṣārpaṇa, grant by</td>
</tr>
<tr>
<td>Vībhāsa, g., and Kṛṣṇārāya</td>
</tr>
<tr>
<td>Vitruvius, and domes</td>
</tr>
<tr>
<td>Vocabulary, Kaśmiri</td>
</tr>
<tr>
<td>vocal, groups in Gujārāt</td>
</tr>
<tr>
<td>voice, in Old W. Baṣjasthān</td>
</tr>
<tr>
<td>vows, and disease etc. F. G. 76, f. 79, f.; and conception 100; sup.</td>
</tr>
<tr>
<td>Vṛčāja, Prakrit dialect, and Sindhi</td>
</tr>
<tr>
<td>Vrunda, wife of a demon, loved by Kṛṣṇa, sup. 73</td>
</tr>
<tr>
<td>Vyasa, date of his Yogo-Bheda</td>
</tr>
</tbody>
</table>

| Women's songs | Sup. 32, 38, 64, 85, f. 92 |
| Wāghobha, Waghya, g. sup. 28; or Wāgbhaj et al. | 33, 88 |
| Wādram, p., author of Structural Mechanics | 139 and n. |
| Wālid, Khalīf, and the Umayyad Mosque 147; Al Wālid | 148 |
| Wāsīf; historian and Malabar | 175, f. |
| Wāt, Sir G., Indian Architecture at Delhi | 143 |
| Wednesday, and Jāhāngir | 243, f. |
| Wellesley, M., and Prince Chine Singh | 181 |
| White Sheep dyne., or Akkuyumlu | 152 |
| Widow, Marriage | sup. 73, 89 |
| William, the ship | 25 |
| witches, witchcraft | Sup. 32, 38, 64, 85, f. 92 |

---

*Note: The text is a partial index from a historical text, likely related to Indian history and culture.*
<table>
<thead>
<tr>
<th>Page</th>
<th>Index</th>
</tr>
</thead>
<tbody>
<tr>
<td>149</td>
<td>14 a.</td>
</tr>
<tr>
<td>149</td>
<td>153</td>
</tr>
<tr>
<td>164</td>
<td>151 f.</td>
</tr>
<tr>
<td>25</td>
<td>91 f.</td>
</tr>
<tr>
<td>51</td>
<td></td>
</tr>
<tr>
<td>138 n.</td>
<td></td>
</tr>
<tr>
<td>227</td>
<td></td>
</tr>
<tr>
<td>299</td>
<td></td>
</tr>
<tr>
<td>88</td>
<td></td>
</tr>
<tr>
<td>86 f.</td>
<td></td>
</tr>
<tr>
<td>52</td>
<td></td>
</tr>
<tr>
<td>99</td>
<td></td>
</tr>
</tbody>
</table>

- **Wonders, of the Medieval world of Islam**
- **Woodruff, M., wife of W. Clavell**
- **worship, of the serpent 212**
- **of ancestors and Saints sup. 40, ff; of the Malevolent Dead 49-52**
- **of trees etc. 71, 83, f; of implements 87, f; of Holi etc. 89-91**
- **of ancestors and saints F. G. 89-92; 101**
- **of the Malevolent Dead 102-108; of spiritual guides 90 and great men**
- **Wynn, Mr., and J. Smith**

---

- **Yadnas, sacrifices sup. 82, or Yadnya**
- **Yakut, mentioned the Umayyad mosque etc.**
- **Yama, G. of death Sup. 83; F. G. 107**
- **Yamuna Acharya, alias Ajavandir**
- **Yate, Col., and Herat buildings**
- **Yangandharaya, Kauhit minister**
- **Yawning Sup. 53, f.**
- **Yoga-Bhadraka, of Vyasa, date of**
- **Yogiscara school of Buddhism**
- **Yogamāra, path to the other world Sup. 52**
- **Yuan Chwang, and Kaichipura 127 and n. 128**

---

- **Xandrames, or Agramme, K.**
- **Xerxes, battle**
- **Xerxes, had Indian soldiers**
- **Xoanon, g.**
- **sāmāhārī, female spirit F. G. 82**
- **zor, fever**
- **zarrmān Zarathush ceremony F. G. 99**

---

**76234**
FOLKLORE OF THE KONKAN.

CHAPTER I.

NATURE POWERS.

The worship of minor local deities is connected with such low castes as Guravas, Bhopis, Marátha Kunbis, Dhangars, Wághes, Murlis, Mahárs and Mángas in the District of Kolhápur. It is believed by the Bráhmans that once an image is consecrated and worshipped, it should be worshipped uninterruptedly every day, and he who neglects to worship such an image daily incurs the sin of Brahma-hatya or Bráhman-murder. For this reason Bráhmans generally do not worship minor local deities. In former times Bráhmans who worshipped these deities were excommunicated by their caste-men. Such Pujaří were compelled to wear a folded chhoti or waist cloth, and were forbidden to put on the gandá or sandal paste mark in straight or cross lines. They were allowed to put on the tila or circular mark of sandal paste. Another reason why Bráhmans are not the Pujaří or worshippers of such deities is that Bráhmans cannot accept or partake of the Naivedya offering of cooked food, fowls, etc., made to them. Lower class people can partake of such offerings, and are therefore generally the worshippers or ministers of minor local deities.

At Paleshet in the Ratnágiri District, there are two grámdevis, viz., Jholáí and Mahárjáí, and the Pujaří of these deities are respectively a Gurav and a Mahá.1 The Pujaří of goddesses are generally men of the lower castes. The guardian goddesses of the villages of Pule, Varavade, Nandivade, and Rila have Kunbis as their Pujaří; while the Pujaří of the goddesses Mahálakshmi, Bhagvati, Mahákáli, and Jogá are generally chosen from the Gurav caste.2 In the Konkan the Ráuls (Shudras) are the Pujaří of the deities Vithoba, Ravalnáth and Bhaváni; the Ghádis are the Pujaří of the deities Sáteri and Khvaneshwar; while the deities Mahádev and Márutí are worshipped by Pujaří belonging to the Gurav caste.3 The goddesses Mahákha and Jakhmá at Sangameshwar in the Ratnágiri District are worshipped by Pujaří who belong to the Gurav and Bhoi castes respectively. The god Ganpati at Makhnele has for his Pujaří a Wáni. The Pujaří of the temple of Shiva at Lánjé in the Ratnágiri District are Wánis.4 It is said that the Pujaří of Pandährík at Pándharpur is a Kirá (fisherman) by caste.5

The Pujaří of the goddess Narmáta at Siddag in the Thána District is a Koli; whilst the Pujaří of Kánoba, Khandoba, and Vetál are of the lower castes.6 The goddesses Mahálakshmi of Kolvan and Vajreshwari have their Pujaří chosen from the lower castes.7 The Pujaří of Jari-Mari, Mhasoba, Bahiropa, Cheda and other deities which are said to prevent contagious diseases, are always men of the lower castes.8

The Pujaří of the guardian goddesses of the villages Petsai, Dasaunam and Nizámpur are a Mahár, a Kumbhár or potter, and a Marátha, respectively.9
In the Ratnagiri District some people worship the Sun on the Sundays of the month of Shravan. A ceremony held on the Rathasaptami day, i.e., the 7th day of the bright half of Māgh, is deemed a special festival in honour of the Sun-god. On that day people draw, on a small wooden stool, an image of the Sun, seated in a chariot drawn by seven horses, and worship it with great reverence. Milk is then boiled on a fire made of cow-dung cakes in front of the household Tulsi plant. If the milk overflows to the east, it is believed that there will be abundance of crops, but if it flows to the west it is taken as a sign of the near approach of famine. The Sun-god is also worshipped on the following occasions, e.g., Trikal, Gajacchāya, Ardhodaya, Mahodaya, Vyātīpāt, Makar-Sankrant, Kark-Sankrant and the Solsār eclipse. Though there are few temples dedicated to the Sun, the village of Parule has the honour of having one called “the temple of Adi-Nārāyana.” Non-Brahmanical classes are not seen worshipping the Sun in this district, despite the fact that the Sun is said to be the embodiment of the three principal deities of the Hindus.

The people of the Thāna District believe that the Śvastika is the central point of the helmet of the Sun, and a vow, called the Śvastika Vṛata is held in its honor. A woman who observes this vow, draws a figure of the Śvastika and worships it daily during the Chāturmās (four months of the rainy season), at the expiration of which she gives a Brahman a golden or silver plate with the sign of the Śvastika upon it. Another vow named Dhanurmās, common to all districts in the Konkan, requires a person to complete his daily rites before sun-rise, and to offer a
preparation of food called Khichadi to the Sun-god. The observer of this vow then partakes of the food, regarding it as a gift from that god. This is either done for one day or repeated for a month till the Dhanu-Sankranti. On the Somavati-Amavasya day (the 15th day of the dark half of a month falling on Monday), and the Kapilashtaki day, the Sun is held in especial reverence. A curious story is narrated regarding the offering of Arghya to the Sun. It is said that the Sun rejoices at the birth of a Brāhman, and gives 1,000,000 cows in charity, believing that the Arghya which the Brāhman will offer later on will devour his foes, one drop of the Arghya killing 1,000 of them. The repetition of the Gāyatrī-mantra 108 times a day is supposed to release a Brāhman from the debt of 1,000,000 cows owed in this way to the Sun. The Yoga-Sūtras of Pātanjali however prohibit a man from looking at the setting Sun, though the sin thus incurred is made amends for by the offering of Arghya to that god. It is interesting to note that women do not grind corn on the Ratha-Saptami day.

Women bow down to the Sun on the 11th, 12th, 30th or 40th day after her delivery; but Kunbi women generally worship that god on the 7th day. On this occasion some women show a churning handle to the Sun-god and offer him some grains of rice.

The Swastika is considered so holy in the Konkan that it is always drawn on the Antarpat, and at the time of the Purnātha Wachan ceremony which precedes a Hindu wedding, a Swastika drawn in rice is worshipped. The principal deities of the Hindus, whenever they are invoked on special occasions, are seated on the Swastika. The people of the Ratnagiri District worship the Swastika, regarding it as the symbol as well as the seat of the Sun-god.

By some the Swastika is regarded as the foundation-stone of the universe and is held to be the symbol of the god Shiva, and not of the Sun.

The conception of Kunbi is said to have taken place by the influence of the rays of the Sun.

The Swastika is considered as an emblem of peace and prosperity, and for this reason Brāhman women draw a figure of the Swastika in front of their houses. The custom of moving round such sacred objects as the Banyan, the Pipal, the Tulsi or sweet basil plant, the Umbar, the AUDA (Phyllanthus emblica), etc., is prevalent in the district of Kolhapur. There are no cases recorded in which women after child-birth are exposed to the Sun. But on the 12th day after her delivery, the mother puts on new bangles and new clothes; coconuts, betel-nuts and leaves, grains of rice, plantains and grains of wheat are placed in her lap. She then comes out and bows to the Sun. Wealthy persons on this occasion perform a homa sacrifice in their houses by kindling the holy fire and feeding Brāhmans. No one in this district believes that conception is caused, or is likely to be caused, by exposure to the rays of the Sun.

The Hindu women of the Konkan walk round Pipal, Tulsi, and Umbar trees every Saturday and on the Somavati-Amavasya day, i.e., the 15th day of the dark half of a month when it falls on Monday. Sometimes, however, women make a vow to walk round a

1 School Master, Vasind.
2 School Master, Mālad.
3 School Master, Pādāghhe.
4 School Master, Chaun, Kolābā.
5 School Master, Mithbāv, Ratnagiri.
6 School Master, Penda, Kolābā.
7 School Masters, Chauk, Karjat, Kolābā.
8 Rao Saheb Shelke.
† The churning handle or rod is called Marāthī Raavi, which is one of the names of the Sun.
temple or a sacred tree one-hundred thousand times; and for the fulfilment of this vow they walk round the temple or tree for about seven or eight hours every day. If they find it difficult to make up the number of rounds themselves, they ask their near relations to assist them in their undertaking.  

The Moon is worshipped by the Hindus on the 2nd of the bright half of every month. On this day it is considered very lucky to see the moon, and many people, particularly the lower classes, pull out threads from the clothes they wear, and offer them to the moon, saying “O! God, accept these old clothes of ours and be pleased to give us new ones in their stead.” Some people worship the moon on the Sankasiti Chaturthi 4th day of the dark half of every month; and such people will not eat anything until they have seen and worshipped the moon on that day. The moon is not worshipped on the Ganesh Chaturthi day that is, the 4th of the bright half of the month of Bhadrapad, as it is considered very unlucky to see the moon on that night. It is firmly believed that any one who sees the moon on the Ganesh Chaturthi day even by accident will be falsely accused of theft or some other crime. In order to avoid this, people who have accidentally seen the moon throw stones at the houses of their neighbours, and if the neighbours abuse them in return, the mischief makers consider themselves freed from the sin of having looked at the moon on a forbidden night.

The spots on the surface of the moon are believed by some to be the rath or chariot of the god. Others think that they are lunar mountains; but many believe that the spots are the visible signs of the stain on the character of the moon-god due to his having outraged the modesty of the wife of his guru, the god Brahaspati or Jupiter. In the Puranas it is stated that on one occasion, a dispute arose between the moon and Brahaspati or Jupiter about the wife of Brahaspati, each of them claiming to be the cause of her conception. Subsequently a son was born who was named Budha (Mercury). Brahaspati's wife, on being asked who was the father of the child, named the moon. Thereupon Brahaspati cursed the moon for his adultery. The spots on the surface of the moon are said to be the effect of this curse.

The moon-god is believed to distribute nectar through his rays, and therefore this deity is said to have the power of removing diseases and restoring human beings to health. The moon is the king of herbs, and all trees, plants, etc., thrive owing to the influence of the moon. Sometimes people place at night, figs, plantains, sugarcane and other eatables in the moonlight and eat them early in the morning; and it is said that those who do so improve in health. The practice of drinking the moon's rays does not prevail in the Kolhapur district. But people occasionally dine in the moon light.

On a full moon day people perform the special worship of their chosen deity. On the full moon of the month of Kārtika temples are illuminated, and on the full moon day of Māgha, raw corn such as wheat, bājri, etc., is cooked and offered to the household and other deities. On this day are also performed the special rites and ceremonies that are required in connection with the Kula-devatas or family gods or goddesses. On the full moon day of Fālguna the Holi fire is kindled and worshipped. In certain families the full moon of Chaitra is considered auspicious for making offerings to family deities. On the full moon day of Shrāvan is observed the feast of Coconuut day, and on this day Brāhmans put on new sacred threads. The full moon is considered by the Sanyāsis or ascetics an auspicious day for shaving their heads.

---

1 School Master, Phonde, Rarnāgiri.
2 Rao Sahib Shelke.

* In the Konkan the Navantra Purnima or full moon day of new food is observed in the month of Ashwina. This is not doubt due to the difference in the season of the harvest.
FOLKLORE OF THE KONKAN

On the new moon day the Pitras or Manes are worshipped. Lighted lamps are worshipped on the new moon day, of Ashadha. In the Kolhapur State this is called Tadali new moon day, and in the Konkan it is called Divali new moon day. On the new moon day of Ashwin, Lakshmi the goddess of wealth is worshipped. All special ceremonies for the propitiation of the Bhutas or evil spirits are usually performed on the new moon day. The Dwitiya or 2nd day of every month is considered sacred to the moon, and on this day the moon is worshipped; while the Chaturthi is considered sacred to the god Ganapati, and on the Chaturthi of Bhadrapada a special festival is held in honour of the god Ganapati. 1

On the 15th day of the bright half of the month of Ashwin people put milk in the rays of the moon for some time, and then, after offering it to the moon, they drink it. Drinking milk in this way is called drinking the rays of the moon. 2 On the Sankranti Chaturthi day and on that Chaturthi which immediately follows the Dasara holiday, people draw an image of the moon and worship it. 3 In the Ratnagiri district several conflicting theories are held regarding the spots on the surface of the moon. Some believe that the spot observed on the moon is a tamarind tree in which that god has stationed himself; others hold that the spot is the reflection of a deer which is yoked to the chariot of the moon; 4 while many more believe that it has been occasioned by the hoof of the horse of King Nala. Some say that the spot on the surface of the moon represents a Pipal tree and a cow fastened to the roots of the tree; others on the authority of Hindu mythology suppose that God created Madan (cupid) from the essence taken from the body of the moon and hence the moon-god has spots on his body. 5 In the Mahabharat it is stated that on the surface of the moon is reflected the island of Solashan on this earth, together with some trees and a great hare, the bright part being nothing but water. 6 The spot on the surface of the moon is considered by some a deer which the god has taken on his lap. 7 Some believe that Yashoda, the mother of Krishna, after waving an earthen dish round the face of Krishna, threw it at the sky. It struck the moon and thereby the spots on the surface of the moon were caused. Nectar is supposed to have been derived from the rays of the moon; and in some sacred books it is stated that the Chakora bird (Bartavelle Partridge) drinks the rays of the moon. 8

The people of the Thana District hold similar notions regarding the spots on the surface of the moon. It has been said by some that the portion in question represents mud, while others say that the moon has been disfigured owing to a curse from a sage. 9 Some people say that the spots are due to the moon being cursed by his preceptor Brahaspati with whose wife the moon-god had connection. Being unable to bear the pain of the spots, the moon, it is said, propitiated his preceptor, who directed him to bathe in the Bhima river to alleviate the agony. Accordingly the pain was assuaged, and the part of the river where the Moon-god bathed thus came to be called Chandra bhaga. 10 Some persons suggest that the spots are a Pipal tree with two deer feeding upon it from two sides. 11 Others hold that the spots on the surface of the moon are due to its having been kicked by a deer which, when pursued by a hunter, was refused shelter. 12

1 Rao Sahib, Shelke.
2 School Master, Gaunikhaudi, Kolhapur.
3 School Master, Dabhul, Ratnagiri.
4 School Master, Ubbadanda, Vengurla.
5 School Master, Murbid.
6 School Master, Wada.
7 School Master, Adiwale, Kolhapur.
8 School Master, Ratnagiri.
9 School Master, Ratnagiri.
10 School Master, Vasinga, Satepur.
11 School Master, Edvan, Mahim.
The people of the Thána District believe that the rays of the moon influence conception. 1

In the Kolába District, to sit in an open place on a moon-light night, is regarded as drinking the rays of the moon. 2 The elongated part of the orb of the moon pointing towards the north or the south is supposed to forebode scarcity or abundance, respectively. 3

It is a common belief that the moon should not be seen on the Ganesha Chaturthi day, i.e., the 4th day of the bright half of Bhadrpad. 4

Looking at the moon continuously for a short time on every moon light night is said to keep one's sight in good order. 5

If the Amawasya falls on Monday, Bráhman women of the Thána District walk round a Tulsi plant or a Pipal tree and make a vow to a Bráhman. 6

In the Kolába District a special ceremony is held in honour of minor goddesses on the 8th day of a month. The following things are avoided one on each of the fifteen tithis respectively:—

Kohala (pumpkin) dori (Solanum indicum,) salt, sesameum, sour things, oil, ávale (Emblica myrobolan), cocanuts, bhópala (gourd), padval (snake-gourd), pánde (Dolichos Lablah) masur (Lens esculenta) brinjal, honey, gambling. 6

The people observe a fast on the 13th (Pradosha) and the 14th day (Shivaratra) of the dark half of every month. 7 On the 15th day of the bright half of Chaitra, a fair is held in honour of the guardian deity of a village, and hens, goats, etc., are offered as a sacrifice. 8

The following are days of special importance.

Gudhi-páda, i.e., the first day of the bright half of Chaitra:—This being the first day of the year, gudhis and toranas are hoisted in front of every house and are worshipped. 9

Bhaú-bij:—On the 2nd day of the bright half of Kártik every sister waves round the face of her brother a lamp, and makes him a present. 10

The ceremony on the Bhaú-bij day has come into vogue on account of Subhadra having given a very pleasant bath to her brother Krishna on that day. The Court of Yama is also said to be closed on that day, since he goes to his sister; and consequently persons who die on that day, however sinful they may be, are not supposed to go to Yamaloka i. e., hell. 11

Akshya Tritiya:—On the third day of the bright half of Vaishákh cold water and winnowing fans are distributed as tokens for appeasing the Manes of ancestors. On this day is also celebrated the birth of the god Parashurám. 12

Ganesha Chaturthi:—On the 4th day of the bright half of Bhadrpad, an earthen image of Ganapati is worshipped and a great ceremony is held in his honour. 13 The fourth day of the bright half of every month is called Vináyaka-Chaturthi; while that of the dark half is called Sankasti-Chaturthi. On the Vináyaka-Chaturthi day, people fast the whole day and dine the next day; while on the Sankasti Chaturthi day, they fast during the day time and dine after moon-rise. 14 That Sankasti Chaturthi which falls on Tuesday is considered the best. 15

---

1 School Master, Kalyán, No. I and School Master, Pádaghe, Bhivandi.
2 School Master, Chidhirao, Kolába.
3 School Master, Chauk, Kolába.
4 School Master, Chauk, Kolába.
5 School Master, Polásapur, Kolába.
6 School Master, Basani, Ratnagiri.
7 School Master, Basani, Ratnagiri.
8 School Master, Malgund, Ratnagiri.
9 School Master, Polásapur.
10 School Master, Anjur, Thána.
11 School Master, Polásapur.
12 School Master, Basani, Ratnagiri.
13 School Master, Pendur, Mátvan, Ratnagiri.
14 School Master, Basani, Ratnagiri.
15 School Master, Ubbí-ándi, Vengurla.
<table>
<thead>
<tr>
<th>Festival Name</th>
<th>Relevant Day</th>
<th>Activity Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nágpanchami</td>
<td>5th day of the bright half of Shrāvan</td>
<td>On the 5th day of the bright half of Shrāvan, pictures of serpents and snake holes are worshipped.</td>
</tr>
<tr>
<td>Champa-Shashti</td>
<td>6th day of the bright half of Mārgashishha</td>
<td>Some ceremony relating to the family deity is performed.</td>
</tr>
<tr>
<td>Rathas-Uttam</td>
<td>7th day of the bright half of Māgh</td>
<td>On the 7th day of the bright half of Māgh, the sun is worshipped and milk is boiled until it overflows.</td>
</tr>
<tr>
<td>Gokul-Ashami</td>
<td>8th day of the dark half of Shrāvan</td>
<td>On the 8th day of the dark half of Shrāvan, the birth of the god Krishna is celebrated.</td>
</tr>
<tr>
<td>Rāma-Navaami</td>
<td>9th day of the bright half of Chaitra</td>
<td>On the 9th day of the bright half of Chaitra, the birth of the god Rāma is celebrated.</td>
</tr>
<tr>
<td>Vijayādahshmi</td>
<td>10th day of the bright half of Ashwin</td>
<td>On the 10th day of the bright half of Ashwin, people cross the boundary of their village and distribute sone (leaves of the Shami and Apta trees). It is a popular belief that a work commenced on this day is sure to end well. Weapons are also worshipped on this day.</td>
</tr>
<tr>
<td>Ekādashi</td>
<td>11th day of Ashadh and Kārtik</td>
<td>A special fast is observed. People also fast on the 11th day of each month. A man who dies on this auspicious day is supposed to go to heaven. Sometimes the Ekādashi falls on two consecutive days; in which case the Smārtas observe the first, while the Bhāgvats observe the second.</td>
</tr>
<tr>
<td>Wāman-Sadhāshī</td>
<td>12th day of the bright half of Bhadrapad</td>
<td>Wāman is worshipped and one or twelve boys are adored, being held to represent Wāman. The marriage of the Tulsī plant is sometimes celebrated on this day.</td>
</tr>
<tr>
<td>Dhana-Trayodashi</td>
<td>13th day of the dark half of Ashwin</td>
<td>On the 13th day of the dark half of Ashwin, Lakshmi, the goddess of wealth is worshipped.</td>
</tr>
<tr>
<td>Narak-Chaturdashi</td>
<td>14th day of the dark half of Ashwin</td>
<td>On the 14th day of the dark half of Ashwin, the demon Narākāsura was killed. In consequence, on this day people take their bath before sun-rise, break Karinā (a fruit), regarding it as a demon, and apply its seeds to their heads.</td>
</tr>
<tr>
<td>Nārāli Paurnima</td>
<td>15th day of the bright half of Shrāvan</td>
<td>On the 15th day of the bright half of Shrāvan, people worship the sea and throw into it a coconut.</td>
</tr>
<tr>
<td>Wata-Paurnima</td>
<td>15th day of the bright half of Jyestha</td>
<td>On the 15th day of the bright half of Jyestha, women whose husbands are alive fast the whole day, and worship the Wata-tree.</td>
</tr>
</tbody>
</table>

1 School Master, Basani, Ratnagiri.  
2 School Master, Basani, Ratnagiri.  
3 School Master, Basani, Ratnagiri.  
4 School Master, Basani, Ratnagiri.  
5 School Master, Basani, Ratnagiri.  
6 School Master, Basani, Ratnagiri.  
7 School Master, Basani, Ratnagiri.  
8 School Master, Mālgund, Ratnagiri.  
9 School Master, Basani, Ratnagiri.  
10 School Master, Basani, Ratnagiri.  
11 School Master, Basani, Ratnagiri.  
12 School Master, Basani, Ratnagiri.  
13 School Master, Basani, Ratnagiri.  
14 School Master, Basani, Ratnagiri.  
15 School Master, Basani, Ratnagiri.  
16 School Master, Bandivade Baruduk, Ratnagiri.
on the 15th or full-moon day of Pauśa, the Hindu gods go out hunting and that they return from their hunting expedition on the full-moon day of the month of Māgha. During this period the Kumbis abstain from worshipping their gods.1

Amávásyā:—On the 15th day of the dark half of every month, oblations are given to the Manes of the dead.2 The commencement of a good deed, journey to a distant place, and the ploughing of land are postponed on the no-moon day of a month.3 Sanyásis are enjoined to get their beard shaved on the Purnima and Amávásyā days only.4

People do not set out on a journey on the following tithis, regarding them as rikṣa (unfruitful or inauspicious):—

Chaturthi, Navami and Chaturdashi.5

The Chándráyana Vrata:—Widows fast on the no-moon day of a month. They are required to regulate their diet in such an increasing proportion that on the next full moon day they should have a full meal. The reverse process follows for a fortnight after, so that they observe an absolute fast on the following no-moon day.6

People have various ideas about the cause of the eclipses of the sun and the moon. Some say that the sun and the moon are superior deities, and that the demons Rāhu and Ketu who belong to the caste of Māṅs attempt to touch them and to devour them. Others believe that the planets Rāhu and Ketu stand in the path of the Sun and the Moon and thereby darkness is caused on the earth. It is believed that about 5 hours before the commencement of the obscuration, in the case of the Sun and about 4 hours in the case of the Moon, the Vedha or malign influence of the monsters begins and during the period till the whole eclipse is over a strict fast is observed. At the commencement of the eclipse, as well as at its close, people bathe. Some sit on a low wooden stool with a rosary in their hands, repeating the names of the gods, or the gāyatri or some of the mantras. But those who want to acquire the art of magic or witch-craft or the power of removing the evil effects of snake-poison, or scorpion sting, go to a lonely place on the riverside, and there standing in water repeat the mantras taught to them by their guru or teacher. People give alms to Māṅs and Māṅs on this occasion, and therefore persons of this class go about the streets saying loudly "Give us alms and the eclipse will be over." De dān sutā girān.

A strict fast is observed on an eclipse day, but children and pregnant women who cannot bear the privation are given something to eat under a sīke. The eclipse time is so inauspicious that children and animals born at that time are considered unlucky.7 Sometimes an eclipse cannot be observed owing to the intervention of clouds. On that occasion the people of the Konkan resort to the following expedient in order to ascertain whether the luminary is eclipsed or not. They take a potful of water and hold it in it a musal. If it stands in the pot unsupported it is regarded as indicative of the existence of an eclipse. Māṅs, Māṅs, etc., are supposed to be the descendants of Rāhu and Ketu; and for this reason gifts are made to them in charity on an eclipse day.8

The people of the Thāna District believe that corn grows abundantly in a year that witnesses many eclipses.9

The popular cause of an eclipse in the Kośābha district, is the Girha, a minor deity which is said to wander through the sky and swallow the Sun and the Moon when

---

1 School Master, Anjarle, Ratnagiri.
2 School Master, Pundur, Ratnagiri.
3 School Master, Adiwara, Ratnagiri.
4 School Master, Khetwadi, A.V. School, Bombay.
5 School Master, Padaghe, Thana.
6 School Master, Bašāni, Ratnagiri.
7 School Master, Rājāpur, Ratnagiri.
8 School Master, Uthāndan, Ratnagiri.
9 School Master, Kośābha, A.V. School, Bombay.
they cross his path, besides the mythological story regarding the cause of an eclipse, the people of the Ratnagiri District also believe that the Girha throws his shadow on the sun and the moon, when he comes to demand his dues from them. The Konkan villagers, on an eclipse day, strike barren trees with a pestle, in order that they may bear fruits and flowers. A barren woman is also beaten with the same motive. Similarly, many other superstitious beliefs are connected with an eclipse. Pregnant women are not allowed to see the eclipse of the sun or the moon, nor are they to engage in cutting, sewing, etc., as this is believed to be injurious to the child in the womb. The eclipse time is supposed to be the most suitable to learn māntras or incantations. The māntras also mutter incantations during an eclipse in a naked condition. The people who believe that the eclipses are caused by the influence of the planets Rāhu and Ketu offer prayers to Rāhu on the lunar eclipse day and to Ketu on the solar eclipse day.

The planets and stars are worshipped by the Hindus. It is believed that a person who is to die within six months cannot see the polar star. From the movements of the planets past and future events of one's career are foretold by Brāhma and other astrologers. And as it is believed that man's good and bad luck are dependant upon the influence of the planets, offerings of various kinds are made and sacrifices performed for securing the favour of the Nāsa-grahas or the nine planets. In order to avert the effect of the evil influence of certain planets people sometimes wear rings of those precious stones which are supposed to be the favourites of the planets.

The rainbow is called Indra dhanushya or the Indra’s bow, and it is believed that if the rain-bow appears in the east, it indicates the coming of more rain, and if it appears in the west, it is a sure sign of the close of the monsoon.

The milky way is believed to be the heavenly Ganges. Well known tradition relates how Wāman (the 5th incarnation of Vishnu) went to Bali the king of the lower regions and asked him to give him land measuring three feet only. The king consented, whereupon the god Wāman enlarged his body to such an extent that by his one footstep he occupied the whole earth and by the second he occupied heaven. Upon this the god Brahma worshipped the foot of the god Vishnu which was in heaven, and from that foot sprang the heavenly Ganges which flows in heaven and is called Dadha Ganga or the milky Ganges.

The worship of stars and planets is in vogue among Konkan Hindu families of the higher castes. The polar star in particular is seen and worshipped by the bride and the bridegroom after the ceremony at the marriage altar is over. A very interesting story is connected with the polar star. By the great power of his penance the sage Vishvamitra despatched king Trishanku to Heaven, but the gods hurled him down. Thereupon Vishvamitra became enraged and began to create a new heaven. Hindu mythological books say that he thus created the sages Vashista, Angiras, Pulah, Pulastya, Ritu, Atri, and Marichi, and stationed Trishanku in the sky. The Nava-grahas or the nine planets are worshipped before the commencement of all important ceremonies. A cluster of seven stars called the Sapta-rishis are worshipped by men at the time of the Sādrāvani ceremony, while women worship them on the 5th day of the bright half of
These Saptā-ṛishiś are said to have been created by the God Brahma from his own body; and teaching them the four Vedas, he handed them over to them and asked them to regulate the affairs of the world. Some people of the Ratnāgiri District believe that the rain-bow is the bow used by Rāma, the hero of the Ramāyana. Its appearance on the east is regarded by them as symptomatic of the approach of rain, while its appearance on the west is equivalent to the departure of rain.

The short duration of the rain-bow is held to indicate an excessive fall of rain while its long duration portends a scarcity of rain. The appearance of the rain-bow on a river is supposed to indicate the approach of rain, while its appearance on a mountain means the departure of rain. Of the two bows of which the rain-bow seems to be composed, the larger is believed to belong to Rāma, and the smaller to Lakshman. Since the God Indra is supposed to send rain, the Indra-dhanushya (the rain-bow) is regarded as a sign of the advent of rain.

By some Hindus it is believed that the milky way is a heavenly river which is a favourite bathing place of the gods. Others suppose it to be a branch of the celestial Ganges which is said to have been brought down upon this earth by king Bhagiratha. Some persons, however, believe that since the great sage Agastya is said to reside at Rāmeshwar in the southern direction, the Ganges (the milky way) runs through the sky to the south in order to bathe him.

Sometimes the milky way is believed to be a white cloud. On the authority of the Mahākāla Nirvān Tantra, some people of the Thāna District believe that a person who cannot get a view of the polar star will die within six months; while others substitute the Arundhati star for the polar star and determine the duration of life of a diseased person by the same process.

The people of the Thāna District believe that the rain-bow is caused by the accumulation of moisture in the air. The rain-bow is said to consecrate the region over which it appears. The appearance of the rain-bow in the morning is supposed to forbid the approach of rain.

Some people of the Kolābā District believe that the holy persons such as Kāshyapa, Arundhati and other sages, who lived on this earth in ancient times are seen shining in the sky by the sacred lustre of their powers. Hindu women worship the planets Budha and Guru (Mercury and Jupiter) in the month of Shravan. The Saptā-ṛishiś are somewhere called Khārale and Bājale (cot). The rain-bow is held by some to be the symbol of Rāma and Lakshman, who visit the world in that form with the view of watching its proceedings. Others, however, believe that it represents God Indra who assumes that form to see how his orders are executed by his subordinates. The rain-bow is said to foretell good if it appears either at the beginning or end of the rainy season, while its appearance at any other time is supposed to forebode evil.
Hindus regard the earth as one of their important deities and worship it on various occasions. It is enjoined upon Brāhmans to worship it daily at the time of their Sandhyā rite, as well as while performing the Shrāvani ceremony. The people of the Ratnāgiri District pray to the earth as soon as they leave their bed in the morning. The earth is required to be worshipped at the time of laying the foundation-stone of a house, as well as at the time of bringing into use a newly built house. Since it is held unclean to sleep on the bare ground, those whose parents die, sleep on a woolen cloth on the ground till their parents anniversary is over. Wanprastas, Sanyásis, and Brāhmans are required to sleep on the ground. Some pious men sleep on the bare ground during the Chāturmās (the four months of the rainy season), at the expiry of which they present a bed to a Brāhman.

It is enjoined upon a prince to sleep on the bare ground on the eve of the coronation day.

Widows and women are required to sleep on the ground during their monthly courses.

Women whose husbands are away are also to do the same. In the Ratnāgiri District Kalkaris, on the day on which they wish to be possessed by a particular deity or spirit, are required to sleep on the earth. When people are on the point of death, they are made to lie on blades of darbha grass placed on the earth. The performer of a sacrifice as well as one who has observed a vow are to sleep on the ground. The following articles should not be allowed to touch the earth, viz.: pearls, the Shāligram stone, an image of the god Vishnu, the linga of Shiva, a conch shell, the sacred thread of a Brāhman, flowers intended for worship, basil leaves, and Govardan.

The following lines are repeated in the morning before setting foot to the ground:

O Goddess! who is clothed (surrounded) by the sea, whose breasts are mountains, and who is the wife of Vishnu, I bow down to thee; please forgive the touch of my feet. O Goddess Earth! who art born by the power of Vishnu, whose surface is of the colour of a conch shell and who art the storehouse of innumerable jewels, I bow down to thee.

Some women of the Thāna District worship the earth daily during the Chāturmās (four months of the rainy season), at the end of which they give a Brāhman a piece of land or the money equivalent of it. Persons who perform a particular rite, e.g., the Sāmanāvarata (a vow observed on sixteen successive Mondays) are required to sleep on the bare ground. At the sowing and harvest time, farmers appease the earth by offering it coconuts, fowls, rice mixed with curd, etc. The blood of a king and the balls of rice given to the manes of the dead are not allowed to touch the ground. People convey to a distant place the water of the Ganges, without placing it on the ground.

The earth is required to be worshipped before taking a portion of it for sacrificial purposes. A vessel containing water over which incantations have been repeated is not allowed to touch the ground. On the 15th day of the bright half of Asveein every farmer prepares some sweetmeats in his house, and takes them to his farm. There he gathers five

---

1 School Master, Nevare, Ratnāgiri.
2 School Master, Adivare, Ratnāgiri.
3 School Master, Devarnath, Ratnāgiri.
4 School Master, Ratnāgiri.
5 School Master, Chipun, Ratnāgiri.
6 School Master, Malgund, Ratnāgiri.
7 School Master, Khetwadi, A. V. S., Bombay.
8 School Master, Rai, Thāna.
9 School Master, Bhuvan, Thāna.
stones, worships them, and offers the sweetmeats to the earth. Afterwards he takes a portion of the food and scatters it over the farm. His family then gather there and take a hearty meal. In the evening the person who carried the food to the farm, picks up some grains of barley and puts them into a basket. On return home the grains are thrown over the house.  

Various conflicting notions are entertained regarding thunder and lightning. The people of the Ratnágiri District believe that the clouds are animals that roar. When these animals emit water it bursts forth on account of the circular motion of the winds called Chanda and Munda. This bursting is supposed to produce thunder and lightning. Somewhere thunder and lightning are said to be the signals given by the god Indra, to birds, beasts, etc., of the setting in of the rainy season. Some people believe that the god Indra sends rain through his elephants who, being excited, make a noise like thunder.

Others regard the thunder as the roaring of the elephant of the gods, while sucking seawater. The thunder is also believed to be the roaring of the god Varuna, the king of the clouds. The boys of the Ratnágiri District believe that thunder is a sign of the wedding ceremonies performed in the heavenly houses of the gods. Some Mahomedans believe that an angel called Mekail has control over the rain. To cause a fall of rain Mekail strikes the clouds with a whip of lightning. The clouds then utter a cry, and this is the cause of thunder. Some people of the Thâna District believe that there are big stones in the sky which strike against each other owing to the force of the wind, and produce thunder. The dashing of these stones against each other also generates lightning.

In the Kolâba District it is believed that thunder is the military band of the king of clouds and lightning is his banner. Lightning is said to be produced by the fighting of celestial elephants; while thunder is heard when they pour out water. Some people think that thunder is the noise of the feet of the elephants (clouds) that give rain; lightning is also said to be generated from their footfall. The clouds are supposed to be the messengers of gods, lightning being the manifestation of Divine power. The gods are said to confine these messengers from the nakshatra of Ardra to the nakshatra of Hasti, in which latter nakshatra they again begin to roar.

Thunder is supposed to take place when the god Indra draws his bow; while lightning is said to be produced when the same god strikes his adamant against a mountain.

In the Ratnágiri District it is believed that earthquake occurs whenever the thousand head of Shesha shakes its head. It is said that at one time a demon named Gayâsûr became very troublesome, and all the gods held him down by standing on his body. Thereupon the demon requested all the gods to remain on his body for ever. Occasionally this Gayâsûr shakes his body and this causes the earthquake. Some people believe that the earth trembles of its own accord when sins accumulate upon it. Others hold that the earthquake takes place in the hollow parts of the earth. Some people, however, believe that since the earth floats upon water, it naturally quakes at times.
The Hindus being element worshippers naturally hold in reverence certain rivers, ponds, etc. In the Ratnagiri District the spring at Rajapur, called the Rajapurchi Ganga is considered very sacred. It flows from the roots of a Banyan tree. There are fifteen Kundas or ponds, and the principal Kunda always remains filled with water. On occasions a big jatra fair is held and people from distant places come to bathe and worship at the spring. Some people believe that many of the lakes, springs, etc., situated in the Kolhapur State are sacred. A spring or rivulet that flows to the east is considered specially sacred. It is called a Sarga-Vansi spring, and it is considered meritorious to bathe in it. In the village of Kunkuni in the Ratnagiri District if a person is bitten by a snake or other poisonous reptile, no medicine is administered to him, but holy water brought from the temple of the village goddess is given to him to drink, and it is said that the patient is thus cured. The water fall at Maral near Devarkulla, where the river Ban takes its rise, is held sacred. At Shivas in the Ratnagiri District the people use the tirtha of a deity as medicine for diseases due to poison. They say that it is the sole remedy they apply in such cases. There are ponds at Manora in the Goa State, and Vetore in the Sivantwadi State, the water of which is used as medicine for the cure of persons suffering from the poison of snakes, mice, spiders, and scorpions. When a well is dug, the people call a Brahman priest to consecrate it. The Brahman takes cow’s urine, milk, curds, ghee, sandal paste, flowers, basil leaves, and rice, and mixes them with water, and after repeating sacred mantras over the water, throws the mixture into the well. After this ceremony, the people are at liberty to drink water from the well.

Before a well is dug, an expert is consulted to ascertain the place where a spring flows. A well is then dug, after offering a sacrifice to the spirits and deities that happen to dwell at that spot. A dinner is given to Brahmins after the well is built. A golden cow is often thrown into a newly built well as an offering to the water deities. There is a well at Mundagad, the water of which serves as medicine to cure the poison of snakes and other reptiles.

It is believed that there is a class of wicked water nymphs called Asara who generally dwell in wells, ponds, or rivers, far from the habitation of men. Whenever these nymphs come across a lonely man or woman entering a well, pond, etc., they carry that person under water. The village of Mitth-Bav in the Ratnagiri district is a well-known resort of these Asaras, and many instances are given by the villagers of persons being drowned and carried off in the river by these wicked nymphs. A tank in the village of Hindale in the same district has a similar reputation. The people of the Konkan believe that water nymphs are sometimes seen in the form of women near wells, rivers, and ponds. Some say that the water nymphs and water spirits confer objects desired by worshippers if they are propitiated by prayers.

There are seven Kundas, ponds, at Nirmal in the Thana District, forming a large lake. This
lake is said to have been formed from the blood of the demon Vimalaśur. At Śhāhpur there is a holy spring of hot water under a Pipal tree. It is called Ganga. There are kundas, pools, of hot water in the Paitarna river in the Thāna District, in which people bathe on the 13th day of the dark half of Chaitra. There are also springs of hot water on the bank of the Saryā river at Vajreshvarī and at Kōkner, in the Thāna District. A handful of corn, if thrown into the hot water kundas at Tungar, is said to be boiled at once. It is held holy to bathe in the kundas, of hot water that are situated in the rivers Tansa and Bānganga in the Thāna District. The water of a well which is drawn without touching the earth or without being placed upon the ground is given as medicine for indigestion. Similarly the water of seven tanks, or at least of one pond, in which lotuses grow is said to check the virulence of measles, small-pox, etc. A bath in a certain tank in the Mahim taluka is said to cure persons suffering from the itch, and water purified by repeating incantations over it is also said to be a good remedy for the same disease.

The water of a tank or a well is supposed to be wholesome to a person of indifferent health, if given to him to drink without placing it upon the ground. Some people believe that the water of the Ganges is so holy and powerful that if bows are thrown into it they are instantly reduced to powder. The repair of lakes, caravansaries, temples, etc., is held more meritorious than their actual erection. It is enjoined upon a man to perform a certain rite if he wishes to relinquish his right of ownership over a well or tank, and after this rite is performed, it can be utilized for public purposes. But no ceremony is required to be performed if a well is dug for the benefit of the public.

The people of the Thāna District believe that water nymphs reside in every reservoir of water. Some people, however, believe that the water nymphs dwell in those lakes in which lotuses grow. These nymphs are said to do harm to children and young women, especially when they set out for a walk accompanied by their brother Gavala. They are unusually dangerous. The people worship the images of the following seven water nymphs or apsaras, viz., Machhi, Kurmi, Karkati, Darduri, Jatupi, Somapa and Makari.

The following places are said to be inhabited by water spirits:—the channel of Kalamba, the tanks of Sopara and Utratal and the lake called Tambra-tirtha at Bassein. Water nymphs are supposed to draw a person who tries to save another fallen into water. A species of small men named Uda, otherwise called water-spirits, are said to dwell in water and subsist on fishes. The spirits called Khais and Maushya are supposed to reside in water.

The river Śvātri in the Kolaba District takes its rise near Mahābaleshwar and is considered very sacred. The following traditional account is given of its origin. The god Brahma had two wives, Śvātri and Gāyatri. A dispute having arisen between them, they both jumped over a precipice. Śvātri assumed the form of a river and fell into the sea near Bānkot. Gāyatri, on the other hand, concealed herself in the river Śvātri and manifested herself as a spring near Harihāreswār in the Janjira State. A man is

---

1 School Master, Agāshi and Arnāla, Thāna.
2 School Master, Məlād, Thāna.
3 School Master, Wāda, Thāna.
4 School Master, Anjur, Thāna.
5 School Masters, Agāshi and Arnāla, Thāna.
6 School Master, Rāi, Thāna.
7 School Masters, Agāshi and Arnāla, Thāna.
8 School Master, Salō, Thāna.
9 School Master, Kinhāvali, Thāna.
10 School Master, Khātivalī, Thāna.
11 School Master, Mürbād, Thāna.
12 School Master, Bhuvan, Thāna.
13 School Master, Śhāhpur, Thāna.
14 School Master, Polādpur, Kolaba.
said to be released from re-birth if he takes a bath in the kund (pond) named Katkale-tirtha near Nasik. Bows are said to be reduced to powder if thrown into a certain kund at Uddhar-Rameswar in the Sudhagad taluka. Kupotsarga is defined to be the digging of a well for the benefit of the public and abandoning one’s right of ownership over it.

A pond near Khopoli in the Kolaba district is held very sacred. The following story is related in connection with it. The villagers say that the water nymphs in the pond used to provide pots for marriage festivities if a written application were made to them a day previous to the wedding. The pots were, however, required to be returned within a limited time. But one man having failed to comply with this condition, they have ceased to lend pots. Another interesting story is associated with the same pond. It is as follows. A man had fallen into the pond and was taken to the abode of the nymphs. He was, however, returned by them after a few days on the understanding that he would be recalled if he spoke of what he had seen there. One day he communicated to the people the good things that he enjoyed there, and to the surprise of all he was found dead immediately after. Water nymphs are said to reside in a pond at Varsai in the Kolaba district. Consequently persons that are held unclean, e.g., women in their monthly course, etc., are not allowed to touch it. The nymphs of the same lake were once said to lend pots on festive occasions. It is said that the water nymphs used to provide ornaments for marriage and other ceremonies, if returned within a prescribed period. But some people having failed to return them, they ceased to lend them.

A spirit called Girha is supposed to reside in water. It is said to make mischief with man in a variety of ways by enticing him into deep water. The Jakrin is said to be a deity residing in water. Persons drowned in water are believed to become water-spirits, and to trouble innocent passers-by.

A mountain near the village Pule, in the district of Ratnagiri is held sacred on account of the residence of the god Ganpati at that place. For this reason people walk round the mountain and worship it. Tradition says that Ganpati was at first at Gule in the Ratnagiri district, but on account of the sanctity of the place being violated by some wicked persons the god transferred his residence to Pule. At Gule there is still a very beautiful temple of Ganpati, though it is now in a dilapidated condition. The cave of the sage Much-kund near Machal on the Sahyadri mountain is considered sacred. In the Konkan it is not held sinful to ascend a mountain or a hill, though to sit upon its summit is considered sinful. The hill of Mirya near Ratnagiri is considered sacred. This hill is believed to be a particle (miri) of the mythological mountain Dronagiri.

A hill near Dhuravi in the Thana District is consecrated by the temple of a goddess upon the top. This goddess is said to preserve ships at sea, and people are occasionally possessed by her. It is said that a Roman Catholic priest met instantaneous death on having insulted her.

The hill of Mahalakshmi in the Dahana taluka is held sacred. The villagers consider it dangerous to ascend this hill. On the hill of the same name is a temple of the goddess Jivadhani, who is said to preserve children from small-pox. The following
story is told in connection with the goddess. A person in need of money used to place before her image as large a heap of flowers as he wanted gold, stating that he would return the gold when he had done with it. He used then to go home and return on an appointed day for the gold, which was sure to be found where he had placed the heap of flowers. Once a man failed to return the gold, and thenceforth the goddess withheld her bounty. There is no door to the temple of this goddess. It is only through a hole in a big stone that one can have a view of her image. Sweet scent is said to be continually emitted from this hole. The goddess is said to have fastened the door of her temple for the following reason. One day the goddess was walking at the foot of the hill at night. A cowherd who happened to be there was bewitched by her matchless beauty and fell a prey to evil desire. He pursued her to the top of the hill, when the goddess, divining his motive, fastened the door of her temple with a prodigious stone. On the same hill is a cattle shed in which fresh cow-dung is said to be always found. This place being inaccessible to cows and other quadrupeds, the people believe that the goddess keeps a cow of her own.

The hill of Tungar is consecrated by the temple of a certain goddess upon it. There is also a very famous hill near Arnála, called the hill of Buddha. This hill was once the seat of a king belonging to the weaver caste. Recently a pond was discovered upon it, in which was found a stone-box containing a begging-pot and a diamond. A great fair is held annually on the hill of Motmaváli near Bandra in the Thána district. The devotees of the deity are Hindus, Parsis, and Christians. It is said this goddess was once worshipped by Hindus only. A Bráhman is the pujári of the Pir on the hill of Bábá Malang near Kalyán. It is said that the Pir has declared that no Moslem pujári should worship him. The Hindus and Moslems worship him alike.

Bráhmans do not cross the top of a mountain without stopping for a short time before ascending the summit.

At a short distance from Chaul in the Kolába District is a hill dedicated to the god Dattatraya, in whose honour a great fair is held annually. The following story is told in connection with this hill. In ancient times a Bráhman used to practise austerities on this hill near a Tulsí plant (the place on which the present temple stands). He used to spend the whole day there, but returned home at nightfall. On his way home fearful scenes were often presented to him, and in his dreams he was asked not to go there any more. But the Bráhman was obdurate. He persisted in his resolution to practise austerities for a number of years, and at last succeeded in obtaining a personal interview with the god Dattatraya, who commanded him to bow down to his feet (páduka). From that time pious men live on this hill and offer their prayers to the god Dattatraya. Nearly four hundred steps have been constructed for the ascent of this hill, and additional steps are being built every year. Here also are some springs of pure water. It is worth while to note that the pujári of this god is a Shudra by caste. On the north-east side of the hill dedicated to the god Dattatraya stands the temple of the goddess Hinglaj. To the north of this temple are four caves, while to the west is a deep den resembling a well, through which a lane appears to have been dug. This is said to be the road excavated by the Pándavas to enable them to go to Kási. At a distance of

---

1 School Masters, Agáshi and Arnála, Thána.
2 School Masters, Agáshi and Arnála, Thána.
3 School Master, Umbargaum, Thána.
4 School Master, Chaul, Kolába.
5 School Master, Chaul, Kolába.
two miles from Akola in the Kolaba District is a hill called Mallikarjun. This is said to be a small stone fallen from the mythological mountain Dronagiri. This hill is said to contain many medical herbs. The hill at Kankeshwar near Alibag is held sacred, and tradition says that in ancient times it had golden dust upon it. A cave at Ambivali near Karjat in the Kolaba district consists of seven rooms, one of which is spacious enough to accommodate five hundred persons. In the same taluka there is another cave at Kondhavan.

The gods Indra and Varuna are supposed to send rain; but it is believed that the god Shiva in chief has the power of causing the fall of rain, and for this reason whenever there is a scarcity of rain people pour water over the linga of Shiva until the whole linga is submerged. In order that there should be a fall of rain, some people besmear the linga of the god Shiva with cooked rice and curds. In the Ratnagiri District, whenever there is a scarcity of rain, people go to the place known as Parasuram Kalatre, and there pray to the god Parasuram to send rain. Sacrifices are also offered to Indra, the god of rain, in order that there should be plenty of rain. Some believe that there are certain mantras or enchanters who by the power of their mantras are able to prevent the fall of rain.

In the Ratnagiri District the following ceremony is performed by the lower castes such as Kunbi, etc., to avert drought. All the male villagers assemble together at an appointed place, and there they select one of them as their Gowala-deva. All of them then go about in the village from house to house. The owner of every house sprinkles water over the assembly, and curds and butter-milk over the body of the Gowala-deva. They are also given some shidka consisting of rice, pulse, vegetables, etc. After visiting most of the houses in the village, they head the assembly by the Gowala-deva go to the bank of a river. There they cook the food, offer it first to the Gowala-deva and then partake of the remainder as a prasad from the Gowala-deva. Some people make an image of the sage Shringarishi for the purpose of causing the fall of rain. Others make an image of Dhondal-deva in order that there should be plenty of rain. Sometimes people repeat mantras addressed to Parjanya (rain) so that rain should fall. The goddess Navachandika is worshipped in order that there should be rain. The Kunbis perform a peculiar rite for checking the fall of rain. They ask a person born in the months of Jyestha, Ashadha, Shravan or Bhadrapad to fetch some rain-water in an alu leaf, and this is fastened to the eaves of thatched houses by means of a string. Note that, if this rite is to be performed in the month of Jyestha, a person born in that month only is required and no other; and so forth. In order to check an excessive fall of rain the villagers sometimes ask a boy to take off his clothes and then to catch rainwater in the leaves of the alu plant. The leaves containing the water are then tied to the eaves of the house. The people say that during the rule of the Peshwas there was a class of mantras who had the power of causing a failure of rain. To check the fall of rain, some people ask naked boys to throw burning

1 School Master, Akol, Kolaba.
2 School Master, Sasavane, Kolaba.
3 School Master, Shank, Kolaba.
4 School Master, Mith Bay, Ratnagiri.
5 School Master, Malvan, Ratnagiri.
6 School Master, Anjarli, Ratnagiri.
7 School Master, Kankavi, Ratnagiri.
8 School Master, Chipul, Ratnagiri.
9 School Master, Ratnagiri.
10 School Master, Nevare, Ratnagiri.
11 School Master, Bhandara, Ratnagiri.
12 School Master, Malvan, Ratnagiri.
coals into the rain water.\(^1\) Irale (a protection against rain made of the leaves of trees) is kept in the rain upside down, the goddess Holika is worshipped, the boughs of the Aevli tree are conveyed to a place where four roads meet and stones are heaped over it, and caves of thatched houses are beaten by boys who do not wear clothes, all these being done by the villagers with a view to preventing an excessive fall of rain.\(^2\)

The people of the Thâna District believe that distinct deities preside over distinct seasons, e.g., Mars presides over the spring (Vasant), Venus over summer (Grishma) the moon over autumn (Veraasha) Mercury over sharat, Saturn over winter (Hemant and Shishir).\(^3\) When the people are in need of rain they say to the god of rain "Let us have plenty of rain tomorrow and we will give thee, Oh! God of rain! rice mixed with curd." The same offer is made to the god of rain even when they do not want it. In order that there should be no scarcity of rain, some people perform the rites of Laghu-rudra and Mahâ-rudra.\(^4\) The following measure is adopted is said to cause rain. The villagers go from house to house with boughs of the Limb tree on their heads, and water is poured upon them by the inmates.\(^5\) The fall of rain is supposed to cease if a person born in the month of Falguna extinguishes burning coals in rainwater when his garments have been removed.\(^6\)

Some stones are supposed to have influence over rain fall. There is a big stone at Varasai in the Kolâba District on which are drawn certain images. The people believe that it rains hard if this stone is held straight, and

then swung to and fro.\(^7\) Some people perform the following rite known as the Dhondil-jagya. They ask a person of the Kaikâdi or Vadar caste to remain naked and break the string round his waist. A small image of black earth is made and placed upon his head. The boy then conveys the image from house to house in the village. A woman in each house sprinkles water over the image while the boy dances saying "Dhondil gajya, Pâus gajya." It is believed that it rains in the direction in which the water sprinkled falls. A person who accompanies the boy gathers corn at every house. A dinner is then prepared, and the people of the caste to which the boy belongs, partake of it heartily. It is also said that making water in a standing posture causes the fall of rain.\(^8\) The god Rameshwar at Chaul in the Kolâoa district is said to have control over rain. In the temple of this god there is a parjanya-kund (pond) which is opened after performing a sacred rite, if there be a scarcity of rain. There are also other kundas in the temple, viz., Vayu-kund and Agni-kund, but no occasion has yet arisen to open them.\(^9\) Some people believe that the god Agni regulates the seasons.\(^10\)

Eaves of thatched houses are cleansed with a brush made from the leaves of coconut trees in order that a fall of rain should be prevented.\(^11\)

The ceremonies of Haritalka, Rishi-Panchani, Vata-Sâviti, Vanâ-Shasthi, Mangalagouri, Shital-Saptami are to be performed by women alone.\(^12\) Similarly, the ceremonies of Mahâlakshmi, Vasubâras, Shivâ-mutha, and a rite on the Makar Sankrânti day are performed by women exclusively.\(^13\)

---

\(^1\) School Master, Dabhâl, Ratnâgiri.
\(^2\) School Masters, Aâsâhi and Arnâla, Thâna.
\(^3\) School Master, Dahânu, Thâna.
\(^4\) School Master, Nâgothana, Kolâba.
\(^5\) School Master, Chaul, Kolâba.
\(^6\) School Master, Khetwadi, A.V.S., Bombay.
\(^7\) School Master, Basani, Ratnâgiri.
\(^8\) School Master, Murbad, Thâna.
\(^9\) School Master, Padaghe, Thâna.
\(^10\) School Master, Akol, Kolâba.
\(^11\) School Master, Apte, Kolâba.
\(^12\) School Master, Malvan, Ratnâgiri.
The rite of Rishí-Panchami is performed on the 5th day of the bright-half of Bhádrapad to make amends for sins committed without knowledge. On this day women go to a river, a well, or some other sacred place, cleanse their teeth with the leaves of the Aghída plant, and take baths with something on the head. They then take some stones from that place and worship them as Rishís. On the conclusion of the worship, they partake of fruits. On the Vrata-Sávitrí day women worship a banyan tree or its boughs. The ceremony falls on the 15th day of the bright half of Jyesta. On the Haritálika day i.e., the 3rd day of the bright half of Bhádrapad, women make images of earth of Párvati and her two friends and worship them and fast the whole day. The observance of this rite contributes to their good fortune. Even girls of tender years observe this fast. The worship of Mangalá-Gaurí is a ceremony performed by married girls for five successive years on every Tuesday of the month of Shraván. Similarly the goddess Mahálakshmi is worshipped on the 8th day of the bright half of Ashvin. On the Makar Sankránt day women worship a sugád and present it to a Bráhman. The Shiva-mutha consists of a handful of corn offered to the god Shiva by married girls on every Monday in the month of Shraván.

The worship of Shadananda and the Holika Devi and the ceremonies of Shravání, Shraddha and Antyesti are performed by men alone.

In some families of non-Bráhmans on a particular day, especially on the full-moon day of Ashvin, the host and the hostess put off their clothes and perform certain family rites.

The women of the Thána District fast the whole day on the 12th day of the dark half of Ashvin. At night they worship a cow, give in charity a calf, and then take their meal. It is to be noted that this ceremony called the Vasu-dwádasi is performed by women who have children. On the Haritálika day some women live on the leaves of a Rúi tree.

On the Somaváti Amávásyá day women worship a Pipal tree and offer it a hundred and eight things of one kind. Women desirous of having a son perform a certain rite at midnight, without clothing. If one wishes to have a son, one has to go through a ceremony called the Hanumán in a naked state.

The god Kálbhairav is worshipped by a naked person on the Narka-Chathurdasi day (14th day of the dark half of Ashvin). Those learning the dark lore, e.g., muth márane, are also required to remain naked while studying it. They learn this lore on an eclipse day on the bank of a river. The rite called Somaya is performed by the host when his clothes are off his body. On a certain Monday in the month of Shraván a lamp of wheat flour is prepared and burnt by adding ghi. This lamp is regarded as a deity, and is worshipped solemnly. During the performance of this ceremony as well as the preparation of the requisite food, the host and the hostess are required to remain naked.

---

1 School Master, Ubhádanda, Ratnágiri.
2 School Master, Basani, Ratnágiri.
3 School Master, Málvan, Ratnágiri.
4 School Master, Anjur, Thána.
5 School Master, Bhuvan, Thána.
6 School Master, Tale, School No. I, Kolába.
7 School Master, Malgund, Ratnágiri.
8 School Master, Makhanele, Ratnágiri.
9 School Master, Badiapur, Kalyan.
10 School Master, Bhuvan, Thána.
11 School Master, Polídpur, Kolába.
The Swayambhu (unnatural) linga of the god Shiva is supposed to have influence over the fall of rain,†

The people of the Thána District believe that the following ceremony causes a fall of rain. Stones are taken out of a pool and worshipped. They are then carried to every house in the village, and water is poured upon them by the inmates.‡ There is a temple of the god of clouds at Viranáth in the Thána District.¶

The appearance of a comet is regarded by the Hindus as symptomatic of a coming evil, e.g., a big war, a great famine, or a terrible contagious disease spreading itself throughout the length and breadth of a country.†† Some persons think that comets and shooting stars bode evil to the king.¶¶

Whenever a great person or a very holy man is about to be born, it is believed that he alights on the earth in the shape of a shooting star. Sometimes a big star falls on the earth, and thereby a noise like that of thunder is produced. When this happens, people believe that a great Rája or a holy saint whose merit has been exhausted is going to be born on earth.§ The following verse from the Mrichhakatika Náta supports the view in accordance with which orthodox people in the Konkan avoid looking at shooting stars:—

इर्षष्टुक्च तापति गोरस्तनि। नक्षत्रांश्च अधोंगति नानकुर-भांधी प्राणविपति || पार्व नभे साधार || i.e.,

The following four things, viz., the rainbow, the fall of shooting stars, the delivery of a cow, and the death-struggle of saints or holy men should not be looked at.¶¶ It is generally believed by Hindus that a child will immediately be born in the house towards which shooting stars are directed.¶¶

† School Master, Devurkhu, Ratnágiri.
‡ School Masters, Agashi and Arnála, Thána.
¶ School Master, Niván, Ratnágiri.
¶¶ School Master, Thána.
§ School Master, Badalpur, Thána.
†† School Master, Mith Bav, Ratnágiri.
¶¶ School Master, Mith Bav, Ratnágiri.
¶¶¶ School Master, Kolába.
CHAPTER II.

THE HEROIC GODLINGS.

In the Konkan the deities of the Hindus are divided into the following five classes:

(1) The Grahadevatās or Village deities,
(2) The Sthānadevatās or Local deities,
(3) The Kuladevatās or Family deities,
(4) The Ishṭadevatās or Chosen deities, and
(5) The Vastudevatās or Grīthadevatās, that is, the class of deity which presides over the house and is established at the time of the house-warming or Wāstu ceremony.

The principal Grahadevatās are Hanumān or Māruti, Kalīka, Amba, Wāghoba, Chedoba, Mhasoba, Bhairoba or Bhairov, Ganesh, Vira, Mahāsa or Māha Lakshmi, Chāmunda, Vētā, Khandoba Malhari Jogāi, Bawānī, and Wāgēshwari and Shiva. In most villages the chief village god is Māruti or Hanumān, whose temple is situated at the entrance of the village. Māruti is considered to be an avatar or incarnation of Shiva, and is held in great reverence by all classes. A festival or jātra is held in honour of Hanumān on the bright half of the month of Chaitra. On this occasion the temple is decorated with evergreens, and flowers, the stone image of the god is newly painted or covered with red lead and oil, and garlands of the Rui (Gigantic snake-wort) flowers are placed round the neck of the image, coconuts, plantains, betel-nuts and leaves are offered to the god, camphor is lighted and waved round the image, incense is burnt, cooked food and sweets are offered, and money presents are made. Every worshipper brings with him some oil, red-lead or Cendur, a coconut, a vidā-rupāri i.e., two betel leaves, one betel-nut and a copper coin, and a garland of Rui flowers. These are given to the temple ministrant, who offers a part of the oil and red lead to the deity, places the garland round the deity's neck, and, breaking the coconut into pieces, gives a piece or two to the devotee as the prasād or favoured gift of the deity. Saturday is the sacred day of the monkey god Māruti. Every Saturday fresh oil and red lead are offered to the deity by the devotees. The Pujāris in most of the temples of Māruti are Gaurav, Khādīs, Marāthas or Gosāvis.

Every Saturday in the month of Shrāvan (August), called the Sampat Shānīdr or the wealth-giving Saturday a special puja or worship is performed in the temples of Māruti in Bombay as well as in the Konkan. On this day people fast the whole day and dine in the evening, after offering the god Hanumān or Māruti a preparation of rice and pulse called khichadi and cakes made of udīd flour called vade.\(^1\)

There is no village in the Konkan which has not the honour of having a temple of the god Māruti. Māruti is supposed to guard the village against evils of all kinds. Care is therefore taken to build the temple of Māruti at the outskirts of the village.\(^2\) There is a tradition that at the time of leaving the Dandaka forest (the present Mahārāstra), Rāma asked Māruti to reside therein. It is for this reason, the people say, that every village in the Konkan and on the Ghats has a temple of Māruti.\(^3\) The god Māruti is worshipped in the village of Wāsind on Tuesdays and Saturdays.\(^4\) In former days it was customary to establish an image of the god Māruti in a newly built castle or fort.\(^5\) Hanumān, the son of Anjani and the wind or Māruti, is known for his loyalty to his master.

---

\(^1\) School Master, Khetwadi, Bombay.
\(^2\) School Master, Devgād, Ratnāgiri.
\(^3\) School Master, Kamathipura, Bombay.
\(^4\) School Master, Wāshind, Thāna.
\(^5\) School Master, Umēla, Thāna.
and for his bravery. In days gone by he utilized his strength for the protection of Saints, Rishis, Brāhmans and cows, and for this merit he was elevated to the rank of a Hindu god. Every Hindu village or locality is supposed to possess at least one temple of the god Māruti, and in Mahārāshtra Māruti is the guardian of every village. He is a Brahmačāri, or bachelor and is one of the seven heroes who are believed to be chīranjīvis or immortals. Māruti is supposed to be the originator of the Mantra-Śāstra, by the study and repetition of which one obtains strength and superhuman power. Women desirous of getting children go to the temple of Māruti, and there burn before his image lamps made of white flour and filled with ghī. The image of Hanumān is represented in temples in two ways, that is (1) Vīra Hanumān or Warrior Hanumān (2) Dāsa-Hanumān or servant Hanumān. The former is found in a temple consecrated to the worship of the god Hanumān alone, whereas the latter is found in a temple dedicated to the worship of the god Rāma. Since Māruti is the god of strength, gymnasts tie an image of Māruti to their wrists, and they also consecrate an image of Māruti in their gymnasia. The number eleven is said to be dear and sacred to him because he is believed to be an incarnation of the eleven Rudras. The birth day of the god Māruti which falls on the 15th of the bright half of Chaitra, called the Hanumān Jayanti day, is celebrated in the Kolhapur District with great reverence. Those who wish to have a son draw the figure of Māruti on a wall in red-lead, and worship it daily with sandal paste, flowers and garlands of Rui. Others burn lamps made of white flour before the image of the god. Persons who are under the evil influence of the planets, and especially of the planets Saturn, worship the god Hanumān on Saturdays in order to propitiate the planets. On this day they make wreaths of the leaves and flowers of the Rai plant and adorn his neck with them. They also offer him usīd (Phaseolus radiatus) and salt. The story told of Māruti is that Anjani his mother pleased the god Shiva with her pance, and when the god asked her to give him a boon, she requested that Shiva himself should be born as her son. Shiva therefore took birth in her womb and manifested himself as Hanumān or Māruti.

The Local deities are generally found in special localities or sacred places called Keheras or Punya sthānas. Thus the god Rāma at Nāsik, Vithoba at Pandharpur, Krishna at Dwārka, Mahālakshmi at Kelwan, Wagheshwar at Nirmal (Tālūna), Murloba in the Ratnāgiri, Shitala devi at Kelwa Māhīm, and Khandoba or Khanderaí at Jejuri.

Khanderaí is said to be an incarnation of the god Shiva. Khanderaí killed the demon Mani-Malla who was devastating the earth, and he is therefore called Mallari or Malhari, Kunbis and lower class Hindus in the Konkan as well as in the Deccan occasionally make a vow to the god Khandoba that if their desire is fulfilled they will offer their first born male or female child to the service of the god. The male child thus dedicated to Khandoba is called Waghya and the female is called Murali. The Waghya and Murali do not engage in any business, but maintain themselves by begging in the streets in the name of the god Khanderaí. Though they are not actually married, the Waghya and Muralis live as husband and wife, and their progeny are also called Waghya and Muralis. They repeat the sacred cry jai khanderaícha Elkot, and give to people bel.bhandár of Khanderaí consisting of the sacred Bel leaves and turmeric powder. The god Khanderaí is the family deity of some Deshastha Brāhmans, who perform a family rite.
called Tali bhurane सत्ता नरणे on every purnima or full moon day. The rite is as follows:

A tali or plate is filled with cocoanuts, fruits, betel nuts, saffron, turmeric or bel bhândár, etc. Then a pot is filled with water, and on its mouth a cocoanut is placed. This cocoanut, with the pot, is then worshipped with flowers, sandal paste, etc., a lighted lamp filled with ghi is put in the same place, and the tali is waved thrice round the pot, which is supposed to contain the god Khandoba. Five persons then lift up the cocoanut with the tali and place it three times on the pot, repeating each time the word: Elko or Khande rájācha Elko. The cocoanut is then broken into pieces, mixed with sugar or jágrī, and is distributed among friends and relations as prasad. On this occasion, as well as on the occasions of all Kuladharmas, that is, the days fixed for performing the special worship of the family goddess or family god of each family, the ceremony called the Gondhal dance is performed. On the same occasion another ceremony called Bodan is performed by the Deshasts and by the Chitpávans. It is as follows:

An image of the family deity is placed in a pot or plate called támhan, and it is then bathed in the panchámrit, that is, the five holy things, viz.: milk, curds, ghi, honey and sugar. Sandalpaste is offered to it as well as flowers, lighted lamps and some sweets and incense. Five women whose husbands are alive then prepare five lamps of wheat flour called Kuranandi and wave them thrice round the face of the goddess or god, as the case may be. All the lamps are then placed in the plate or támhan in which the deity is kept, and the panchámrita and other materials of worship and food and sweet cakes are mixed together. Occasionally one of the five women becomes possessed with the spirit of the kula-devi or family deity, and confers blessings on the members of the family for their devotion. It is believed that those families which fail to perform periodically the Bodan, Tali and Gondhal ceremonies in honour of their tutelary deity are sure to suffer, from some misfortune or calamity during the year.1 The local deities chiefly worshipped at Chaul, Kolába District, are Hingláj, Jakhmáta, Bhagwati, Champáwati, Mahakáwati, and Golamba-devi. At the sowing and reaping times, people of the lower castes offer fowls and goats to these deities, and Bráhmans offer cocoanuts.2 The local deity of the village Wavashi near Pen in the Kolába District is said to possess the power of averting evil, and is accordingly held in great respect by the people of many villages in the District. Every third year a great fair is held, and a buffalo is sacrificed to the goddess on the full moon day of the month of Chaitra. The Pujári of this goddess is a Gurav.3 Another celebrated Sthána-deva in the Kolába District is Bahirí-Somají of Khopoli. It is believed that a person suffering from snake-bite is cured without any medicine if he simply resides for one night in the temple of this goddess. Sacrifices of goats, fowls and cocoanuts are made to this goddess at the time of sowing and reaping. The Pujáris of this deity are known as Shingade Guravs.4 The worship of the local deity Bápdev is much in favour among the villages of Apta and the surrounding places. At the times of sowing and reaping, offerings of fowls, goats and cocoanuts are made to Bápdev through the Pujári.5 The worship of the local deities Kolambái, Bhawáni, and Giroba is prevalent in the Chauk villages.6 To the Grâma-deva of the village of Tale every third year a buffalo is sacrificed, and at an interval of two years goats are offered.7 The deities Shiva and Kálkái are worshipped with great reverence at Bakavali in the Ratnágiri District.8

---

1 School Master, Poládpur, Kolába.
2 School Master, Wávahi, Kolába.
3 School Master, Apta, Kolába.
4 School Master, Tale, Kolába.
5 School Master, Chaul, Kolába.
6 School Master, Khopoli, Kolába.
7 School Master, Chaul, Kolába.
8 School Master, Bakavali, Ratnágiri.
In many villages of the Ratnagiri District the goddess Pandhar is considered to be the Gaon-devi or the chief goddess of the village. The Pujari is generally a Gurav or Mitrath-Kunbi. On every full moon day coconuts are offered, and on the occasions of sowing and reaping, goats and fowls are sacrificed to this deity. At Devgad there is a temple of the goddess Gajabai on the sea shore. The Pujari of this goddess is a man of the Ghadi caste. On the first day of the bright half of the month of Magashir (December) special offerings of goats, fowls and coconuts are made by the villagers. The deities Ravalnath, Mani, Vetal, Rameshwar and Hanumana are usually worshipped in most villages in Ratnagiri. The villagers in the Ratnagiri District have great faith in their local deities, and before undertaking any important business they obtain the consent or the omen of the deity. This ceremony is known as kaal ghata and it is performed as follows:—Two betel nuts or flowers are taken and one of them is placed on the right side of the deity and the other on the left side. The worshipper then bows before the deity and requests her to let the nut on the right side fall first if the deity is pleased to consent; if not, to let the nut on the left side fall first. Naturally one of the two nuts falls first, and they interpret this as either consent or dissent as the case may be. The villagers have so much faith in this kaal that they make use of this method of divination to ascertain whether sick or diseased persons will recover or die. Special sacrifices are offered to these local deities whenever an epidemic like cholera occurs.

In the Ratnagiri District, at many places, there are Smayambhu or natural lingas of the god Shiva, and over these places temples are built. The Pujaris of these temples are generally Jangams or Lingayat Gurava. No animal sacrifices are made at these shrines.

At a short distance from the village of Makhame there is a temple of the god Shiva called Amnayeshwar. The following legend is narrated in connection with this temple. The place where the present temple stands once abounded with Aman trees and formed a pasture for cattle. The cow of a certain man of the village daily used to go to graze at this place. The cow used to give milk twice, but one day she gave milk only once, and thereafter she continued to give milk only once a day. The owner therefore asked the Gavali or cowherd to ascertain the cause of this sudden change. One day the cowherd noticed that the cow allowed her milk to drop upon a stone. At this the cowherd was so enraged that he struck the stone with his scythe so hard that it was cloven in two and blood gushed forth. He hurriedly repaired to the village and related this wonderful phenomenon to the people. The villagers came to the spot, and decided to build a temple to the god Shiva over the stone. One part of the stone is in this temple and the other part was taken to the village of Kalamburi, where another temple was built over it.

In the Sangameshwar village the Brahmins also worship the images of the local goddesses Chandukai, Jholai and Sunkai. In the Konkan the deities Narayana, Rawalnath, Mani, Datta, Vetal and Shiva are worshipped everywhere. The following legend is told about the deity Vetal, the leader of the ghosts. In the Sawaantwadi State there is a temple of Vetal in the village of Ajgaon. As part of his worship it is considered necessary to offer to this deity a pair of shoes every month. The people believe that after a few days the shoes become worn out. The inference drawn from this by the people is that at night the god Vetal goes out walking in the new shoes.

---

1 School Master, Ratnagiri.
2 School Master, Devgad, Ratnagiri.
3 School Master, Parule, Ratnagiri.
4 School Master, Poladpur, Kolaba.
5 School Master, Malgund, Ratnagiri.
6 School Master, Makhame, Ratnagiri.
7 School Master, Sangameshwar, Ratnagiri.
8 School Master, Kambahipura, Bombay.
in the Ratnagiri District, a buffalo is offered to the goddess Redjá on the full moon day of Chaitra every third year. At Náriengre offerings of coconuts, etc. are made to the deities Bhávakáli, Chala, etc. on the 1st of the month of Márgashirsha. The Schoolmaster of Ibrampur states that one of the following deities is the grámadevata of every village in the Ratnagiri District viz: Chandkáli, Varadhan, Khem, Bahiri, Kedár, Vággaya, Antaral, Manaya, Salbaya and Vághámbari. A procession in their honour takes place in the months of Chaitra and Fálgun. The Pujári are generally either Guravas or Maráthi Kunbis. A ceremony called Palejatra is performed in the sowing season, while the Dhal-jatra is performed at the harvest time. At these fairs fowls, coconuts, goats, fruits, etc. are offered to these deities. At Málwan on the no-moon day of Shrāvan (August) local deities and ghosts are propitiated by offering to them goats, fowls, etc. At Pálset in the Ratnagiri District, the god Parashuram is the most important deity especially for Chitpávans. He exterminated the Khshatriyas twenty-one times, and having no space for himself and his Bráhmans, he asked the sea to provide him with new land. On meeting with a refusal, Parashurám became enraged and was about to push the sea back with his arrow, when, at the instigation of the sea, a black-bee (bhunga) cut the string of his bow, and the arrow only went a short distance. The people say that the space thus recovered from the sea came to be called Konkan. At Anjarle there are two local goddesses Sawanekarini and Bahiri. Offerings of goats and fowls are made to them in the months of Márgashirsha (December) and Fálgun (March). Sometimes liquor and eggs are also offered. Offerings can be made on any day except Monday and Ekádashi, Tuesdays and Sundays being considered most suitable. At Ubbhádáda in the Ratnagiri District, Ravalnáth and Bhutanáth are held in great reverence. They are believed to be incarnations of the god Shiva. The Pujári are generally Guravas, Ghádis, Ráuls and Sútárs. The following goddessess which are popular in the Ratnagiri District are believed to be incarnations of the goddess Durga, viz. Navala-devi, Vágadh-devi, Jakha-devi and Kálká. At Maral in the Ratnagiri District there is a snayambhu or natural linga of the god Shiva. It is called Maheshwar, and in its honour a fair is held on the Sankrantí day. The chief local deity of the Dahán taluka, Thána District, is Mahálkshmi. She has seven sisters and one brother, two of the sisters being the Pangala-devi at Tárápur and the Delavadi-devi at Ghivali. Goats and fowls are offered to the Pangala-devi on the Dasara day. Her Pujári is a Gurav. It is said that the goddess Delwadi used to receive her garments from the sea, but now this is no longer the case though it is still believed that the incense which is burnt before her comes floating from Dwárka. In the village of Edwan there is a goddess called Ashápurí, who used to supply her devotees with whatever they wanted. The devotee was required to besmear with cow-dung a plot of ground in the temple, and to pray for the things wanted by him. The next day, when he came to the temple, he found the desired things on the spot besmeared with cow-dung. At Mángao the Pujári of the local goddess is either the Páti or the Madhavi of the village. In the village of Dahigaon coconuts are offered annually to the village Máru, and fowls and goats to the other local deities, in order that the village may be protected against danger and disease. It is believed that any

1 School Master, Déthol, Ratnagiri.
2 School Master, Náriengre, Ratnagiri.
3 School Master, Ibrampur, Ratnagiri.
4 School Master, Málwan, Ratnagiri.
5 School Master, Pálset, Ratnagiri.
6 School Master, Anjarle, Ratnagiri.
7 School Master, Ubbhádáda, Ratnagiri.
8 School Master, Sákharpé, Ratnagiri.
9 School Master, Edwan, Thána.
10 School Master, Dahán, Thána.
11 School Master, Mángao, Thána.
Bráhman who acts as the Pujaéri of the god Shiva will find his family exterminated, and for this reason Bráhmans do not act as Pujaéris in the temples of Shiva.

In a few temples of goddesses like Jakhai etc. the Pujaéri is of the Mahár caste. A great fair is held in honour of the goddess Vajr-hai or Vajreshwari near Nirmal in the month of Kárthika (November). The Pujaéri of the goddess is a Gosávi of the Giri sect. The worship of Bhimacena is not prevalent in the Konkan but the hero Bhima, like Märutí, is held in reverence by the gymnasts. Bhima is not worshipped, but a work called the Bhima-stavaráj is read at the bed of a dying man in order that he may obtain salvation. At Ashiragad there is a gumpa or cave of Ashtotháma, a hero of the Mahábharata, and it is said that a noise is heard coming from the cave on the full moon day.

Wherever a village is founded, it is customary to establish a village deity as the guardian of the village. The deities chosen are Märutí, Káli, Chandkái, Varadani etc. In the Konkan, goddesses are preferred, and on the Ghats generally Märutí is preferred. Certain ceremonies are performed for consecrating the place to the deity, and sometimes the deity is called after the village as Marleshwar etc. By many lower class people the goddess Pondhar is often selected as the guardian of a new village. At Shahpur, if the newly founded village is to be inhabited by high class Hindus, the deities Märutí and Durga are selected as gráma-devatás, but if it is to be inhabited by lower class people, then such deities as Mhasoba, Chodoba, Jakhai, etc. are chosen. In the Bassein and Sálssete tálukas the following deities viz. Märutí, Chédá, Chandkái, and Shiva, are chosen as village deities. Chédá is represented by a long piece of wood or stone besmeared with red-powder, and is placed on the outskirts of the village. No Bráhman is necessary for establishing a Chédá. The Pujaéri is generally a Kunbi or Máli, and he establishes the deity by offering it a goat or fowls and coconuts. Sometimes the guardian deity of a new settlement is decided upon by a Kaul. Two or three names of deities are selected, betelnuts or flowers are placed on the sides of the guardian deity of the neighbouring village and that deity in whose name the betelnut falls first is chosen as the deity of the new village. At Chaul, the deity called Bápdev is very popular among the lower classes. It is represented by a big stone fixed on mortar and besmeared with red-powder. When it is established for the first time in a village, a Bráhman is required to make the first puja or worship, but after this it is worshipped by a Pujaéri of a lower caste. The Mahars in the Kolába District select the ghost-deity called Jaloba as the guardian deity of a new settlement. In many cases the deity of their former village or of the neighbouring village is named by a Bhagat or exorcist, who becomes possessed.

In the Konkan every village farm is supposed to be under the guardianship of the minor gods, the majority of which are called Bhuta-Devátás or ghostly gods. In some cases the field guardians are also the Bráhmanic gods like Märutí and Shiva. To the Bráhmanic guardians of the field, coconuts and flowers are offered at the sowing and reaping seasons, and to the rest, fowls, coconuts, and sometimes goats, are offered. The higher classes feed one or two Bráhmans in order to propitiate the deities of the fields; and for the propitiation of the minor deities of the field
the lower classes perform a rite called Dalap. This rite is performed by a man of the Gurav, Ghāḍi, or Rāul, caste by sacrificing to the field deity a goat or fowls and coconuts. The puja repeats prayers for a good harvest, and then distributes portions of the offerings among the people assembled there for witnessing the rite. In the Ratnagiri District on the no moon day of Keshta people assemble in the temple of the village deity and perform a rite called Gāhāne in order that they should have a good crop, that their village may be free from diseases, and that their cattle may be protected. A similar rite is performed on the first day of the bright half of the month of Mārgashīrsha (December), and on this occasion sometimes a goat or sheep is sacrificed at the boundary of the village. In order that there should be a good harvest, the villagers of Kankaoli worship on certain days from the month of Kārtika (November) to the month of Bhima (March) the minor deities of the field by offering them fowls, coconuts, etc. At Achare (Ratnagiri) some people worship the god of the clouds on the day on which the Mriga-shirsha constellation begins, and they believe that thereby plenty of rain is ensured for the season. For good harvests and for the protection of their cattle, the villagers of Achare pray to the Grāma-devata in the month of Keshta (June), and then go in procession from the temple of the village deity to the boundary of the village, where they sacrifice a cock and offer some cooked rice with a burning wick upon it, to the deity that presides over the fields and harvests. In the village of Palset of the Ratnagiri District the goddess Khema is worshipped by the villagers to obtain good crops, and for the protection of their cattle. The Pāja or special worship takes place on the full-moon day of Mārgashīrsha and on this occasion the sacred Gondhal dance is also performed. In certain villages of the Ratnagiri District, for obtaining good harvest, people worship the godling Mahapurush at the beginning of the sowing and reaping operations, and offer the deity fowls, coconuts and cooked rice. In the village of Malvan, at the sowing and reaping seasons, the villagers usually make offerings of fowls and coconuts and goats to the guardians of the fields, but Brahmans and such Kunbi farmers as do not eat flesh make offerings of cooked rice mixed with curds. At Ubbadinda, in order to secure a good harvest and for the protection of the cattle, the villagers worship the spirit godlings called Sambandhus and perform the rite called Devachār. At Kochare, ammal prayers are offered to the godling called Gavadev for the protection of the village cattle. In the Devgad taluka people believe that some deity resides in every farm or in every collection of fields, and that good or bad harvests are caused as the deity is pleased or displeased. In order that there should be plenty of rain and that the cattle should be protected, the villagers of Malgund assemble in the temple of the village deity and offer prayers on the full moon day of Falgu (March) and on the first day of the bright half of Mārgashīrsha. In the Kolaba District, for the protection of cattle and for good crops, prayers are offered to the god Bakiri and the ghosts Khavis and Sambandh. At Chauk in the Kolaba District the villagers perform a special pāja or worship of the god Krishna in order that the village cattle may be protected. At Casawani a fair called pāle jatra is held in the month of

1 School Master, Parule, Ratnagiri.
2 School Master, Adivare, Ratnagiri.
3 School Master, Kankaoli, Ratnagiri.
4 School Master, Achare, Ratnagiri.
5 School Master, Masa, Ratnagiri.
6 School Master, Falset, Ratnagiri.
7 School Master, Basani, Ratnagiri.
8 School Master, Malwan, Ratnagiri.
9 School Master, Kochare, Ratnagiri.
10 School Master, Malgund, Ratnagiri.
11 School Master, Devgad, Ratnagiri.
Bhadrapad (September) in order that the villagers may have a good harvest, and that their cattle may be protected against tigers and disease. At Akol, on the day which follows the Ganesh-Chaturthi, people throw parched rice over their fields and houses so that the rats may not run over them. At Malad in the Thana District, for the protection of cattle, the god Waghoba is worshipped at night on the 12th of Ashwin which is called the Waghbara. In some villages of the Thana District the deity Waghoba or Waghya is worshipped on the 12th day of the dark half of Kartik. On that day the cowherds collect a quantity of milk and prepare a kind of food known as Khir by mixing jaggery and cooked rice. They then proceed to the stone image of the deity in the jungle, and besmear it with new red-lead or shendur. They pour a portion of the sweet milk over the stone, and offer prayers for the protection of their cattle. They then partake of the remaining milk.

At Agashi and other neighbouring villages, before the fields are ploughed, the villagers assemble and collect a certain sum of money, with which they buy goats, fowls, red-powder, coconuts and parched grain. A goat and some cocks are then sacrificed to the spirits residing in the cemeteries and at the boundary of the village. Coconuts besmeared with gulali red powder are also offered to these ghost godlings. A goat decorated with garlands and red powder is then made to walk round the village three times at night, accompanied by the villagers, who throw latya parched rice while passing. This rite is called Sima Bandhane or binding the boundary, and is supposed to protect the village crops and cattle. No farmer dares to sow his seed unless this rite has been performed. After this rite has been performed, every farmer appeases his family deity i.e. Khandoba, Bahiroba, Kankoba, etc., by performing a ceremony at home called Dropan or Devash, which relates to the worship of ancestors. Most of the farmers regard one of their dead ancestors as their chief deity, and represent him in their house by a coconut. They do not enter on any new business without first offering prayers to this coconut, and they also believe that they can bring evil upon their enemies by simply cursing them before the deified coconut. The only materials generally required for the worship of this coconut are red powder, incense and flowers. On rare occasions, goats and fowls are sacrificed. It is believed that the ancestor in the coconut likes to be worshipped by the wife or husband (as the case may be) of the person represented by the coconut. Some farmers, in addition to the coconut, worship a stick or cap of their ancestor along with the coconut, and offer prayers for the protection of their cattle, for good rain and harvest, and also for the destruction of their enemies.

---

1 School Master, Sasawani, Kolaba.
2 School Master, Malad, Thana.
3 School Master, Agashi, Thana District.
CHAPTER III.

DISEASE DEITIES.

At Vengurla, in the Ratnagiri District, when epidemic diseases prevail, the people of the village assemble and prepare a basket in which are placed cooked rice, cocoanuts, lemons, wine, red flowers and Udīd (Phaseolus radiatus) grain. The basket is then carried out of the village along with a cock or a goat, and deposited outside the village boundary. To carry this basket, a person belonging to the Mahar caste is generally selected. The people of the next village similarly carry the basket beyond their village limits; and it is finally thrown into the sea. It is believed that if the basket of offerings to the disease-deities is carried from one village to another, it is sure to bring the disease with it. Great care is therefore taken to throw the offerings into the sea. In cases of smallpox, a feast is given to women whose husbands are alive. In some cases boiled rice is mixed with the blood of a cock, and on the rice is placed black cotton wick in a coconut shell with a little oil in it. The whole is then carried beyond the village boundary and thrown away. In the village of Mithāv in the Ratnagiri District, epidemic diseases like cholera, smallpox, plague, etc., are supposed to come from disease deities, and in order to avoid the danger of such diseases the people of the village go to the temple of the village deity and pray for protection. The special form of worship on such occasions is the Kaul i.e., asking a favour from the deity. When an epidemic of plague broke out for the first time at Sangmeshwar, the people of the village at once proceeded to worship the village deity; but a few cases of plague occurred, even after worshipping the village goddess Jākhamā. When the people went to the temple and asked the reason why the plague continued, it was announced by the deity through the temple ministrant that she was helpless in the case of plague, and desired the people to worship the god Shiva, thereby signifying that the village deity has limited powers, and that the power of averting great evils lies with Shiva the god of destruction. In the Devgad Taluka of the Ratnagiri District in epidemic diseases like cholera, etc., the usual ceremony, i.e., the Parādi (diseasecaring basket) is performed. A basket containing boiled rice, red powder, red flowers, lemons, betel nuts, betel leaves, etc., is prepared, and on that rice is kept a burning cotton wick dipped in oil. The basket is then carried beyond the village boundary along with a goat having a red flower garland round its neck. The goat is set free at the outskirts of the village. In cases of smallpox, married women whose husbands are alive are worshipped with turmeric powder, cocoanuts, flowers, etc., and incense is kept burning in the house. The deity of smallpox is also specially worshipped for a number of days. It is represented by a brass or copper lota with a cocoanut placed over it. This process is called mānd bharane i.e. arranging the materials of worship. The girls in the house sing songs in praise of the smallpox deity. It is believed that in this way the severity of the disease is reduced.

1 School Master, Udbhāndā, Ratnagiri.
2 School Master, Mithāv, Ratnagiri.
3 School Master, Fonda, Ratnagiri.
In the Sangameshwar taluka of the Ratnagiri District, when epidemic diseases prevail, the people of the village assemble in the temple of the village deity, offer a coconut to the goddess, and ask for a Kaul (omen). After receiving the Kaul they pray for mercy. It is believed that if the Kaul is in favour of the people, the diseases will disappear. At Achare in the Malwan taluka of the Ratnagiri District, it is believed that epidemic diseases such as cholera, smallpox, etc., are caused by the anger of the deities Jari and Mari; and in order to satisfy those deities, animal sacrifices are offered at the time of their worship. There are no other deities who cause such diseases.

At Vijayadurg in the Ratnagiri District, in cases of smallpox, the child suffering from the disease is made to sleep on a silk garment. Flowers are thrown upon the patient’s body, and are given to him to smell. Incense is burnt in the house. On the seventh day from the beginning of the disease, the child is first bathed in milk and then in water. Black scented powder called Abir is thrown on the body. After two or three days an image representing the deity is made of flour, which is worshipped, and a feast is given to Brahmans and unwidowed women.

At Basani in the Ratnagiri District, the disease of smallpox is availed by a Bràhman worshipping the goddess Shitala. Bràhmans are also worshipped, and a feast is given to them. In cases of cholera and the other epidemic diseases the village deity is worshipped and sacrifices are made to her.

At Kochare in the Vengurla taluka of the Ratnagiri District, a woman whose husband is alive is made to represent the goddess Jari Mari, and is worshipped with flowers, red powder Kunku and black ointment Kajal. She is given a feast of sweet things; and rice and coconuts are put into her lap by another woman whose husband is alive. She is then carried in procession through the village with beating of drums and the singing of songs. This is similar to the Paradi procession, which is also common in that District.

At Navare in the Ratnagiri District, in cases of smallpox, the diseased child and the person into whose body the smallpox deities called Bâyás enter, are worshipped with Abir black scented powder, flower garlands, etc.

At Pendur in the Malwan taluka of the Ratnagiri District, the wrath of the female deities or Mátrikás is supposed to be the cause of epidemic diseases, and these Mátrikás are accordingly worshipped for their pacification.

At Chaul in the Kolaba District, the god Shankar is worshipped by Bràhmans when epidemic diseases prevail in a village. The worship consists in repeating Vedic hymns. The nine planets are also propitiated by sacrifices of boiled rice, etc. There is a famous temple of the goddess Shitala in Chaul where the deity is worshipped by Bràhmans, who recite Vedic hymns, whenever smallpox prevails in the village. The mantras of the goddess and the Shitala Aṣṭaka are also repeated in the Puránic style. The women walk round the temple every day as long as the signs of the disease are visible on their children. The goddess is worshipped with turmeric and red powders, and clothes and fruits are given to her. The Kaul ceremony is also practised in this District. It is worth noticing that even Musalmans ask for a Kaul from this goddess.

The days fixed for Kaul are:—Sunday, Tuesday, Thursday and Friday. The morning hours are considered specially auspicious.
for the Kaul. There is another temple at Chaul, of the goddess Shri Golaba Devi. This goddess is also worshipped when other epidemic diseases prevail in the village. Saptaha i.e. continuous worship for seven days is also performed in honour of the deity. The gardeners (Madia) of the village worship this deity every Tuesday morning with coconuts gathered from every house in the village. This temple is being repaired at present.1

When epidemic diseases prevail in the village of Poladpur of the Kolaba District the god Shiva is worshipped by continuously pouring water over the deity's head or linga. Sacrifices of fruits and animals are also offered to the village deity. Where there is a temple of the deity Maria or Mahamari, the deity is worshipped through a Brahman, and sacrifices of cocks and goats are offered to her. The deity named Shitala is worshipped in cases of small pox.2

At Vavashi in the Pentaluka of the Kolaba District, in cases of epidemic diseases, the people of the village invoke the god Shiva, and holy fires called homa are kindled in honour of that god. Sacrifices of boiled rice are also offered to the deity. For averting small pox the deity Shitala is invoked by the mantras called Shitala Astaka. For averting fevers the gods Shankar and Vishnu are also worshipped.3

At Medhe in the Rohetalka of the Kolaba District the god Shiva is worshipped in order to avert an epidemic, and Hanuman is worshipped to avert fevers.4

At Malad in the Salsete taluka of the Thana District, when an epidemic prevails in a village, the goddess Navachandi is worshipped and the Homa is kindled in her honour. On the last day of worship a goat is set free as a sacrifice to the deity. The Bali i.e., the offering of boiled rice, and the goat are taken beyond the boundary of the village, and handed over to the people of the neighbouring village, who follow the same procedure, and at last both the sacrifices are thrown into the sea. The goat generally dies, as it does not get water and food till it reaches the sea.5

In the village of Anjur in the Thana District, in cases of long standing fevers the Brhamans observe the ceremony called Udak Shanti or propitiation by water. It is as follows:— An earthen pot filled with water is placed on the ground. On the top of the pot is placed a round plate in which the image of the god Brahmdev the son of Vishnu is consecrated. Four Brhamans sit on the four sides of the pot and repeat their Vedic hymns. These four Brhamans are supposed to be the four mouths of the god Brahmdev. It is believed by the people that by performing this ceremony the fever is made to disappear.6

At Rai in the Thana District some people believe that malarial fevers are averted by placing secretly a small stone on the head of the god Hanuman.7

In the Kolhipur District the nine planets are worshipped in the house to ward off diseases such as cholera, small pox, fevers, etc. The goddess Laxmi is worshipped in order to avert small pox, the worship being generally performed in a garden or a grove of mango trees, when parched rice, coconuts and lemons are offered to her. The people assembled at the spot partake of the food. To avert fever, the people perform a certain ceremony ordained in the Shastras. If the sick person is supposed to be under the evil influence of the planet Saturn, the planet is invoked by repeating the

---

1 School Master, Chaul, Kolaba.
2 School Master, Poladpur, Kolaba.
3 School Master, Vavashi, Kolaba.
4 School Master, Medhe, Kolaba.
5 School Master, Malad, Thana.
6 School Master, Anjur, Thana.
7 School Master, Rai, Thana.
mantras, and worshipped with the usual offerings. Garments such as a Sári and a Choli are offered to the goddesses Mári and Kálbài. When an epidemic disease such as cholera prevails in a village, the people of the village instal the deity Margái at a place where four roads meet, and worship her for seven or eight days with much ceremony. Every one brings offerings of cocoanuts, lemons, ambil or conjee, cooked rice and curds, etc., with the beating of drums to offer to the deity. After worshipping the goddess in this manner for eight successive days they sacrifice a Bali of a he-buffalo before her. The deity is then put upon a bullock cart and carried through the village with the beating of drums and much ceremony, to be thrown away beyond the village boundary along with the offerings.¹

Epidemic diseases are not attributed to witchcraft at Devgad in the Ratnágiri District. It is believed that they are caused by the accumulated sins of the people.² In the Dápoli taluka of the Ratnágiri District epidemic diseases are attributed to witchcraft by low caste people. The power of averting such diseases lies in the hands of the village deities. They are therefore propitiated by the sacrifices of cocks, goats, and cocoanuts.³ At Polidpur in the Kolábá District, epidemic diseases are sometimes attributed to witchcraft by low caste people. Persons well versed in the mantras of evil spirits are called Bhagats or exorcists. Some of them keep evil spirits at their command. The poor people believe that what these exorcists foretell is sure to occur. It is believed that the spirit dwells on the tongue of these exorcists. When these spirits are hungry, they are let loose in the village by the sorcerers for the destruction of the people, thus causing an epidemic. When a spirit is to be destroyed, the people of the village assemble in a mob and attack the sorcerer, a small quantity of blood is taken from his tongue and water from the earthen pot of a Chámbhár is poured upon it. It is believed that by so doing the spirit is permanently destroyed and the sorcerer either forgets all his mantras or they become ineffective. The spirit is called tond bhut, and it sometimes troubles even animals.⁴

At Cháuk in the Karjat taluka of the Kolábá District, the people believe that the devotees of the Mári deity bring on epidemic diseases by the use of their mantras, and in order to satisfy them, offerings are made to the deity Mári which are taken by the devotees or Bhagats.⁵ At Váde in the Thána District epidemic diseases are attributed to witchcraft. There are some women who are supposed to bring on, or at least foster, the growth of such diseases by their evil mantras. Such women are threatened or punished by the people, and sometimes they are even driven out of the village.⁶ In the village of Anjur of the Thána District, if a man vomits blood accidentally and falls ill, or dies, it is believed to be due to the act of Mth Márane, that is, the throwing of a handful of rice over which incantations have been repeated. If there be any sorcerer in the village who has learnt the same incantations, he alone is able to return the Mth to the sorcerer who first used it.⁷ At Shirgaum in the Umbergaon taluka of the Thána District, when epidemic diseases prevail in the village, the people of the village take a turn round the village in a body and kill a buffalo. A Bali or offering of boiled rice, cocoanuts, cocks and goats is also offered to the deities that cause epidemic diseases.⁸

---

¹ Rao Saheb Shelke, Kolhápur.
² School Master, Mítháv, Ratnágiri.
³ School Master, Anjarle, Ratnágiri.
⁴ School Master, Polidpur, Kolhába.
⁵ School Master, Cháuk, Kolhába.
⁶ School Master, Váde, Thána.
⁷ School Master, Anjur, Thána.
⁸ School Master, Umbergaon, Thána.
When cattle disease breaks out in a village the people of the Devagad taluka in the Ratnagiri District generally prevent the healthy cattle from mixing with the diseased, and the people of the neighbouring villages take precautions against using the milk, etc., of the diseased cattle. At some times the whole of the village in which the disease breaks out are prohibited from entering the neighbouring villages. At Ubhâdânda in the Ratnagiri District the deity named Maha Gira is worshipped in connection with cattle diseases. At some places a feast is given to Brahmans, and in certain villages of this District a man is painted like a tiger, carried out of the village and bathed in a river. It is believed that this is one of the remedies for averting cattle diseases. At Fonda in the Ratnagiri District, when cattle disease breaks out, a goat or a cock is sacrificed at the temples of the village deity. In some villages of the Máîwan taluka the deity Brahm is worshipped. At Basani in the Ratnagiri District the gods of the Mahars as also the village deity are worshipped in connection with the cattle diseases. At Vávashi in the Kolaba District when cattle disease prevails in a village, a pig is killed and buried on the border of the village. A sweet oil lamp in the shell of a crab or a lobster is kept burning in the cowshed. River or sweet water fishes are boiled in water, and the water is given to the animals to drink. The owner also cleans the cowshed and burns sulphur, camphor, dammar and other disinfectants. At Varsai in the Pen taluka of the Kolaba District a Kaal is taken from the village deity to prevent cattle diseases, that is, the village deity is consulted through the temple minister who acts as the spokesman of the oracle. At Medha in the Rohe taluka of the Kolaba District the village deity Bahiroba is worshipped in connection with cattle diseases. The diseased animals are minutely examined, and the affected part of their body is branded with a red hot iron. In the village of Umela of the Thana District the village deity is worshipped and sacrifices are offered to her. Milk from the affected villages is prohibited, and vegetables are not fried in oil during the prevalence of the disease in the village. At Kolhâpur, the people make vows to the god, and ashes from the temples are brought and applied to the forehead of the cattle. Cotton strings are tied to the feet or the neck of the cattle in the name of the god. They also make vows to the deities Tamjâi and Wâghjâi, and offer to them eyes made of silver, a new cloth, a fowl or a goat, when their animals are cured of the disease.

In the Devagad taluka of the Ratnagiri District, in cases of malarial fevers pieces of certain kinds of herbs are fastened together with black cotton strings, and tied round the arm or neck of the person suffering from the disease. Sacred ashes are put in a copper amulet and the amulet is tied in the manner above described. At Fonda in the Ratnagiri District, in addition to herbs and copper amulets, peacock feathers in black cotton strings are tied to the arms of the persons suffering from malarial fevers, etc. At Vengurla in the Ratnagiri District, in fevers like malaria, black strings of cotton are tied round the arm or neck, and certain secret mantras are repeated at the time. It is believed that the power of the mantras is lost if they are disclosed to the public. At Murud in the Dapoli taluka of the Ratnagiri District the mantras of the god Narsinh, the fourth incarnation of Visnun, are repeated for the exorcism of diseases. In the Dapoli taluka people who want to get rid of their diseases tie a copper amulet to their arms. The mantras that are repeated on such occasions are kept secret. There are at present

---

1 School Master, Mitbâv, Ratnagiri.
2 School Master, Fonda, Ratnagiri.
3 School Master, Varsai, Kolaba.
4 School Master, Mitbâv, Ratnagiri.
5 School Master, Medha, Kolaba.
6 School Master, Ubhâdânda, Ratnagiri.
7 School Master, Vasaí, Kolaba.
8 School Master, Basani, Ratnagiri.
9 School Master, Umela, Thâna.
10 School Master, Mitbâv, Ratnagiri.
11 School Master, Ubhâdânda, Ratnagiri.
12 School Master, Fonda, Ratnagiri.
some persons in the Anjarle village who give such amulets and charms. In the Chipul taluka of the Ratnagiri District the following articles are used for averting diseases:—Copper amulets, black cotton strings, and holy water over which certain mantras have been repeated by the exorcist. At Poladpur in the Kolaba District, black cotton strings are tied round the arm in cases of malarial fevers. Some mantras are repeated in cases of pain in the right or left side of the body. Besides the mantras some signs and figures are drawn on birch leaves, and tied round the arm or the neck of the patient. Women who wish to have children wear such black cotton strings and copper amulets. At Vavashi in the Kolaba District mantras are in vogue for the exorcism of diseases such as liver and spleen affections. For exorcising eye diseases black cotton thread is tied to the ear. At Chauk in the Karjat taluka of the Kolaba District, ashes are applied to the body of the sick person after repeating certain mantras over them. At Malad in the Thana District, for exorcising diseases caused by evil spirits, certain letters of the Nrisinha mantra are written on a birch leaf, and the leaf is tied round the arm of the sick man with a copper amulet. In order to drive out the evil spirit permanently, the god Nrisinha is worshipped, and sacred fire is kindled to propitiate the deity. For the worship of Nrisinha the ministrant required must be a regular devotee of Nrisinha, and he must also be a Panchakshari, i.e., one who knows the mantras of evil spirits. In the village of Shrigaon in the Mahim taluka of the Thana District, in addition to copper amulets and black threads of cotton, mantras of Muslim saints or pirs are in vogue for exorcising disease. At Kolhapur, the higher classes perform the religious ceremony called Anushtan to propitiate Shiva, the god of destruction, in order to avert disease, and also make vows to the same deity. The lower classes offer coconuts, fowls or a goat. They sometimes go to the exorcist for ashes in the name of the god, and apply them to the forehead of the diseased person. Copper amulets and cotton strings given by the exorcist are also tied round the neck of the sick person. At Advare in the Ratnagiri District the following practices are adopted for driving out evil spirits that cause disease. Incense is burnt before the exorcist, drums are beaten, and then the exorcist takes a burning wick in his hand and frightens the diseased person by striking the ground with a cane or a broom of peacock feathers. He also cries out loudly. He then draws out the evil spirit from the body of the diseased person, and puts it in a bottle, which is either carried out of the village and buried under ground near a big tree or is thrown into the sea. In the Sangameshwar taluka of the Ratnagiri District, the process of exorcising is sometimes accompanied by dancing and loud cries. The person who suffers from evil spirits is taken to Narasoba's Wadi in the Kolhapur State where patients are believed to find a cure. In the Dergad taluka of the Ratnagiri District the exorcist, when possessed, does not dance as at other places, but freely uses abusive epithets to drive out the evil spirits; and on such occasions the threats are repeated loudly by the exorcist. In the Dapoli taluka of the Ratnagiri District, dancing is used in exorcism. While dancing, the exorcist makes a show of different kinds of fits. They are similar to those made by a person suffering from hysteria. He also stands and sways his body to and fro for some time, then assumes a serene and quiet attitude, and begins to cry out loudly. There are some sorcerers at Dasaon in the Kolaba District, who dance and cry out loudly in order to drive out the evil spirits from the body of the diseased. At Malad in the Thana District dancing is used.

---

1 School Master, Anjarle, Ratnagiri.
2 School Master, Poladpur, Kolaba.
3 School Master, Chauk, Kolaba.
4 School Master, Shrigaon, Thana.
5 School Master, Advare, Ratnagiri.
6 School Master, Fonde, Ratnagiri.
7 School Master, Ibhrampur, Ratnagiri.
8 School Master, Vavashi, Kolaba.
9 School Master, Malad, Thana.
10 School Master, Advare, Ratnagiri.
11 School Master, Sangameshwar, Ratnagiri.
12 School Master, Anjarle, Ratnagiri.
in exorcism. The following is a description of one of these dances. Songs of the deity which is to be summoned on the occasion are sung along with the music of the Tāl (a kind of cymbal) and the beating of drums called Ghumat. The Ghumat is an earthen jar, the lower and upper ends of which are covered over with leather. The man in whose body the deity is to make its appearance takes his bath and sits by the side of a small prayer carpet called Asian. A small quantity of rice (about a ser) is put in front of the carpet, and a copper pot filled with water is placed on the rice. The musicians begin to strike their instrument with a loud crash, and the exorcist’s body begins to shake. The shaking of the body is a sure indication of his being spirit possessed. He then sits upon the carpet and begins to throw grains of rice into the copper pot containing water, gives out the name of the particular spirit with which he is possessed, and the cause for which it has attacked the patient. He then explains the measures and rites by which the spirit can be driven out. The people abide by his directions, and the patient is thus cured.

At Padghe in the Thāna District, when an evil spirit is to be driven out from the body of the patient, the latter is asked to hold in his mouth a betelnut or a lemon. After some time, the betelnut or the lemon is put into a bottle, the bottle is then tightly corked and buried underground. A copper pot is filled with water, and the diseased person is asked to hold the pot upside down. If the water runs out it is believed that the spirit has disappeared.

In the village of Edwan of the Thāna District, dancing is practiced in cases of spirit possession, but it is resorted to among the lower castes only. While dancing, the sorcerer cries out loudly, and throws grains of Udā (Phaseolus radiatus) on the body of the diseased person after repeating certain mantras. This rite is styled Bhārani or the process of charming.

At Kolhapur, dancing is not used in exorcism but the people suffering from evil spirits sometimes dance and cry out loudly. Some of them loose their hair while dancing, and even strike their heads. Some quarrel like combatants, and some of them try to make speeches like orators. There is a temple of the god Shri Dutta at Narasinhwadi in the Kolhapur State, to which people suffering from evil spirits are brought for a cure. These people cry out loudly when the palanquin of the Swami Mahārāj is carried through the village, and spirits usually quit the bodies of their victims at this time, for it is said that they cannot bear the proximity of the Swami Mahārāj. Patients are also cured by residing in the village for a certain period. On this account the village of Narasambhavi is considered very holy. A big festival is celebrated in this village annually on the twelfth day of the dark half of Ashvin (October). Feasts are given to the Brāhmans, the expenses being borne by the Kolhapur State.

In the Sangameshwar taluka of the Ratnagiri District, the Bhagat or exorcist is respected by the lower caste people. His duties are to ask a kaul from the deity on behalf of the people and to alleviate their sufferings. His appointment is hereditary, the clever member of the family generally following the profession of his father.

In the Dergad taluka of the Ratnagiri District, low class people are afraid of sorcerers because they might injure them if they are offended. They therefore are careful not to cause them displeasure. There, the profession of a sorcerer or exorcist is not hereditary. Any one who learns the wicked mantras after attending regularly the burial and burning grounds for some days becomes an expert, and may follow the profession.

In the Malwan taluka of the Ratnagiri District the chief function of the village sorcerer is to worship the village deity. All kinds of gifts and presents intended for the deity are made through him. His profession is hereditary.

---

1 School Master, Mālid, Thāna.
2 School Master, Padghe, Thāna.
3 School Master, Edwan, Thāna.
4 Rao Sahib Shelke, Kolhapur.
5 School Master, Sangameshwar, Ratnagiri.
6 School Master, Mitbāv, Ratnagiri.
and he is much respected by the ignorant people. At Fonda in the Ratnagiri District the exorcist is not appointed, but one who can satisfactorily interpret or explain to the village deity the sufferings of the people is generally selected.

In the Vengurla taluka of the Ratnagiri District, the chief function of the village sorcerer is to find remedies for the cure of persons suffering from evil spirits. His position among the people of the low classes is considered high. He follows the hereditary profession of a sorcerer, and generally the eldest son succeeds his father.

At Chidhran in the Panvel taluka of the Kolaba District, Bhutes, a caste of beggars, are the devotees of a goddess. Some of them are called Bhagats. Devrishi are very rare. The difference between a Devrishi and a Bhagat is as follows:—A Devrishi removes the evil spirits by simply repeating the mantras while the Bhagat removes them by bringing the evil spirit into his own body and by dancing, etc.

At Chaul in the Kolaba District, Bhutes go begging in the morning every day for the first nine days of the month of Ashwin (October). On the tenth day the Bhutya is given a pice from every house. These Bhutes are devotees of the goddess Shakti. At Sasawane in the Kolaba District the village sorcerer comes to beg every day and is given rice, etc., but during the first nine days of the bright half of Ashwin (October) he is given copper coins. At Anjur in the Thana District the devotee of a particular god is called Bhagat, and one who knows how to summon or eject evil spirits is called Bhutya. A Devrishi is a person who knows the mantras for warding off the great evil spirits such as Brahma Rakshasa, Brahma Samband, etc. These three classes are respected only for performing their respective duties, and not otherwise.

At Kolhapur, the sorcerer is never appointed. His functions are to ask a kaul from the deity, to pray for the welfare of the people, and explain to them what he sees in his dreams. He holds no position in higher society, but the poor people who believe in him are afraid of him. Sorcerers are generally very cunning; they frighten poor people, and obtain from them presents and gifts for their maintenance.

In the Vengurla taluka of the Ratnagiri District red flags are hoisted on Banyan, Pipal, and Umbar trees, and on certain occasions offerings of coins and cocoanuts are made. It is believed that when the three kinds of trees happen to grow together, i.e., close to each other, near a well or on the bank of a river, the god Datta resides there, but such cases are very rare. These trees are supposed to be the haunts of the Manja spirit, and therefore copper coins waved round the persons suffering from evil spirits are thrown underneath them. There are no sacred wells in this taluka. In the Dapoli taluka of the Ratnagiri District, the Banyan and Pipal trees are worshipped. The former is worshipped by women on the full moon day of the month of Jetha (June) and on the no moon day when it falls on Monday. On these occasions a cotton thread is tied round the tree, and offerings of glass beads, cocoanuts, fruits, etc., are made. These trees are also worshipped with offerings of copper coins, etc.

In the Dapoli taluka, there is a certain place between the two villages of Anjarla and Haranai where persons passing by that side throw one or two stones, causing thereby a heap of stones there. It is believed that by doing this the person who throws such stones gets rid of his itch. This place

1 School Master, Bandiwade, Ratnagiri.
2 School Master, Fonda, Ratnagiri.
3 School Master, Ubadhanda, Ratnagiri.
4 School Master, Chidhran, Kolaba.
5 School Master, Sasawane, Kolaba.
6 School Master, Anjur, Thana.
7 School Master, Ubadhanda, Ratnagiri.
8 School Master, Bankavli, Ratnagiri.
is called Girjoba. Hands and feet made of wood are also offered by persons who make vows to do so when their hands or legs are affected by any disease. At Ichlimpur in the Ratnagiri District offerings of cotton thread, copper coins, and fruit are made to Banyan and Pipal trees on the full moon day of the month of Jestha (June) and on every Saturday in the month of Shravan (August).

At Vavanje in the Panvel taluka of the Kolaba District, offerings of coins, etc., to sacred trees are made at the time of Parman (a festival). For instance, when the no moon day falls on Monday, the women worship the Pipal tree, and on the full moon day of Jestha (June) they worship the Banyan tree. The custom prevails of the worship of a well by women after their delivery. A woman, after completing the period of her confinement or ceremonial impurity, is taken to a well, from which she has to bring home water, and is required to worship the well with the following materials, viz:—cotton thread, copper coins, cocomuts and such other fruit as can be had on the occasion. At Varsai in the Pen taluka of the Kolaba District, offerings of cotton cloth, copper coins, cocomuts, betel-nuts and plantains are made to the Banyan, Pipal and Umbar trees, and also to holy wells. The Pipal, Tulsi, and Umbar trees are worshipped daily by women in this district, while the Banyan is worshipped on the full moon day of Jestha (June). The materials of worship are:—rice, fruits, water, sandalpaste, flowers, mangoes and jack fruits.

At Malal in the Thana District, the Banyan tree is worshipped by women of the Dvijas, i.e., of the twice born castes, on the full moon day of the month of Jestha. Copper or silver coins and fruit are offered to the tree. These offerings are taken by the Brähman priest, who explains to them the modes of worship. The Brähman priest is also given some money as a gift. This Frata, i.e., vow, is observed by women by fasting for three successive days, from the 13th to the 15th day of the bright half of Jestha (June). The Pipal tree is worshipped daily by some men and women of the Brähman caste. Women walk round this tree for a hundred and eight times or more daily. Some persons hold a thread ceremony for the Pipal tree in order to obtain a son, and worship the tree for a certain period. It is worshipped with fruit and copper coins. Wooden cradles are also offered to the tree. Wells are worshipped on auspicious days such as Parman by women of the upper castes.

At Padvge in the Thana District the Banyan tree is worshipped on the full moon day of Jestha, and the Pipal is woranipped every Saturday in the month of Shravan (August). The Pipal tree is not woranipped before the performance of its thread ceremony, and its thread ceremony is not performed till the tree bears at least one thousand leaves.

At Kolhapur, the Banyan and Pipal trees are considered very holy, and offerings of rags, coins, etc., are made to them. It is a custom among the Hindu women to worship the Banyan tree on the full moon day of Jestha. Offerings of cloth and fruit are made to this tree, and copper or silver coins are given as dakshana. Some women make a small model in gold, silver, or copper of the Banyan tree or of its leaf, and present it to the Brähman priest along with a present of money. All these rites are required to be strictly performed as enjoined in the Shastras.

---

1 School Master, Anjarle, Ratnagiri.
2 School Master, Ichlimpur, Ratnagiri.
3 School Master, Vavanje, Kolaba.
4 School Master, Varsai, Kolaba.
5 School Master, Malal, Thana.
6 School Master, Padvge, Thana.
7 Ráo Sáheb Shelke, Kolhapur.
At Nágothane in the Kolába District, it is believed that men who are well versed in the mantras of witchcraft and sorcery sometimes transfer diseases from one person to another.\(^1\) Vaccination is believed to be a method of transferring disease to other persons.\(^2\)

At Málád in the Thána District a method of transferring disease from one person to another is in practice among the Shudrás. It is as follows:—A woman without a child cuts secretly a little piece from the garment of a woman who has children. She then burns the piece, puts the ashes into water, and the mixture is then drunk by the barren woman. It is believed that, by so doing, the evil spirit of the disease that is troubling the barren woman is transferred to the other who has children. The barrenness of the first woman then disappears, and she begets children. It is said that if the second woman comes to know of the mischief before using that garment, she discontinues the use of the same, and no harm is done to her.\(^3\)

In the Umbergaon taluka of the Thána District the methods of transferring disease are called Muth Mórane i.e., a bewitched lime is sent to the person whom the disease is to be transferred. Various mantras are also secretly repeated with the object of transferring the disease to an enemy.\(^4\)

At Kolhápur, there are no methods of transferring disease to other persons, but it is said that the following ceremony is practised in the case of persons suffering from swollen glands. Rice, Udíd grain etc. are tied in a yellow cloth, and three knots are made in it. This is then kept for one night under the pillow of the diseased person. It is taken out the next morning and thrown away at a place where three roads meet. It is then supposed that the person who steps on the bundle first is attacked with the disease, and the one for whom the rite is performed is cured.\(^5\)

At Devgad taluka in the Ratnágiri District it is believed that evil spirits are fond of things like a cock, coconuts, boiled rice, etc., and when a person considers himself attacked by evil spirits, these things are waved round his body and thrown away at some distance from his residence. This is generally done in the evening, but if necessary it can be done at any time. The person who goes to throw these things away is prohibited from looking behind. The things required for a balí, i.e., oblation, on such occasions are boiled rice, red powder, and an oil lamp made of black cotton wick.\(^6\)

In the Vengurla taluka of the Ratnágiri District, when a person is suffering from any disease for a long time, and when ordinary medicines prove to be ineffective, a goat or a cock is waved round the body of the patient, and are then put beyond the village boundary or taken away by the sorcerer. While performing this rite, the man must repeat certain mantras.\(^7\)

At Fonda in the Ratnágiri District, the use of scapegoats is resorted to in cases of persons supposed to have been attacked by evil spirits. Carda and boiled rice are waved round the body of the diseased person and thrown away at a distance from the house. In some cases it is said that the cock which is waved round the body of the sick person dies instantaneously.\(^8\)

In the Málwan taluka of the Ratnágiri District the scapegoat (often a cock) is waved

---

\(^1\) School Master, Nágothane, Kolába.
\(^2\) School Master, Málád, Thána.
\(^3\) Rao Saheb Shelke, Kolhápur.
\(^4\) School Master, Ubbádánda, Ratnágiri.
\(^5\) School Master, Navare, Ratnágiri.
\(^6\) School Master, Shlrtgaon, Thána.
\(^7\) School Master, Mitáv, Ratnágiri.
\(^8\) School Master, Fonde, Ratnágiri.
three times round the sick person and thrown into the street. The man who goes to throw it away is prohibited from looking behind. Burnt cowdung ashes are thrown out of the door after the man has left the house, and the door is closed at once.¹

In the Dápólí taluka, coconuts, curds, boiled rice, turmeric powder, red powder, cocks etc. are waved round the body of the sick person and taken beyond the village boundary or to a big tree supposed to be haunted by evil spirits, and in some cases these things are thrown away where four roads meet.²

In the Rájápur taluka of the Ratnágiri District scapegoats are used by the low caste people, while Bráhmans use coconuts, boiled rice and copper coins.³ At Kálsé in the Ratnágiri District eggs, cocks, goats etc. are used as scapegoats. These things are waved round the body of the patient, and taken beyond the village limits or far from the residence of the sick person. For this rite, a man from the Ghádi, Gurav, Rával, or Mágdar caste is invited at night, and he is paid in cash for his services.⁴

At Ibhrāmpur in the Ratnágiri District, the cocks and goats used for driving out evil spirits from the body of the patient are not thrown away, but are eaten by the exorcist.⁵

At Navre in the Ratnágiri District, hens are used to extract the poison of snake bites from the body of the sufferer. In cases of evil spirits alone, coconuts, cocks and goats are used as scapegoats.⁶

At Dásgaon in the Kolábā District, a Paradi (basket) containing black glass beads, bangles, turmeric and red powders, sweetmeat of five sorts, flowers, coconut, a burning scented stick, and rice, is waved three times round the body of the patient, and thrown away outside the village.⁷

At Kolhápūr, the use of fowls, goats, limes, coconuts, copper coins, dry chillies and salt is in vogue, not only in cases of sick persons, but also when a person performs a feat such as bending an iron bar, or doubling with his hands a silver coin, or winning a victory in wrestling. The articles are then waved round him and thrown away in order that he may not suffer from an evil eye. Among the rich the same rite is performed on ordinary occasions such as leaving a house, starting on a journey etc. In cases of illness it is specially performed in the evening, and the articles are thrown away at the outskirts of the village, or by the side of a well.⁸

¹ School Master, Bandivade, Ratnágiri.
² School Master, Adivare, Ratnágiri.
³ School Master, Ibhrāmpur, Ratnágiri.
⁴ School Master, Kálsé, Ratnágiri.
⁵ School Master, Navre, Ratnágiri.
⁶ School Master, Dásgaon, Kolábā.
⁷ Rao Sáhib Shelke, Kolhápūr.
CHAPTER IV.

WORSHIP OF ANCESTORS AND SAINTS.

In the Konkan, especially among the lower classes, a strong belief prevails regarding the mortality of the spirits of the dead and of their re-appearance or re-birth in their children. And for this reason, as well as for protection against evil, the dead ancestors are worshipped.

The custom regarding the worship of ancestors prevailing at Kalise in the Ratnagiri District is as follows:—The worship of ancestors is called Shrāddha (anniversary). It is performed on the no moon day of every month, on the date of the death of the person every year, and also on the same date of the dark half of the month of Bhadrapada (September). Among the Brāhmans, Brāhman priests are invited, worshipped, and are given a feast, after worshipping balls of boiled rice as representing the dead ancestors. The special materials used for worship are sesamum and barley grain. The same custom prevails among non-Brāhmans with the exception that the balls are made of rice flour and not of boiled rice. To partake of the food on such occasions, the lower classes invite married persons of their own caste. The anniversary day of Śādhus and Mahants, i.e. saints, is called Pāṅga tīthī i.e. the day of merit.

It is commonly believed that spirits are mortal. The life of the deceased remains in the spirit condition until the sins which he may have committed are washed away by the good deeds of his descendants. There is no belief that one spirit dies and another takes its place, but it is believed that the ancestors are sometimes reborn in the same family.1

At Ubhādāndha in the Vengurla taluka of the Ratnagiri District ancestors are worshipped every year on the same date of the month (according to the Hindu calendar year) on which the person died, by performing a Shrāddha rite. They are also worshipped on the same date in the second half of Bhadrapada (September) every year. This is by a rite called Mahāliya Shrāddha. On both these occasions Brāhmans are invited, and the worshipping ceremony is performed by repeating the mantras. After the ceremony, all the invited guests men and women partake of food.

Śādhus are worshipped after washing their feet with sandal paste, flowers, coconuts and gifts of money.

It is believed that evil spirits undergo a transformation after a lapse of twelve years. The practice of giving the names of ancestors to children is common, and it is due to the belief that the spirits of the dead are reborn in children in the same family.2

At Pandur in the Ratnagiri District the ancestors are worshipped on the last day of every Hindu calendar month. This monthly worship is called Darsha Shrāddha. The annual anniversaries of the manes is celebrated by the ceremony called the Sāmvatsarik Shrāddha. If any ancestor has died after becoming a recluse or Sanyāsi, his body is-

---

1 School Master, Kālise, Ratnagiri.
2 School Master, Ubhādāndha, Ratnagiri.
buried, and a tomb called a samādhī is erected over it; and his descendants, instead of performing the annual Shrāddha, worship the tomb of the recluse every day. It is believed that the spirits take a different form after the lapse of seven generations. The belief that the spirits of the dead are reborn in the same family prevails among the people of this district. The following measures are adopted for the purpose of identification. When a person dies in a family, a basil or bel leaf is placed on a certain part of the body, or some familiar sign is made in sandal paste; and when a child is born in the family, the body is carefully examined to ascertain whether there are any signs on the body of the child such as were made on the dead body of the ancestor. If the same sign appears to the satisfaction of the members of the family, it is believed that the dead person has been reborn in the same family.

At Navare in the Ratnāgiri District Brāhmans are invited, worshipped and given a feast in honour of ancestors, Śādhus and Mahants, or saints, are worshipped by giving them the same honour accorded to the family deities.

At Basani in the Ratnāgiri District the anniversary day of saints is observed by the performance of a Bhajan, which consists in singing the good deeds of saints and in offering prayers. It is believed that spirits are mortal, but they do not die like ordinary human beings. They cease to exist as spirits as soon as the period of their release is over. The spirits obtain absolution by visiting certain holy places.

At Dabhōl in the Ratnágiri District the people believe that the souls of ancestors are reborn in children in the same family if some of their desires remain unfulfilled at the time of their demise.

At Shiravde in the Ratnágiri District ancestors are worshipped every year by performing the rites called tarpan, which consist in offering oblations of holy water, sesame, barley grains and repeating prayers. The tarpan is observed on the very day of the month in which the person died. The procedure of worshipping the Hindu saints is similar to that of the other deities. Owing to the belief that the spirits of the dead are reborn in children in the same family the name of the grandfather is given to the grandson.

At Nāringre in the Ratnāgiri taluka ancestors are worshipped by inviting Brāhmans priests, and worshipping them with sandal paste and flowers. These Brāhmans are supposed to represent the father, grandfather and great grandfather of the worshipper.

At Bāndivade in the Ratnāgiri District the leaves of the herb called pudina, (a good medicine for worms) sesame, and darbha grass are required for the worship of ancestors. The man who worships the ancestors has to turn his sacred thread from the right hand to the left.

At Anjarle in the Ratnāgiri District Mahants and Śādhus are worshipped in their lifetime like family deities, and their tombs are worshipped after their death.

At Fonde in the Ratnāgiri District ancestors are worshipped by making balls of boiled rice on their anniversary day. The balls are supposed to take the place of the dead parents, and they are worshipped with sandal paste and flowers, and by burning incense and lighting a lamp of clarified butter. Betelnuts and leaves, coconuts and Dukshina (presents of money) are given to them. People also bow before them.

1 School Master, Pendur, Ratnāgiri.
2 School Master, Basani, Ratnāgiri.
3 School Master, Shiravde, Ratnāgiri.
4 School Master, Dabhōl, Ratnāgiri.
5 School Master, Nāringre, Ratnāgiri.
6 School Master, Anjarle, Ratnāgiri.
Mahants and Sádhus are worshipped by washing their feet, sandal paste is applied to their body, and they are garlanded with flowers. Coconuts, a piece of cloth and a gift in coins are given to them according to the means of the giver. It is said that spirits can remain as spirits for about a thousand years.1

At Vijayadurg in the Ratnágiri District the method of worshipping ancestors is as follows:—In some cases elderly parents as well as a grandfather and great grandfather are also worshipped, their feet are washed with water, and the water is accepted as tirth or holy water. While worshipping the Mahants and Sádhus, or saints, water is poured on their right hand, and they are worshipped with sandal paste and flowers, and given a ḍakshana or gifts of money according to one's means and will. The pādukas, or foot prints, of saints are worshipped after their death.2

At Mitbav in the Ratnágiri District holy persons such as Sanyásis are worshipped after their death by performing their anniversary ceremony every year. It is believed that spirits are mortal. Evil spirits such as muniyas, etc., undergo a kind of transformation, and it is believed that this occurs at places like Narsoba’s Wadi.3

At Devgad in the Ratnágiri District ancestors are worshipped on their anniversary days, the manes being represented by pieces of Darbha grass and balls of boiled rice.4

At Polapur in the Kolaba District a person whose father is alive but who has lost his mother’s father, has to perform the Shraddha of that grandfather on the 1st day of the bright half of Ashwin (October). This Shraddha is called Duhita. A person who has lost his wife has to perform the Shraddha for that wife on the 9th day of the dark half of the month of Bhadrapada. This day is called Ahev Navami. These different sorts of Shraddhas are observed only by the high class Hindus. The lower classes worship their ancestors on the last day of the month of Bhadrapada by preparing a ball of boiled rice or flour, and putting it out for the crows to eat. It is believed that spirits are mortal. The ceremony called Narayas Nagabali is performed when it is believed that the spirit of an ancestor is giving trouble to the family. When this rite is performed, the spirit is saved and the ailments cease. It is believed that the spirits of the dead are sometimes reborn in children in the same family, and in such cases the names of the ancestors are given to their children by the people.5

At Khopoli in the Karjat taluka of the Kolaba District the form of worship of ancestors is similar to that of the ordinary Hindu deities. In the case of the worship of the deities the person performing the worship has to sit with his face towards the east, while at the worship of the ancestors he has to sit with his face towards the south.6

At Chaul in the Kolaba District, the tombs of Sanyásis, i.e., ascetics and Sádhus are worshipped on their anniversary days, and a great fair is held in their honour. The other ancestors are worshipped by the shraddha rites. The anniversary of the founders of the different sects is observed by their followers by a bhajan, i.e., singing songs in their own style and exhibiting the different insignia and flag of the sect as advised by their founders.7

The people of Chidhrn in the Kolaba District believe that the period for which the soul has to remain in the spirit state depends

---

1 School Master, Fonde, Ratnágiri.
2 School Master, Mitbav, Ratnágiri.
3 School Master, Polapur, Kolaba.
4 School Master, Devgad, Ratnágiri.
5 School Master, Khopoli, Kolaba.
6 School Master, Chaul, Kolaba.
upon the sins of the person, or the wishes which remained unfulfilled during his life time. It is not that all the spirits of the dead are reborn in children. The rebirth depends upon the good or bad deeds of the deceased. However, if the nature of any child suggests the nature of any dead person in the family, it is assumed that the spirit of the deceased has returned to the family.\(^1\)

At Nágothane in the Pen taluka of the Kolába District some of the communities worship small images called tánka on the anniversary of their ancestors' death; among the Shudras food is given to the cows on the last day of Bhádrapad. The custom of giving a grandfather’s name to the grandson prevails largely, and is due to the belief that the spirits of the dead are sometimes reborn in the same family.\(^2\) It is also said that in some of the Hindu communities, if a child cries continuously, ashes are applied to its forehead in the name of one of the ancestors in the family; and if the child sleeps quietly or stops crying, the name of that ancestor is given to it.\(^3\)

At Shírgaon in the Thána District, the worship of ancestors is performed on the day of the father’s death, every year. On any auspicious occasion the rite called Nándi śrāddha is performed at the beginning of the ceremony. It is believed that evil spirits or ghosts have to remain in the ghostly state for about one thousand years, or at least until one of the descendants in the family goes to a holy place like Káshi (Benares) and there performs the śrāddha rites of his ancestors.\(^4\)

At Málád in the Thána District, the worship of ancestors is performed on the day of the father’s death every month till the completion of one year by inviting Bráhmans and giving them a feast. This is done among Bráhmans only. The other communities worship their ancestors by performing the rite called Cháta Śrāddha and by giving Śhídha, i.e., rice pulse, vegetables and ghi to Bráhman priests. A feast is then given to their caste men.\(^5\)

At Kolhápur, ancestors, Mahants and Sádhus are worshipped by the rites known as the Puranic ritual, that is, no Vedic mantras are repeated while performing these rites. It is a common belief in this province that the soul of the person who has committed a murder, or has incurred debt and enmity, is obliged to repay the debt by being born again as a servant or in some other subordinate capacity of the debtor.\(^6\)


At Shiorda in the Ratnágiri District a practice prevails of making vows to the tombs of women who burnt themselves as Sáavis. Vows are also made to the Muslim Pirs, and offerings are often made in fulfilment of such vows.\(^8\)

At the fort of Píshálígad there is a tomb of a Pir (saint). It is usual to make a vow to

---

\(^1\) School Master, Nágothane, Kolába.
\(^2\) School Master, Vavane, Kolába.
\(^3\) School Master, Málád, Thána.
\(^4\) School Master, Shírgaon, Thána.
\(^5\) School Master, Kolhápur.
\(^6\) School Master, Shiorda, Ratnágiri.
worship this Pir with fetters on one’s legs, and it is believed that, at the time of worship, the chains break off.\(^1\)

There is at Dahibáv in the Ratnágiri District a tomb of a Hindu saint named Shri Anand Marti, to which the people of that locality make vows when severe calamities befall them, and it is believed that the saint listens to their prayers.\(^2\)

When a Bráhman assumes the garb of a recluse or Sanyási, he is considered by the people as sacred as a Hindu god, and is worshipped with great reverence, provided he abides by the rules contained in the shastras.\(^3\)

There is a tomb of a Pir at Báwa Málangad in the Panvel taluka of the Kolába District, where the people make vows to the Pir, and it is believed that the Pir fulfills their wishes. Hindu saints such as Rámdás, Dnyáneshwár, Náródev are held in great honour in this District.\(^4\)

There is a temple of Nágoba at Avas in the Kolába District where persons suffering from snake-bite, if carried to the temple while still alive, are said to be cured.\(^5\)

At Kawad in the Bhiwandi taluka of the Thána District there is a tomb of a Brahmáchari named Sakhárám Báva who has been deified by the people of that District. A great fair is held at the tomb every year.\(^6\)

The following instance is given of a miracle at the tomb Sakhárám Báva of Kawad. A man suffering from fits showed an inclination to go to Kawad to read Guru Charitra for seven successive days. He was taken to that place accordingly. After his arrival, he continued to suffer from these fits in the morning and evening at the time of the worship at the tomb. Once during the fits he said that he would be free from the disease if Rs. 200 were spent in giving a feast to the Bráhmans at Páli. The relatives of the sufferer agreed to arrange accordingly, and instantly the man put his head on the Samádkí (tomb) and threw himself on his back. He came to his senses after ten minutes, and from that time he was completely cured. A feast was then given to the Bráhmans at Páli, and Rs. 200 were spent over it as promised. Another instance of miraculous power is cited, and that is of the priest of the goddess Maháluñmi of Kolwán. This priest goes up and hoists the flag of the goddess on a steep hill which no other person can climb, and it is believed that he can do this only when the spirit of the goddess enters his body.\(^7\)

At Umbegaon in the Thána District there is a miracle-working tomb of a saint called the Dátár “Pir.” Sakhárámábáva of Angaon Kawad, a Hindu saint, is held in high honour in this village.\(^8\) At this place it is a’so believed that some of the Pirs walk round the village at night, and their tombs are said to be seen in motion. The Dátár Pir is worshipped even by the Hindus of that locality.\(^9\)

At Shiroi in the Murbá Taluka of the Thána District, Sakhárámábáva of Kawad, Dev Mámâtádár, Chandirámábáva of Khéd, Narayanábáva of Nanur, the Swámi of Akkalkot, the Swámi of Kumhár Peth at Kolhápur, and the Dandekeerbáva of Rájápur are the principal saints held in honour by the people.\(^10\)

At Mánikpur in the Thána District it is said that a bright light or flames emanate from certain tombs of Musalmán saints.\(^11\)
At Umela in the Thāna District it is said that flames and smoke are given out from the tombs of certain Mahomedan saints situated in the locality. These flames appear and disappear very suddenly.\(^1\)

In the Kolhapur District people believe that the Samādhī of Swāmī Anandmūrți, who was a disciple of Raghuwath Swāmī of Bharamāl, shakes on the Shimārāṇī day, that is the 13th of the dark half of Māgha, and on the Rāma-nawami day i.e. the 9th of the bright half of Chaitra, at the time of the worship called Bhajān. Among the tombs held most sacred by the Hindus of the Konkan may be mentioned the following six: Bhujang Swāmī of Lokapur, Rāmāsā Swāmī, the Samādhi of Shri Shankarāchārya at Shīrgaon, Chintamani Swāmī of Murgud, and the Samādhi of Mangalmūrți Morya at Chinchwad near Poona. All these Swāmīs were Brahma Māchnāris or bachelors, and they spent their lives in the service of God and preached virtue and morality to the masses. These Samādhīs are of two kinds: (1) of saints after death, and (2) of saints on the point of death. The third kind is called Jal Samādhi, i.e. immersion in water, but no tomb of the latter kind is to be found in this Province. It is said that, if a lime is placed above the Samādhi of Bhujanga Swāmī, it begins to shake at the time of the Arti ceremony. The present disciple of Bhujanga Swāmī sits in (Samādhi) meditation continuously for four to eight days. There prevails a belief at Kolhapur that the swāmī whose body is buried in the tomb at Chinchwad is still alive. Some years ago when the present disciple of the Chinchwad Swāmī was anxious to take Samādhi, he had a dream in which the swāmī in the tomb told him that he was still living in that Samādhi, and that therefore there was no need for his disciple to take Samādhi. He was thus obliged to forego the project. The Peshwas of Poona, who were staunch devotees of the Chinchwad swāmī, and by whose favour they were raised to a position of social equality among the Deccan Brāhmanas, granted an Inam of some villages for the maintenance of this Samādhi, and the British Government have allowed the descendants of the swāmī to retain the Inam. The following are the principal Muslim saints who have been deified in the Kolhapur District—

1. Bābā Jamāl, 2. Ghod Pīr, 3. Bara Imānī, 4. Avachat Pīr, 5. Būrān Sāheb, and 6. Mire Sāheb of Mīraji. All these Pīrs have been supplied with annual grants of money by the Kolhapur State.\(^2\)

At Ubbhādānda in the Vengurla taluka of the Ratnāgiri District some Hindus have adopted the worship of Mahomedan saints. Mahomedan Pīrs are worshipped in the month of Moharram. On these occasions Hindus beg in the town in the disguise of Fakirs, and the alms thus obtained are offered to the Pir. They make offerings of water to the Pīrs, while the tābūts are being carried to the sea for immersion. But this practice is being slowly discontinued.\(^3\)

At Bāndivade in the Ratnāgiri District Hindus offer coconuts and khichadi to the Pīrs at the time of the Moharram, and at some places a lamp is kept burning every Monday in honour of a Pir.\(^4\)

At Kālbādevi in the Ratnāgiri taluka there is a tomb of a Musalmān saint who is worshipped by the Hindus. Similarly there is a Pir at Gulkhandi in the Rajapur taluka who is held in reverence even by high caste Hindus.\(^5\)

At Ade in the Dāpoli taluka of the Ratnāgiri District there is a tomb of a Muslamān saint which is worshipped by the Hindus including the Brāhmanas. The building and also the mosque in that village have been repaired from contributions obtained from high class Hindus.\(^6\)

Many Hindus of Devagad in the Ratnāgiri District worship Muslamān saints. Occasionally they offer coconuts to tābūts, and throw red powder over them. They also make vows to the Pir.\(^7\)

---

1. School Master, Umela, Thāna.
2. Rāo Sāheb Shelke, Kolhapur.
3. School Master, Ubbhādānda, Ratnāgiri.
4. School Master, Bandivade, Ratnāgiri.
5. School Master, Basani, Ratnāgiri.
6. School Master, Murud, Ratnāgiri.
7. School Master, Devagad, Ratnāgiri.
There are two Pirs at Vijayadurg who are worshipped by the Hindus. The same practice prevails at Ràjàpur and Khárepátan. At Chauk in the Karjat taluka of the Kolába District some Hindus worship Pirs. The members of the Kekkar family of Chauk are the Puujaris or ministers of the Musalmán saint known as Bawa Málaigad. This shows that even Bráhmans worship Musalmán saints.

The tomb of Bawa Málaigad situated in the Kolába District is worshipped first by a Bráhman and then by Musalmán. The Bráhman worshipper performs this task more for the pecuniary benefit which he derives from the worship than from faith in the divinity of the Pir.

At Poladpur in the Mahád taluka of the Kolába District there are no instances of Musalmán saints being worshipped by Hindus, but persons wishing to have children make vows to Pirs, and children born by the favour of such Pirs are required to assume the robe of a Fakir during the Moharram festivities.

The practice of worshipping such saints exists at Khopoli in the Kolába District. Persons in trouble, or desirous of getting children, make vows to the saint Imán Husseín, and when their desires are fulfilled they dress themselves as Fakirs and beg at certain places during the Moharram festivities. A certain Lakshman Gangádhár Joshi of Rewinda in the Kolába District is the Mujár (priest or minister) of a Musulman saint Chánaiwálí and he holds an Imam in connection with his office of Mujár of the saint’s Darga.

At Akshi in the Kolába District there is a tomb of a Pir which is worshipped by lower class Hindus such as Kolis, Malis and Bhandáris.

The Hindus of Bhuwan in the Murád taluka of the Kolába District worship the Pir of the locality. It is said that the cultivators of the village once lost their cattle, and that a Fakir attributed the loss to the rage of the Pir. Since that time they are careful to worship the saint, and the result is that there has been no disease among their cattle. They offer Malinda i.e. bread and jágri to the Pir every Thursday.

The Hindu inhabitants of Máláigad in the Thána District sprinkle water over the roads by which the tabuts are to pass, and allow their children to pass beneath the tabuts. Some throw sweetmeats on the tabuts, and distribute the same to the poor.

At Shiggaon in the Máláigad taluka of the Thána District some Hindus make vows to the local Pir and take part in the tabut procession. They pour water over the feet of the tabut bearers, and throw abir (black scented powder) and flowers on the tabuts. They also distribute to the fakirs Malinda, or Khachádi.

The Mujár (priest) of the saint Wallí Amír Sháha of Sháhpur in the Thána District is a Marátha by caste.

In the Kolhápur District Pirs are held in great reverence by Hindus. They make vows to the Pirs in order to get a son, and when their object is fulfilled they offer a preparation of Til (sesamum) and sugar called Rewádi, and other sweets called Choong, Malinda and Pedhe at the time of Moharram. They also give Fakiri to their sons in the tabut season. Some of them even bring a tabut and Nál sáheb to their houses, and spend much money on them for illuminations, etc. They dance from one Nálpir to the other saying that the Nálpir has entered their bodies. While going through the streets they cry out very loudly the words ‘Yalli Dhulla’. The holiday of the Moharram is observed for ten days. On the tenth day the tabuts and the Nálpirs are taken

---

1 School Master, Vijayadurg, Ratnagiri.  
2 School Master, Chauk, Kolaba.  
3 School Master, Poladpur, Kolaba.  
4 School Master, Akshi, Kolaba.  
5 School Master, Maláigad, Thána.  
6 School Master, Shiroli, Thána.
to the river for the purpose of immersion. While returning home from the river with the bundle of the Patka of Nälpir on their heads they cry out loudly the following words: "Alabidāgo dā biddāhā ya Husan bani alidoshāke sultān nībida". On the third day after the immersion of tābats into the river, the Pir devotees kill a goat in the name of their patron Pir and make a preparation of the goat's flesh called Konduri.

The following rites are in vogue for the cure of barrenness in the village of Dābbhol in the Ratnāgiri District.—(1) Walking round the Pipal tree daily; (2) Observing a fast for sixteen successive Mondays; (3) Performing the worship of Shiva after observing the aforesaid fast.

At Kālshe in the Mālwan taluka of the Ratnāgiri District a barren woman is required to walk round a Pipal tree every day in the morning, and if the barrenness be attributed to the disfavour of any deity or the attack of an evil spirit, the same deity or the evil spirit is invoked and worshipped by the woman herself, or through a medium who knows the appropriate mode of worship.

To steal an earthen image of the God Gānpati, to make a cross or a Swastika on the bodies of children with marking nut, and the worship of the god Māruti or some other powerful deity at midnight in the no moon by a barren woman, after divesting herself of her clothes, are rural methods for the cure of barrenness observed at Anjarle and other places in the Dāpoli taluka of the Ratnāgiri District.

At Bāndivade in the Ratnāgiri District copper amulets and black cotton strings are used to cure barrenness. Some people make vows to a particular deity, and some perform the rite of Nāgabali.

To walk round Pipal and Umbar trees, to circumambulate the temple of a particular deity, and to make vows to that deity, to recite or have recited the holy scripture Harivanśha, are methods in practice for cure of barrenness at Achre in the Mālwan taluka of the Ratnāgiri District.

At Vijayadurg in the Ratnāgiri District, it is believed that beating a woman at the time of an eclipse is one of the surest methods of curing barrenness. Some people give charity, observe fasts, worship certain deities and make vows to them to obtain children.

At Ubbādānda in the Ratnāgiri District, stealing the idol of Krishna when it is being worshipped on the 8th day of the dark half of Shrāvan (August), the birth day of the god Krishna, and putting a coconut or a betelnut in its place is believed to be the best method of curing barrenness.

At Chauk in the Kolāba District, the same plan of stealing the idol of the god Krishna is observed as a cure for barrenness. But here the idol is returned with great pomp, and replaced in its original place after the birth of a child. The godlings Hanumān and Ramān Vir are also worshipped for the cure of barrenness.

At Poladpur in the Kolāba District the favourite method of curing barrenness is to obtain copper amulets and black or red cotton strings from a Fakir.

The following are the methods in vogue for the cure of barrenness at Khopoli in the Kolāba District.

(1) To inquire from a sorcerer the cause of barrenness, and then to perform the rites mentioned by him.

(2) To use copper amulets and cotton strings taken from a Māntrik i.e., one well versed in the mantras.

---

1. Rāj Sāheb Shelke, Kolhāpur.
2. School Master, Kalshe, Ratnāgiri.
3. School Master, Bāndivade, Ratnāgiri.
4. School Master, Anjarle, Ratnāgiri.
5. School Master, Khopoli, Ratnāgiri.
7. School Master, Ubbādānda, Ratnāgiri.
8. School Master, Poladpur, Kolāba.
(3) To walk round the Tulsi (basil) plant or the Pipal or Banyan tree daily in the morning after worshipping it.
(4) To feed another woman's child, or to give milk to a child.¹

At Náta in the Kolába District, a woman wishing to have a child is required to strike with a knife the Jack, the Tamarind, and the Chámpú trees during an eclipse. It is believed that by so doing the woman will bear a child, and the trees will also bear flowers and fruits.²

At Medhe in the Roha taluka of the Kolába District, the following methods are in vogue for the cure of barrenness:
(1) To worship the god Shiva and to observe fasts on Mondays.
(2) To worship the god Gánpati and to observe fasts on Sankashti chaturthi i.e., the fourth day of the dark half of every month.
(3) To walk round the temple of Máruni and Pipal and Umbar trees every day, in the morning.³

At Padaghe in the Bhiwandi taluka of the Thána District, images of Ráma and Krišna are put into the lap of a barren woman on their respective birthdays i.e., the 9th day of the bright half of Chaitra, and the 8th day of the dark half of Shravana. Coconuts are also placed in her lap with these images.⁴

At Mánikpur in the Thána District the goddess Shíta is worshipped by women to cure barrenness. They observe fasts, and go to the temple of the goddess bare-footed with their hair loose and throwing milk on their path. They offer to the goddess, wooden cradles and children's toys in fulfillment of their vows.⁵

At Shirgona in the Múhim taluka of the Thána District, it is said that the repetition of the mantra "Sántán Gópá jég" is resorted to as a cure for barrenness.⁶

At Wáde in the Thána District, women make vows even to minor deities such as Chédoba to get rid of barrenness. They also use copper amulets and cotton strings procured from a sorcerer well versed in the use of mantras.⁷

At Dahigaon in the Thána District the worship of the god Shri Satya Nárayan is held to cure barrenness. Some women also distribute to the poor jagri equal to the weight of a child.⁸

At Dehari in the Murbáda taluka of the Thána District, the village deity Dehari Máta is invoked and worshipped by women for the cure of barrenness.⁹ In the Kolhápur District, the help of the family deities and of the household deities is invoked. Women take turns round the Banyan, Pipal and Umbar trees. Some make vows to the gods, and perform certain propitiatory rites as well as the Nárayan Nágabali. It is believed that the children do not live long if a member of the family has killed a snake, or if the funeral rites of a person in the family have remained unperformed. The following ceremony is known as Nárayan Nágabali. A snake is made from the flour of Ráta (panic seed), and another made of gold is put into it. It is then burnt like a dead body. All the ordinary funeral rites are performed. After performing the eleventh day rites, homa, i.e., sacred fire, is kindled at night time, and after keeping vigil for the whole night, milk and a dakshána are given to Bráhmans. A feast is given to eleven Bráhmans on that day. On the twelfth day sixteen Bráhmans are fed, and on the thirteenth, five Bráhmans are given a feast, after performing the Shráddha rites. On the fourteenth day, again, a feast is given to about 100 to 500 Bráhmans according to the means of the host. It is believed that, after the performance of these rites, the soul of the deceased reaches heaven, and there is an end to the troubles and misfortunes of the family.¹⁰

¹ School Master, Khopoli, Kolába.
² School Master, Medhe, Kolába.
³ School Master, Mánikpur, Thána.
⁴ School Master, Wáde, Thána.
⁵ School Master, Dehari, Thána.
⁶ School Master; Náta, Kolába.
⁷ School Master, Padaghe, Thána.
⁸ School Master, Shirgona, Thána.
⁹ School Master, Dehari, Thána.
¹⁰ Ráo Sáheb Shelke, Kolhápur.
CHAPTER V.

THE WORSHIP OF THE MALEVOLENT DEAD.

At Udbhānda in the Ratnāgiri District the following dreams are believed to be lucky and propitious. To swim through the river or sea, to rise to the sky, to see the sun, the moon and the other planets, to eat meat, to bathe in blood, and to eat rice and curds. It is also believed that the sight of white objects in dreams foretells success in any work or undertaking that may be in view. A deity, a Brāhmaṇa, a king, a married woman decked with ornaments, a bullock, a mountain, trees full of fruits, climbing the Umber tree, a looking-glass, meat and flowers, if seen in dreams, are good omens. Climbing the Palas tree, Warul, i.e., an ant heap, the bitter lime tree, to marry, to use red clothes or red flower garlands, to eat cooked meat, to see the sun and the moon without lustre, and to see shooting stars during dreams, are said to be bad omens.

At Mitbāv in the Devgad taluka of the Ratnāgiri District dreams are believed to be caused by indigestion and restlessness. To embrace a dead body in a dream, to see troubled waters, to dine heartily, are said to be bad omens. Feasting friends and receiving gifts from them are said to be good omens.

At Fonde in the Ratnāgiri District dreams are said to indicate things that have happened, or are about to happen in the near future. All white substances other than cotton, salt, and bones, are considered auspicious, and all black substances excepting a lotus, a horse, an elephant, and a deity are considered insidious.

At Ihbrampur in the Chipul taluka, horrible dreams are good omens, while pleasing dreams indicate approaching calamities.

At Pendur in the Ratnāgiri District it is believed that dreams foretell future events. It is believed that the dream will prove correct and effective if the person dreaming has asked three questions and received three answers in his dream. Those dreams which are caused through cold are called Jalap. They are generally false dreams, and no good omens are derived therefrom.

At Basani in the Ratnāgiri District it is believed that the ancestors take interest in the welfare of their descendants appear in dreams and foretell future events, so that the dreaming person may take the needful precautions for the prevention of future calamities.

At Kālse in the Mālwan taluka of the Ratnāgiri District it is believed that dreams in the last part of the night, i.e., just before daybreak, and in which great men are seen, generally prove effective. If anybody sees himself married in a dream it is supposed that he will hear of the death of some relative.

At Chauk in the Kolāb District it is believed that, when calamities are threatened, the guardian deity of the family as well as the dead ancestors appear in dreams and give warnings of the coming calamities.
The people of Poladpur in the Kolaba District believe in dreams; and when some of their deities appear in dreams and give them advice or directions, they are careful to follow them. Sometimes even evil spirits appear in dreams, and advise the people to do certain things to avert calamities. People who have faith in such spirits act according to their wishes, and if they fail to do so, trouble is sure to follow.2

The people of Khopoli in the Kolaba District believe that if a person sees in a dream the dead body of a near relative, it indicates that the person whose corpse was seen in the dream will live long.2

At Birwadi in the Kolaba District it is believed that if a person sees a snake in a dream, a son will be born to him; if he sees a hell, he is sure to get wealth. If he sees gold, it is a sure sign of losing wealth. Again, if a person sees himself taking his meals in a dream, it indicates that his death is nigh at hand.2

At Malad in the Thana District, omens are derived from dreams. In case of bad dreams the god Vishnu is remembered, and the gods Shankar and Maruti are also worshipped.4

At Belapur, wood, cow dung cakes and turbid water, if seen in dreams, foretell calamities. White clothes, beautiful flowers, and food containing sweetmeat are considered auspicious.5

At Murbad in the Thana District it is believed that all black things, and white things such as ashes, are auspicious when seen in dreams, but a black cow, white flowers, and pearls are auspicious. Considering the four parts of the night, the dreams that occur in the first part prove effective within one year, that of the second part within six months, that of the third within three months, and of the fourth within one month, and those caused at daybreak are realized immediately.6

At Kolhapur, dreams are believed to be caused through some mental derangement or bodily disorder. It is customary to derive omens from dreams, but their nature greatly depends upon the different times at which these dreams occur. The dreams caused in the latter part of the night, i.e., just before daybreak, are believed to come true.7

At Ubhaidanda in the Vengurla taluka it is believed that the soul of a person leaves the body temporarily during his sleep; hence it is said that no changes or marks of colour, etc., should be made on the body of a person during sleep, because it is believed that, while returning, the soul identifies the body, and if it is satisfied with the marks of the body it enters it; otherwise it might not return.8

At Adivare it is believed that only Hindu saints and ascetics, after deep and devout meditation, are capable of removing the soul from the body. It is believed that their souls go to heaven during that period and return at pleasure. At present there are no such sadhus in the district.9

Many Hindus in the Ratnagiri District believe that the soul goes to drink water at night, and therefore keep a pot filled with water at their sleeping place.10

The people of Chaul in the Kolaba District do not consider it possible ordinarily for the soul to leave the body, but they state that the Swami of Alandi, who died in or about the year 1886, used to remove his soul from the body by means of Yoga.11

At Kolhapur, it is believed that the soul leaves the body temporarily at night when a person is asleep.12

1 School Master, Poladpur, Kolaba.
2 School Master, Khopoli, Kolaba.
3 School Master, Birwadi, Kolaba.
4 School Master, Malad, Thana.
5 School Master, Belapur, Thana.
6 School Master, Bhuwan, Murbad, Thana.
7 Rao Sáheb Shelke, Kolhapur.
8 School Master, Ubhaidanda, Ratnagiri.
9 School Master, Kalse, Ratnagiri.
10 School Master, Chaul, Kolaba.
11 School Master, Chaul, Kolaba.
12 School Master, Chaul, Kolaba.
At Bankavali in the Dápoli taluka, it is believed that ghosts or evil spirits have the form of a human being, but their feet are turned backwards. They can assume any form they choose. Their character is ordinarily to trouble the people, but when satisfied they are said to prove friendly. The following story is narrated of a person who went to reside in one of the villages of the Konkan. His wife was first attacked by a ghost called Girha. The Girha troubled him much by playing mischief in his house, viz. by taking away eatables or by mixing dirt in his food. At night he used to divest the couple of their clothes, and on one occasion an ornament was removed by the spirit from the person of the wife. Tired of these annoyances, the man left the village and went to reside at a distance, where, to the astonishment of the public, it happened that the ornament which was lost at the old village was restored to the man’s wife while she was asleep in the new village, and nobody knew who brought it there. All this was believed to be the work of the Girha.¹

At Ubbádánda in the Vengurla taluka people believe that a Bhut is fierce in aspect and very troublesome, but when its wishes are complied with, it becomes harmless. The Bhuts reside in jungles, burial or cremation grounds, old trees, sacred groves and deserted houses. They assume all sorts of shapes and forms. Sometimes they appear very tall, and they can instantly assume the shape of a dog, a cat, a tiger, or any other animal. Some ghosts are even seen fishing on the banks of rivers.²

At Mitbáv in the Devgadh taluka it is believed that the souls of those who die with their wishes unfulfilled take the form of a Bhut. They enter the bodies of people. Any woman who is attacked by the Bhut of a

Pir becomes able to speak in the Hindi language although it may not be her mother tongue. When a child or a person is suffering from the attacks of a spirit, incense is burnt, and it at once begins to tell the whereabouts of the spirit and the reason why the person has been attacked. He is then asked to state what he wants, and when the things which the spirit wants are offered, it goes away.³ Spirits are generally invisible.

The spirits that belong to the class of malignant Bhuts are of a fierce appearance; but those that belong to the class of friendly Bhuts possess bodies like human beings.⁴

At Náríngre in the Devgadh taluka, it is believed that spirits are cruel by nature and have no shadow, that they are capable of taking any form they like, and can perform miracles.⁵ At Pendar it is believed that Bhuts eat chillies, and that they do not speak with human beings. Spirits are said to remove and conceal their victims for a certain period of time.⁶ At Vijayadurg, a Bhut is considered to be of mean character. People perform certain rites to bring it under subjection. Their actions are always contrary to nature. When a person begins to cry, dance, to eat forbidden things, etc., he is said to be attacked by a Bhut. When there is enmity between two persons, the one who dies first becomes a sambandh and troubles his living enemy.⁷ At Basani, there is a belief that there are two kinds of spirits. Some aim at the welfare of the people, and others are always troublesome. As they have no regular form they cannot easily be recognised. They can change their forms at any time.⁸

The character of a Bhut is to trouble people and to take revenge on an old enemy. A person attacked by a spirit speaks incoherently and acts like a mad man. In such cases the leaves of the herb satáp are used.

¹ School Master, Bankavali, Ratnagiri.
² School Master, Mitbáv, Ratnagiri.
³ School Master, Náríngre, Ratnagiri.
⁴ School Master, Pendar, Ratnagiri.
⁵ School Master, Vijayadurg, Ratnagiri.
⁶ School Master, Ubháddánda, Ratnagiri.
⁷ School Master, Ibhrampur, Ratnagiri.
⁸ School Master, Basani, Ratnagiri.
The leaves are pounded and put under the patient's nose. In a few minutes, the person who is possessed by the spirit begins to speak.¹

The people of Chauk in the Kolába District believe that the main function of a Bhut is to frighten people, to beat them, and to make them perform unpleasant tasks and thereby to obtain food from them.² At Poládpur it is believed that if a person is able to bring a Bhut under his control he can make it do every kind of work for himself.³ The people of Akahi believe that kindling fire without any reason and throwing stones at certain houses are the main functions of Bhuts.⁴ At Vávasi in the Penta taluka, it is believed that Bhuts, while walking, never touch the earth but always move through the air, and that they have no shadow.⁵ The old men of Shirigaum in the Máhim taluka advise young children not to respond to the call of anybody at night unless the person calling is an acquaintance. For such calls are sometimes those of an evil spirit.⁶

In the Kolhápur District, it is believed that the character of a Bhut is like that of a human being. When a person is attacked by a spirit, a great change is observed in his language and actions. He begins to speak in the language of the Bhut by which he is attacked. If the ghost is of the female sex, the person speaks the language of females. It is believed that the souls of those who have been murdered or tortured assume the form of a spirit known as Sambandh, and trouble the murderer or the torturer, by entering his body. It is said that in some cases the spirit does not leave the body of such a person till he dies, thus exacting revenge for his past misdeeds.⁷ In Khopoli in Ratnágiri it is said that the cow which is given to a Bráhman while performing the funeral rites of a dead person helps him to reach heaven. He gets there by catching hold of her tail. There are three paths to the other world. They are Bhaktimárga, Karmamárga, and Yogamárga. The Karmamárga is believed to be superior to all.⁸ At Málád, a belief prevails that the path to the other world is through the Himálayas. While going through the mountains of the Himálayas, souls find happiness or sorrow according to their actions in life-time. The people also believe that the soul returns every month on the date of the man's death to accept Kágvás, i.e., cooked food given to the manes, and reaches heaven at the end of one year.⁹ At Dahigaum in the Murbád taluka, it is customary among the Hindus to smear with cow dung the place from which a dead body has been removed to the burning ground. The place is then covered with rice flour, and is hidden under a basket, an oil-lamp being kept, burning near by. The persons who accompany the corpse return home to look at the lamp, and it is believed that the soul of the deceased will pass to any creature or species of which footprints are seen on the rice flour.¹⁰

At Kolhápur it is believed that the soul of a person after death attains that state to which he aspires at the last moment before his death. Virtuous persons who die without any desire reach heaven and remain there in the form of the stars, where they are believed to enjoy the happiness of heaven. Some of them are sent to this world when they wish to return. Sinners are said to reach hell in consequence of their misdeeds, but some remain in this world in the form of Bhuts.¹¹

¹ School Master, Chauk, Kolába.
² School Master, Poládpur, Kolába.
³ School Master, Vávasi, Kolába.
⁴ School Master, Wáhekar, Kolába.
⁵ Ráo Sáheb Sheiks, Kolhápur.
⁶ School Master, Málád, Thána.
⁷ School Master, Thána.
⁸ School Master, Khopoli, Kolába.
⁹ School Master, Dahigaum, Thána.
¹⁰ Ráo Sáheb Shelke, Kolhápur.
¹¹ School Master, Khopoli, Thána.
The people of Achare in the Mālwan taluka believe that the souls of persons who die by accident return to the same caste, and have to remain there till the expiry of an appointed period. The people of Chaul believe that persons dying a sudden or violent death leave wishes unfulfilled, and are therefore compelled to remain in this world in the form of Bhūts. At Rāi in the Sālsete taluka it is believed that the souls of those dying a sudden or violent death attain salvation according to their deeds in lifetime, but it is a current belief that those committing suicide take the form of a ghost, and those who die on battlefields attain eternal salvation.

At Kolhāpur, it is believed that the souls of those who die violent deaths do not attain salvation, but are turned into ghosts. The people of Ubdhāndā in the Vengurla taluka believe that Bhūts do not possess visible human forms. They can assume any shapes they like, but there is a common belief that the hands and feet of Bhūts are always turned backwards.

The most favourable times for spirits to enter human bodies are midnight, midnight and twilight. Women in delivery as well as those in their menses are most liable to be attacked by spirits. It is generally believed that persons adorned with ornaments are attacked by spirits, especially in cases of women and children. Again, a common belief prevails in the Konkan that persons, and particularly ladies, decked with flowers and ornaments are more liable to be attacked by spirits than others. The people of Fonda are of opinion that spirits generally enter and leave human bodies through the organ of hearing, while the people of Nāringre hold that the hair is the best way for spirits to enter. The residents of Ibrāmāpur state that the mouth and the nose are the favourite channels for spirits entering human bodies. At Mītbāv it is believed that spirits attack people in the throat, and generally only those persons who are uncleanly in their habits are liable to be attacked. There are no special ways for entering human bodies. At Chaul a belief prevails that spirits enter the body when a person is suffering from any disease or when he is frightened.

In the Konkan, people attempt to find good or bad omens in sneezing. It depends upon the time and the position or standing of the person who sneezes. If a sick person sneezes it is presumed that he will recover from his illness within a very short period, but if the sneezing is caused by the use of tobacco or snuff, no good or bad omens are drawn. Sneeze at the time of conversation or when contemplating any particular task or business is held to be auspicious. Hence if anybody sneezes at the beginning of a task, or at the time of starting out on any such task, the time is unfavourable. Yawning is said to be caused by a relative or friend remembering the person who yawns. In ancient times happiness and calamities were foretold by a voice from the sky, and in modern times they are expressed by sneezing. People have much faith in sneezing, and often inquire whether it is a good or bad omen to sneeze at the beginning of any work or undertaking.

If a man sneezes with his face towards the west, it is considered auspicious. If a man sneezes while contemplating any task or business, the sneezing is considered inauspicious.

1 School Master, Achare, Ratnāgiri.
2 School Master, Chaul, Kolāba.
3 School Master, Rāi, Thāna.
4 Rāo Saheb Shelke, Kolhāpur.
5 School Master, Anjarle, Ratnāgiri.
6 School Master, Bāndivade, Ratnāgiri.
7 School Master, Ibrāmāpur, Ratnāgiri.
8 School Master, Chaul, Kolāba.
9 School Master, Ubdhāndā, Ratnāgiri.
10 School Master, Pendur, Ratnāgiri.
11 School Master, Bāndivade, Ratnāgiri.
12 School Master, Ubdhāndā, Ratnāgiri.
Sneezing at the time of taking food i.e., while at meals, while sleeping, and while sitting on a praying carpet is considered suspicious. Sneezing with one's face turned towards the north, the south, and the east is also unlucky.1

In the case of Bhagats and exorcists yawning is considered to indicate that the disease will disappear.2

In the Konkan it is believed that sneezing and yawning indicate the call of death, and therefore it is customary among the Hindus to snap the thumb and the middle finger at the time of yawning, and to repeat the words Shatandjiva i.e., Live for hundred years, at the time of sneezing.3 Sneezing on a threshold is believed to forebode evil.4

At Kolhapur, people believe that sneezing and yawning forebode evil, and the practice is to repeat the following words at the time of sneezing and yawning, viz., Shatandjiva i.e., Live a hundred years, and also to repeat the name of Ram, while snapping the thumb and finger (chutaki). In the case of a person suffering from a serious illness, sneezing is supposed to indicate a cure. If a woman sneezes while a man speaks, it is lucky, and if a man sneezes it is unlucky. The reverse is the case in respect of females.5

In the Konkan, Rakshasas, or malevolent spirits, are believed to be very cruel. These evil spirits are held in great fear, and people try to avoid giving them offence. It is supposed that to cause displeasure to these demons may bring about death. With a view to propitiate them, offerings of cocks and goats are made to them every year regularly on fixed days.6 If a woman gives birth to a child which is extraordinary or horrible in size and appearance, it is believed to be a demon reborn. Such a child is supposed to bring bad luck to the family.7 The Konkan people believe that in former days Rakshasas, or malevolent demons, used to be tall, ugly, black, with long and loose hair, big teeth, and with their foreheads painted with red lead, or shedur. They could assume any form they liked, were powerful, and could fly in the air. They were fond of human flesh.8 The people of Khopoli believe that Khavis is the ghost of an African Sidhi. This spirit is very malevolent, and exorcists find it very difficult to bring it under control. A strong belief prevails in the Konkan districts that those attacked by the spirits of non-Hindus are beyond cure.9

According to the belief of the people in the Kolhapur District, Brahman Rakshasa is one of the most powerful spirits. It takes up its abode in the sacred Pipal tree, and when it attacks a person, little hope is entertained of his delivery from its grasp.10

The following are the principal malignant spirits of the Konkan.


(1) Vetal is believed to be the King of Spirits.11 Vetal is considered to be a deity and not an evil spirit. It enters into the body of an exorcist and helps him to drive away other evil spirits.12

(2) Brahmagrah is the ghost of a Brähman well versed in the Vedas, but who is over proud of his education.13

1 School Master, Khopoli, Kolaba. 2 School Master, Vavanje, Kolaba. 3 Rdo Sahib Shelke, Kolhapur. 4 School Master, Fonde, Ratnagiri. 5 School Master, Khopoli, Kolaba. 6 School Master, Chawli, Kolaba. 7 School Master, Umbargaon, Thana. 8 School Master, Ubbadanda, Ratnagiri. 9 School Master, Advan, Ratnagiri. 10 Rdo Sahib Shelke, Kolhapur. 11 School Master, Shrigao, Thana. 12 School Master, Ubbadanda, Ratnagiri.
(3) Sambandha is the spirit of a person who dies without an heir, and whose funeral sites have not been performed by any member of his family. It troubles the members of the family, but when invoked through a Bhagat it becomes harmless, and even favourable to the family. It is the spirit of a covetous person or a Sanyasi who dies with his desires unfulfilled. It does not allow anybody to enjoy his wealth, and takes revenge on an enemy till death ensues. It haunts trees, wells and unoccupied houses.

(4) Devachar is the spirit of a Shudra who dies after his marriage. These (Devachar) spirits are said to reside on the four sides of a village. The spirits which reside in burial or cremation grounds, on river banks, and in old trees are said to be subordinate to these. Cocoanuts, plantains, sugar, cocks and goats must be given annually to gain their favour.

(5) Munja is the spirit of a Brahman boy who dies immediately after his thread ceremony, but before the final ceremony called Sod-munja is complete. It does not greatly affect its victim but simply frightens. When it attacks, it is difficult to drive out. It is cast out only when the patient makes a pilgrimage to a holy shrine. It resides in a Pipal tree or in a well.

(6) Khavis is the spirit of a Musalmán or a non-Hindu. It is also the spirit of a Mahar or a Mugg.

(7) Girha is the ghost of a person who dies by drowning, or of a murdered person. Girha is not very powerful, and obeys the orders of the exorcists. It only frightens and troubles people. It lives by the water side, and deceives persons at night by calling them by their names and leading them into false paths. It often troubles people while crossing rivers or creeks at night, and leads them to places where the water is very deep. It is said that the Girha becomes the regular slave of a person who takes possession of the hair of its head, and gives him anything that he requires. It requests the person to return its hair, but this should not be given under any circumstances. For, if the Girha gets back its hair all sorts of misfortunes will befall the man.

(8) Chetak is the ghost of a person of the Kunbi or Shudra caste. This spirit is also known as Dau.

(9) Zoting is the ghost of a man belonging to the Khari or Koli caste. It is also said to be the ghost of a Musalmán.

(10) Vir is the ghost of an unmarried person belonging to the Kshatriya community. It is also said to be the ghost of a Rajput or a Purhaga (Pardeshi).

(11) Cheda is the ghost of an unmarried Mahar. It resides on mountains, in jungles, and the outskirts of the village. Cheda attacks domestic animals. It hunts fields and farms, and resides at public places where the Holi fires are annually kindled. To avoid being troubled by it, people offer annual sacrifices of fowls and goats.

(12) Manasa is the lord of the ghosts, and is equal in might to Vetal.

(13) Jakhin or Alwani. Jakhin is the ghost of a woman who has a husband alive. Alwani is believed to be the spirit of a woman dying at childbirth or during her menses.
It resides at burial or cremation grounds. Persons attacked by this spirit are taken to Narsoba's Chódi or Gángápur, which are celebrated as shrines for the removal of malignant spirits.1

(14) LávSat is the ghost of a widow. It generally resides in burial and burning grounds, and attacks domestic animals and their calves. It is also said to tear clothes and eat corpses.2

(15) Hadal or Hedali is the ghost of a woman who dies within ten days of childbirth or during her menses. It is supposed to be an evil spirit, but it can be kept in check by the use of a cane. It attacks all sorts of persons, but leaves them as soon as it is beaten.3

This spirit is also known as Dákán in the Kolhápur district.4 Satavi is the ghost of a woman. It troubles women in childbirth, and kills their children on the 5th or 6th day after their birth.5 Shákini is the ghost of an unmarried girl. Talkhámbar is the ghost of an unmarried Shudra or a person from the low castes.6 The people of Vijayadurg believe that one who hates and troubles the Bráhmans and speaks ill of their religious duties becomes a Bráhma Sambandha after death.7 At Poládpur in the Kolá District the ghost Bápá is represented by a stone painted with red lead and oil and placed at the boundary of a field. It is the guardian of the field, and protects the owners' interests. Offerings are made to it annually. If the annual offerings are neglected, it troubles the owner of the field. It also troubles others when disturbed.8

The spirits known as Kálkáiche Bhút and Bahirobáche Bhút are not troublesome. When they favour any person, he enjoys health and happiness for a period of twelve years. But after that period he is ruined.9 In addition to the varieties of malignant spirits already described, the following spirits are known at Shirgaon in the Máchim taluka of the Tháná District. They are—Hirva, Wághoba, Asarás, Gángud, Saitá and Chaitamnáya. The spirit known as Hirva requires the offerings of a bow and an arrow, bháng, bájri bread, and a chatni of garlic. The Wághoba haunts jungles and troubles domestic animals. Cocoanuts and lams of ghi are offered to it. Asarás are the deities that dwell in water. They infest the wells and ponds, and attack women and children at noon time and in the evening. Red lead, cocoanuts, flowers, parched rice (lákya) and nádápüdi are given to them.10

At Ibhrámpur in the Ratnagiri District it is said that the evil spirit Zoting goes about headless.11

The people of Medhe in the Rohe taluka believe that the spirit known as Girha, which resides in water, goes about headless.12

At Shirgaon in the Máchim taluka it is believed that the spirit Hirva goes about headless. It troubles human beings and animals. The sea and the jungle are its places of abode. To avoid being troubled by it, bháng, cocoanuts, fowls are given to it.13

The people of Dahigao in the Murbád taluka believe that the Bhút known as Peesa goes about headless.14

Some evil spirits haunt trees such as the Pipal, Bábhuli and Audas. Some have their haunts on a public road where three streets meet, or in a dirty place, some haunt old houses, and the rest prefer to reside in burial and burning grounds.15

1 School Master, Ubhádánda, Ratnagiri.
2 School Master, Khopol, Kolába.
3 School Master, Cháuk, Kolába.
4 School Master, Vijayadurg, Ratnagiri.
5 School Master, Khópoli, Kolába.
6 School Master, Ibhrámpur, Ratnagiri.
7 School Master, Shirgaon, Tháná.
8 School Master, Cháuk, Kolába.
9 Rao Saheb Shárke, Kolába.
10 School Master, Baani, Ratnagiri.
11 School Master, Poládpur, Kolába.
12 School Master, Shirgaon, Tháná.
13 School Master, Medhe, Kolába.
14 School Master, Dahigao, Tháná.
15 Rao Saheb Shárke, Kolápa.
Many spirits dwell in burial or cremation grounds. Among them are Vetal, Jâkin, Khavis, Khâpyra, Zoting, Dâv, Girha, Alavat and Lâsvat.\footnote{1}

The spirits Munja and Sambandh are said to reside near houses and old trees that produce sweet smelling flowers. The spirits Devchâr and Châlegat are said to reside at the four corners or the boundary of a village.\footnote{2}

It is believed that all kinds of spirits assemble at night at the funeral ground when a body is burnt or buried.\footnote{3}

The evil spirits known as Khavis, Zoting and Kafri are said to dwell on mountains and in jungles; while the others named Sambandha, Jâkin, Hadal and Lâsvat are said to reside on trees.\footnote{4}

Munja resides in the Pipal tree, Sambandha dwells in the Banyan, Pipal and Umbar trees. It is supposed to be a guardian of buried treasure.\footnote{5}

At Murbâd in the Thâna District, it is believed that an evil spirit known as Hadal infests the tamarind trees.\footnote{6}

In the Kolhâpur District it is believed that the ghosts of persons dying on battlefields infest mountains and jungles, and the evil spirit known as Sambandh infests trees.\footnote{7}

Generally in the Konkan, and specially in the Ratnâgiri District, young mothers and their children are supposed to be liable to the attacks of the spirits Satâvi, Avagat, Alavat, Jâkin, Devchâr and Châlegat.\footnote{8}

At Khopoli in the Kolâba District it is believed that a young mother and her child are generally attacked by the spirit of the dead wife of her husband, or by a Hadal or Lâsvat. The spirit that attacks a woman during her childbirth is difficult to drive out. The spirits are always afraid of cleanliness, and therefore, where there is cleanliness, there is very little fear of their attacks.\footnote{9}

The people of Shirgaon believe that the fiend known as Hedli attacks a young mother and her child. The Bhutya, or the sorcerer, makes use of his cane and of the dirty incense known as Nurkya Uda, and compels her to speak and to ask for what she wants. Sometimes she speaks and asks for the things required. Boiled rice and curds, and oil with red lead are given to her. When she leaves the body, the person becomes insensible for a short time.\footnote{10}

The fiend known as Hadal, and other evil spirits of the female sex, generally attack a young mother and her child. They are generally attacked by these fiends on a public cross road where three roads meet, or under a Bâbhul tree, and also at wells.\footnote{11}

At Ubhâdanda in the Vengurla taluka it is believed that those who are killed by tigers or other wild beasts are born as kings in the next generation.\footnote{12} On the other hand the people of Bankavli are of opinion that those who suffer death at the hands of tigers and other wild beasts are turned into spirits. The spirit of a person killed by a tiger is called Vâgheir.\footnote{13}

At Achare it is believed that persons killed by lions and tigers attain salvation, while those killed by inferior beasts go to hell.\footnote{14}

The people of Ibrâm pur believe that unmarried persons killed by tigers or other wild beasts take the form of a ghost. Males become Girhas and females become Jâkins and Lâsvats.\footnote{15}
At Pendur it is believed that persons killed by tigers and other wild beasts become Brahma Rákhsha. The same form is assumed by those who die by accident. A murdered man becomes a Devachár.¹

In the District of Kolhápur a belief prevails that the spirits of those killed by tigers or other wild beasts assume the form of ghosts. It is also believed that persons who die before they are married do not attain salvation, and therefore it is considered inauspicious among the Hindus to remain unmarried. This is the real reason why the majority of the Hindus marry their children at an early age.²

The ghost of a woman dying in childbirth or during her menses assumes the form of Alman. For the purpose of preventing the dead woman turning into a ghost the following device is adopted. The corpse, instead of being burnt as usual, is buried underground, and four iron nails are fixed at the four corners of the spot on which the body is buried, and plants bearing red flowers are planted thereon.³

At Bankavli it is believed that the ghost of a woman dying in childbirth or during her menses assumes the form of Jákhin, while the people of the Kolhápur District believe that it assumes the form of Hadá.⁴

The special precautions that a father has to take at the birth of a child are:

To arrange for a suitable place or a room provided with the materials required for the occasion, and to ensure the correct moment for the birth of the child. No person other than a midwife is allowed to enter the room for the first ten days. A pot is kept filled with water and a twig of the nim tree in the entrance of the house, and all persons entering the house have to wash their feet with this water.

A knife or some other sharp weapon is kept under the bed of the woman in order that the mother and her child may not be attacked by a spirit.⁵

The chief reason for ensuring the correct moment for the birth is that, if the birth takes place at an unlucky hour, special rites are necessary for averting the evil effects. These rites consist in the recitation of certain holy mantras and in giving presents of money, sesamum, jághi, clarified butter, etc., to the Bráhmans and alms to the poor.⁶

At Medhe in the Rohé taluka, it is customary for the father to throw a stone in a well, a pond, or a river at the birth of his son, and then to look at the face of the child.⁷

An owl is considered to be a bird of such evil repute that, in all parts of the Konkan, it is considered necessary to perform expiatory rites when an owl perches on the roof. If these rites are not performed, it is firmly believed that some evil will befall the members of the family. Various omens are drawn from the cries of the bird Pingla, and these cries are known as Kíbhil, Chibil, and Khit Khit.⁸

If an owl sits on the roof of a house, it is a sure sign of coming death to a member of the family.⁹

At Devgad in the Ratnagiri District the sound of a bat or an owl is considered inauspicious, and indicates the death of a sick person in the house.¹⁰

At Chauk an owl is said to have some connection with spirits. Its sound at night indicates the approaching death of a sick person in the house. One variety of the owl called the pingla is supposed to foretell future events by its movements and cries, while the bat is considered an inauspicious bird, and its appearance forebodes coming evil.¹¹

---

¹ School Master, Pendur, Ratnagiri.
² School Master, Pendur, Ratnagiri.
³ School Master, Bankavli, Ratnagiri.
⁴ School Master, Medhe, Kolába.
⁵ School Master, Adivare, Ratnagiri.
⁶ School Master, Chauk, Kolába.
⁷ Ráo Sáheb Sheth, Kolhápur.
⁸ School Master, Pendur, Ratnagiri.
⁹ School Master, Shírghust, Thána.
¹⁰ School Master, Devgad, Ratnagiri.
At Umbergaon people do not throw stones at an owl. For it is considered that the owl might sit and rub the stone, and that the person throwing it will become weak and wasted as the stone wears away.  

The people of Kolhapur do not believe that there is any connection between the bat or owl and the spirits of the dead, but they believe that, if an owl cries out in the evening or at night, it indicates the death of a sick person in the family. This applies also to the sound of a single pingla, but the sound of a pair of pinglas is considered auspicious.  

It is generally believed that old unoccupied houses are haunted by evil spirits. Persons who wish to inhabit such houses first perform the Vāstu śānti ceremony, and give a feast to Brāhmans. In former times, in the districts that were ruled by the Portuguese, religious persecution prevailed. To escape from these persecutions, people were compelled to leave their houses unprotected. Before leaving their houses, they used to bury their treasure in the ground, and on that spot a human being or an animal was sacrificed in order that the spirit of the dead should hover about the place, and prevent strangers from coming.  

The evil spirits which haunt ruins and guard buried treasures and old forts are known as Mahāpurush, Khavis, Brakma Rākṣasa and Sambandh.  

If there be any buried treasure in an old unoccupied house, the owner of the treasure remains there in the form of a ghost. If the treasure be near the temple of a deity, it is supposed to be under the guardianship of that deity.  

At Vijayadurg it is believed that a person who builds a house in the days of his prosperity and does not survive to enjoy it, becomes a Sambandh. He remains in that house in the form of a ghost, and troubles every one who comes to stay there, excepting the members of his family. A man who buries his treasure underground becomes a ghost after death, comes back to watch his treasure, and troubles those who try to remove it.  

Unoccupied houses are generally haunted by evil spirits. At certain forts in the Konkan where battles were fought, the souls of those slain in the battles are said to have assumed the forms of spirits, and to keep a watch over the forts.  

In the Kolhapur District there is a village Nige beyond the river Panch Ganga at a distance of three miles from Kolhapur, where the soul of a person named Appāḷi Kulkarni has assumed the form of a Sambandh and guards the buried treasures in his house. When anybody tries to dig up the buried money, the ghost enters the body of his daughter-in-law and begins to dance and cry out loudly, and does not allow any one to touch his treasure. It is also said that he strikes the ground with his stick at night. Another similar instance is cited in the case of the village of Lalwade in the Shirol Peta, where Bāpujipant Kulkarni continues to guard his house after death. He does not allow anybody to live in the house, and if any one is bold enough to sleep there at night, the spirit of Bāpuji appears and throws him out of the house. The house is therefore uninhabited at present. His wife has adopted a son, but he has to live in another village Vadange.
CHAPTER VI.

THE EVIL EYE AND THE SCARING OF GHOSTS.

Hindus generally believe in the effects of the evil eye. If an accident befall any thing of value, or it undergoes any sudden change, it is said to be due to the effects of an evil eye. In order to escape from the influence of an evil eye, people begin the use of incantations and charms on a Sunday, Wednesday, or Thursday and finish them on the third or the fifth day. Small children, domestic animals, and beautiful objects are generally liable to be affected by an evil eye.

The following are some of the methods of evading the effects of an evil eye.

1st.—Dry chillies are waved round the body of the affected person and thrown into the fire, and if they do not thereupon make a loud noise, it is said that the effects of an evil eye are averted.

2nd.—Mustard seed and salt are waved round the face of a child and then thrown into the fire.

3rd.—Alum is waved round the child and then thrown into fire. The piece of alum thus thrown is sometimes believed to be changed into the form of a man or a woman. From this, conjectures are made as to the sex of the person by whose evil eye the patient is affected. The form or the figure is then broken by a toe of the left foot of the patient, and dry chillies, garlic, hair, rubbish from the house and salt are mixed in the alum powder. The mixture is waved round the patient three times and then thrown into fire. Meanwhile the sorcerer repeats the names of all persons, things and evil spirits suspected by him. After this performance has been repeated three times, the fire is deposited in a public place where three roads meet.

4th.—If the evil eye is believed to be that of a ghost, the sorcerer mutters some words to himself waves ashes round the affected child, and blows them in the air.

5th.—The evil eye of a tiger is removed from an affected animal in the following manner. An oil lamp is burnt in the eye of a dead tiger and the lamp is waved round the animal by a Mahár. The Mahár is given a loaf prepared from eight kinds of grain.

6th.—Copper amulets and black cotton strings charmed by a sorcerer are also tied round the neck or arms of the patient.¹

When a child is to be removed from one village to another, rice is scattered at the boundary of the village, at the bridges, rivers, creeks, etc. that are crossed during the journey. Cocoanuts are waved round the child and thrown away at the boundary of the village and at places supposed to be haunted by ghosts. Before entering a house in a new village, a small quantity of boiled rice, bread

¹ School Master, Uabhádánda, Ratnágiri.
or grains of rice are waved round the child and thrown away. It is believed that, when black ointment is applied to the eyes, cheeks, or forehead of a child, there is no fear of its being affected by an evil eye. This also depends on the position of the stars at the birth of a child. If anybody sees a beautiful thing and praises it, there is a chance of its being affected by an evil eye. It is believed that children, animals, trees, and even wood and stones, are apt to be affected by an evil eye. In order to avoid injury from an evil eye, coconut shells or a shoe are tied on a conspicuous part of a tree or a creeping plant, black beads known as Vajrabattu are tied round the necks of children, and cowries and black beads are tied round the necks of animals. Even grown up persons are affected by an evil eye. When a man is very ill or frequently becomes unconscious, coconuts, fowls and boiled rice are waved round him and thrown away.¹

When the effects of an evil eye cannot be removed by ordinary methods, the evil influence is said to have entered through the bones, ‘Hádi drusta padali.’ In order to remove it people bring the bone of an animal in the evening, and after besmearing it with oil and turmeric powder, wash it in hot water. It is dressed in a yellow cloth, and black and red ointments are applied to it. It is then waved round the affected person, and thrown away in some public place where three roads meet.²

For evading the effects of an evil eye, salt, mustard seed, hair, garlic, dry leaves of onions, dry chillies, and seven small stones from the road are put on the fire. The fire is then waved round the body of the affected person and thrown away. Charmed black cotton strings are turned over the burning incense and tied round the arm or the neck. Charmed ashes from the temples of certain deities are also applied to the forehead of the affected person.³

At Ibhrámpur in the Ratnágiri District, it is believed that a person whose eyes have come under the influence of evil stars possesses the power of the evil eye. Ashes are taken on a mango leaf, and charmed with the mantras or incantations for an evil eye, and then they are applied to the forehead of the affected person.⁴

The people of Poladpur in the Koláb District believe the effects of an evil eye to be as follows. A healthy child becomes sickly and cries, a man may suffer from indigestion or loss of appetite, a cow or a she-buffalo yielding plenty of milk suddenly ceases to give milk or gives blood in place of it, a good image is disfigured or broken, and even stones are shattered to pieces by the effects of an evil eye.

The following devices are used to ward off such evil effects. A black mark is made on the forehead of children. Black beads called Drustamani, and Vajrabattu are tied round their necks. Marking nuts and cowries tied with a black thread are fastened round the necks of animals. A little black spot is marked on an image. A worn out shoe or a sandal is tied to the fruit-yielding trees. Salt and mustard seed are waved thrice round the face of a child repeating “Ishta mishta konyá pápinichi drushta” and thrown into the fire. Some people roll a cotton thread round a curry stone, wave it three times round the patient, and then put it into the fire; if the thread burns, the evil eye is held to have been removed. If the evil eye be on the food, three morsels of food are first raised to the mouth, and then thrown into the fire. Sacred ashes are applied to trees and creeping plants to remove the effects of an evil eye.⁵

The people of Khopoli in the Koláb District believe that the evil eye can be diverted from living creatures only, and not from inanimate things such as a stone or an earthen image. Sacred ashes are applied to the forehead of the suffering child by

¹ School Master, Mitháv, Ratnágiri.
² School Master, Achare, Ratnágiri.
³ School Master, Poladpur, Koláb.
⁴ School Master, Anjari, Ratnágiri.
⁵ School Master, Ibhrámpur, Ratnágiri.
repeating the Rām rākṣaśa stotra, i.e., the protecting praises of Rāma, the seventh incarnation of Viṣṇu. Among Brāhmans, rice grains are waved thrice round the face of a child and put into water. The water is then thrown away. Even flowers are waved round the faces of small children in the evening and thrown away.

At Chauk in the Karjat taluka of the Kolaba District, some people wave the left shoe thrice round the body of the affected person for the purpose of evading the effects of an evil eye. A red hot iron bar is also cooled in water mixed with turmeric powder.

At Shīrgāon in the Māhīm taluka of the Thāna District water is drawn in a brass or a copper pot in the evening, and turmeric powder, rice, and any other edible articles on which the evil eye has fallen are put into it. Twenty-one date leaves, each of them with a knot, are then waved round the body of the affected person and thrown into the water pot, burning coals being dropped into the mixture. The pot is then waved thrice round the body of the affected person, and kept in a corner of the bedroom for one night, with a basket, a broom, and a sandal or an old shoe placed on the top. It is then thrown away in the morning in some public place where three roads meet. If the water becomes red, it is supposed that the evil eye has been removed.

The effects of an evil eye are sometimes visible on the face of a child in the form of small red pustules. The appearance of such pustules is called Chāk padane.

If a person is affected by an evil eye at the time of taking his meals, he loses his appetite. He also becomes weaker day by day. One of the modes of removing these evils is to wave fresh date leaves three times round the face of the affected person, and to throw them into water. Some people take water in a copper plate and extinguish in it burning sticks of the tamarind tree, after waving them round the body of the affected person.

At Khārbāv in the Bassein taluka of the Thāna District, five pieces of broken tiles are made red hot and put into water in which a little quantity of all the cooked food in the house has been mixed. Turmeric powder is also put into it. A pen knife or some other iron instrument is then turned five times in the water. A winnowing basket and a broom are waved thrice round the face of the affected person, and placed over the water pot.

At Dahānu in the Thāna District, two big stones, of which one has been waved round the face of a person affected by an evil eye, are struck one against the other. If the stone breaks, it is believed that the evil effect has been removed. Cowdung is mixed with water in a brass or a copper plate, and dust from a public road, hair, and burning black cotton cloth are put into another small vessel. This vessel is then waved round the person, and placed upside down over the mixture of cowdung. If it sticks to the brass plate, this is supposed to be due to the evil eye.

The people of Kolhāpur believe in the effects of an evil eye. A child suffering from an evil eye turns pale and thin, and suffers from headache. To avoid these effects, elderly women make a mark with lamp black on the face or brow of the child. Boiled rice and curds, and Bread and oil are also passed round the face of a child, and thrown into a public road.

Generally, in the Konkan districts, opprobrious names are given to children when they are sickly, always crying, and weak, or when they are short lived. These names are

---

1 School Master, Khopoli, Kolaba.
2 School Master, Shīrgāon, Thāna.
3 School Master, Malād, Thāna.
4 School Master, Dahānu, Thāna.
5 School Master, Chauk, Kolaba.
6 School Master, Padgha, Thāna.
7 School Master, Khārbāv, Thāna.
8 Rāo Sāheb Shelke, Kolhāpur.
Marga, Rodya, Kerya, etc. It is believed that children improve in health when called by such opprobrious names.  

Opprobrious names such as Dhondya, Kondu, Kera, are given to children in families in which the first children are short-lived. But their real names are different. The names of the well-known mathematician Keru Nana Chhatre and his son Kondopant Chhatre are examples of opprobrious names.  

Among high class Hindus, the first son is not generally called by his real name, but by one of the opprobrious names given above.  

Children are sometimes weighed with shoes or sandals, and also with cow dung. In some cases, their nostrils are bored, especially the right one.  

Hindus generally call their children by the names of their deities and ancestors, and they attribute the premature death of their children to their own misbehaviour towards such ancestors, or to their having abused them; they fear that such abuse or misbehaviour has offended the ancestors. To avoid their displeasure and the consequent death of their children, the people give opprobrious names to their next born such as Dagadya, Dhondya, Gundya, Dandya, Kerya, Ukirdya, Kondya, Lobhya, etc. The custom of tattooing one side of the body of females also prevails in the Kolhapur District, especially in cases where the children in a family are short-lived.  

In the Puranas there are instances of males being transformed into females, and females into males. For example, the female Amba was transformed into a male called Shikhandi and the male Narad was transformed into a female. Arjuna, the third brother of the Pandavas is said to have changed his sex, and turned into Brahmanada.  

In the Shielilamruta, a book pertaining to the god Shiva, in the chapter of Simantini, it has been described how a man was turned into a woman.  

At Kolhapur, there are no instances of a change of sex. The goddess Yallamma has a high reputation in this district for making a change in the habits and deportments of men and women, especially among low caste people. It is believed that the curse of this goddess has the power of destroying the virility of males, whereupon they behave like females. Many instances of this type can be seen at the fair of the goddess Yallamma, which is held in Margashirsha (December); men dressed in women’s clothes and vice versa are often seen at this fair.  

In Western India, iron nails are generally used when any spirit is to be buried in the ground. Other metals, such as gold, silver, and copper, are sometimes offered to the ghosts. The blood of fowls and goats is also offered to them. When incense is burnt before a sorcerer, the spirit enters into his body. Water is charmed and sprinkled over the body of a person attacked by an evil spirit. Rice and udid grains are required for exorcising spirits. Red powder Pinjar, turmeric powder, black ointment kajal, lemons, Narakya Wuda a kind of incense, betel-leaves, betelnuts, cocoanuts, mango leaves, Nirgudi leaves, and pieces of cloth are also used for the same purpose.  

Cane sticks are used by people as a protection against evil spirits. A stick cut from the tree known as Pandhri is also used as protection. Charmed black cotton strings are tied to the wrist, arm or neck. If a man is very much afraid of a ghost, he repeats the name of the monkey god Maruti or any other deity that may be favourable to his family.
The blood of fowls and goats is used as a protection against ghosts and Devachārs, and also against witchcraft. Charmed water is waved round the person affected by an evil spirit, and thrown away. Rings, amulets, and anklets made of metals of five kinds are put on the hands and legs of children to ward off the effects of evil spirits.1

It is customary among certain people to apply spittle to the sandalpaste mark on the forehead of a man, and to the red Lunku mark on the forehead of an unwidowed woman. It is considered to be a protection against evil spirits.2

The beak of an eagle, a stick cut from a tree known as Pándhari, a cane having three joints, and the root of a shrub called Shrāved, which has white leaves, are used as protection against evil spirits.3

At Pendur in the Mālwan taluka or the Ratnāgiri District it is believed that an iron stick held in the hand is a protection against evil spirits.4

At Chauk in the Karjat taluka of the Kolába District, pictures of certain deities are tattooed on the body for the purpose of protection against evil spirits. It is also believed that evil spirits run away when salt and garlic are thrown into fire as they cannot bear the smoke of burning garlic.5

At Medhe in the Rohe taluka, when the dead body of a woman dying within ten days of her delivery is taken out of the house for burial, an iron horseshoe is driven into the threshold of the house, and grains of Nāchāni are scattered in the street while the corpse is being carried to the burial ground.6

At Bhuwan in the Murhātal taluka some people tie a square piece of leather to the necks of their children as protection against evil spirits.7

At Rāi, a custom prevails of putting coral necklaces on children as a protective against evil spirits.8

Iron nails and horseshoes are driven into the threshold or on to the door of a house on the full moon day or the last day of the Hindu calendar month at evening time, to prevent the entrance of evil spirits. Dirty localities being considered to be haunts of evil spirits, people living in such localities burn incense in their houses every day. While exercising evil spirits the sorcerer throw charmed Uḍḍi grains and Rāle panic seeds on the body of the diseased, or place these things below his bed. Rings made of metals of five kinds—iron, copper, brass, silver and gold—are charmed on an eclipse day, and worn by people. Red lead and cowries are tied to the necks or feet of animals as protection against evil spirits. The spirits that haunt buried treasures are pacified by the blood of fowls and goats when digging up such treasures.9

Certain mantras are written on a paper, and the paper is tied to a black cotton string, or the paper is put into a copper amulet, and then tied to a black cotton string. The black cotton string with the amulet is then tied round the arm or the neck of a person attacked by evil spirits, or suffering from malarial fevers. These mantras are never disclosed to anybody.10

Nādādora is a black cotton thread having seven or nine knots with a charmed paper in one of these knots. The thread is first held over burning incense, and then tied round the neck or the arm of the diseased. Sunday is generally chosen for attaching these threads.11

1 School Master, Ubbhāmanda, Ratnāgiri. 2 School Master, Fonde, Ratnāgiri. 3 School Master, Chauk, Kolāba. 4 School Master, Chauk, Kolāba. 5 School Master, Bhuwan, Thāna. 6 School Master, Bhāi, Kolāba. 7 School Master, Bhuwan, Thāna. 8 School Master, Rāi, Thāna. 9 School Master, Kāłe, Ratnāgiri. 10 School Master, Bāndivade, Ratnāgiri. 11 School Master, Bāndivade, Ratnāgiri.
At Poladpur in the Kolaba District, there lived a sorcerer who used to give such amulets and charmed threads. He placed about ten or twelve copper rings or amulets in a copper plate kept in the sun. While thus exposed to the sun, these amulets were continually watched by the sorcerer for some two hours, repeating certain mantras.\(^1\)

At Måld in the Thana District, copper amulets and charmed black cotton threads in the name of Kāl Bhairav, an incarnation of the god Shiva, are used as protective against evil spirits. They are tied to the arms or the neck of the diseased person an eclipse day, on the last day of the Hindu calendar month, or on a Tuesday, Wednesday and Saturday.\(^2\)

At Kolhpur, the use of amulets is generally resorted to by people suffering from the attacks of evil spirits or from malarial fevers. The sorcerer who exorcises the evil spirits writes certain mantras on a paper, or draws certain symbols and repeats the mantras over them. The paper is then wrapped in an amulet made of copper or silver, and fastened to a cotton thread. This amulet is tied round the arm or the neck of the diseased. Before tying it to the arm or the neck, it is once held over burning incense.\(^3\)

A sacred circle is frequently used as a protection from spirits. The sorcerer draws a circle on the ground, with his stick, and the following articles are put inside it. Cocoanuts, lemons, red lead, and a Kohala gourd. Fowls are also sacrificed to this circle. The filling in of this circle is called manda bharane by the exorcists.\(^4\)

Rice or Udi grain, and ashes charmed by mantras, are scattered round a certain area of land, or are given to a person supposed to be affected by evil spirits. The spirits cannot enter a place charmed in this manner. They are also scattered round the place supposed to be haunted by evil spirits in the belief that neither evil spirits nor snakes can transgress the boundary thus marked by a sorcerer.\(^5\)

Formerly sages and saints used to make such sacred circles round their residence, repeating certain mantras, for their protection from evil spirits. It is believed that the spirits cannot enter or leave these enchanted circles. They used to bury bottles containing such spirits at the boundaries of these circles. There are many such places in the Kolhapur District, such as Buransheb of Brahmapuri, the Sádhubawa of Panhála, and Bābu Jámîl at Kolhpur.\(^6\)

It is a general belief among all classes of Hindus in the Bombay Presidency that Saturday is an unlucky day, and in some places Friday and Tuesday are also considered inauspicious.

Sunday is considered as an ordinary day. Monday, Wednesday and Thursday are believed to be auspicious or lucky days.

It is said that a thing suggested or thought of on Friday cannot be carried out successfully.\(^7\)

Sowing seed and watering trees is strictly forbidden on Sunday. It is believed that trees do not bear well if watered on Sundays.\(^8\)

Tuesday and Friday are considered unlucky days for beginning a new task. Wednesday and Saturday are said to be inauspicious for visiting another village.\(^9\)

The numbers 2, 6, 11, and zero are believed to be lucky, 4, 5, 10 and 8 are unlucky, and 1, 3, 7 and 9 are considered as middling or moderate.

The figure zero is by some considered inauspicious.\(^10\)

The numbers 5, 7, 9 are said by some to be auspicious, and 1, 3, 11 and 13 inauspicious.\(^11\)

Odd numbers are auspicious, and even numbers are said to be inauspicious.\(^12\)

---

1. School Master, Poladpur, Kolaba.
2. School Master, Måld, Thana.
3. Ráo Sáheb, Shelke, Kolhpur.
4. School Master, Bándivade, Ratnagiri.
5. School Master, Ubbhând, Ratnagiri.
7. School Master, Khopoli, Kolaba.
8. School Master, Bándivade, Ratnagiri.
10. School Master, Rái, Thana.
11. Ráo Sáheb, Shelke, Kolhpur.
The following are generally held to be auspicious omens:

While going on any business, to come across an unwidowed woman, a cow, Bráhman, a five-petaled flower, or a pot filled with water;{1} the throbbing of the right eyelid and of the right arm of a man, and of the left eyelid of a woman; a Bráhman coming in front with a cup and a spoon in his hand after taking his bath;{2} the appearance of a peacock, the Bháradvája or the blue jay, and the mongoose, especially when they pass on the left side of the person going on business.{3}

The following are considered to be auspicious when seen within a hundred paces of a person starting on business:

Bráhman, unwidowed women, boiled food, meat, fishes, milk, any kind of corn, the bird Chásha or the blue jay, passing by the left side, the appearance of the moon in front, a person coming across one's path with vessels filled with water, and a married couple, a cow with its calf, images of god, cocoanuts and other fruits, the mother, white clothes, the sound of a musical instrument, a horse, an elephant, curds, flowers, a lighted lamp, a jackal, a spiritual preceptor, a public woman, a Mahára, a washerman coming with a bundle of washed clothes, and a marriage procession.{4}

The following objects and persons are generally believed to be inauspicious:

Oil, buttermilk, a couple of snakes, a monkey, pig, and an ass, firewood, ashes and cotton, a person with a disfigured nose, a man dressing his hair in the shape of a crown, red garlands, wet clothes, a woman wearing red cloth, an empty earthen vessel, a Bráhman widow, a Bráhmanachári and an unmarried Bráhman,{5} a widow, a bare-headed Bráhman, a cat going across the path, a dog flapping his ears, meeting a barber with his bag, {jággar}, sneezing, or the asking of a question, at the time of departure, waiting, meeting a person with an empty vessel,{6} howling of dogs and jackals, a pair of crows playing on the ground, and a lighted lamp extinguished by its fall on the ground.{7}

While plans or proposals are being made, it is considered inauspicious if any one sneezes or the sound of a lizard is heard.{8} Meeting a person of the depressed classes whose touch is pollution, or a Bráhman who accepts funeral gifts, is considered inauspicious.{9} Meeting a woman who is in her menses, a mourner, a buffalo, a snake and a ásimad are considered inauspicious.{10} An iron vessel or an iron bar, cowdung cakes, salt, grass, a broom, a vulture, and a washerman bringing with him dirty clothes are also considered to be inauspicious omens.{11}

Among the Hindus in Western India, for the purpose of helping the spirit to go to heaven safely, and for securing its goodwill towards the survivors, after death ceremonies called the Shrácchás are generally performed. Some perform these ceremonies once a year in the month of Bhádrapada, and others perform them twice or thrice, i.e., on the anniversary day of the deceased as well as in the dark half of Bhádrapada, which is generally known as the manes' fortnight (pitrú paksha).{12}

The funeral solemnities performed from the 1st to the 14th day from the death of the deceased are as described below:

On the first day, at the time of burning the dead body, a plot of ground is purified by repeating certain mantras, and the corpse is then placed on it. Before setting the funeral pile on fire, balls of boiled rice or wheat flour are put on the face, the forehead, arms and the chest of the corpse. Such balls are placed
on the body of the deceased only when death has taken place on an unlucky day, or when there is an unlucky conjunction of stars. The son, or some other near relative, of the deceased generally performs these rites with the help of a Brahman priest. On the third day he goes to the burning place, collects the ashes of the deceased, and throws them into the sea. On this occasion he is accompanied by the relatives of the deceased. Rich persons who are able to go to Benares keep the bones of their deceased parents and throw them into the Ganges at Prayag near Benares after performing certain Shraddhas there. The giving of oblations continues daily till the tenth day. The oblations of the tenth day are called Das Pinda. The rites of the eleventh day are called Ekotiishta. On the eleventh day the person performing the rites has to change his sacred thread, after sipping a little cow's urine. Cooked food is prepared at the place where the rites of the eleventh day are performed, and Brahmanas are fed there, or at least thirty-two mouthfuls of cooked food are offered to the sacred fire. A big ball of boiled rice is put before the sacred fire or near the Brahmanas taking their meals. This ball is then thrown into the sea. A male calf is branded, worshipped and let loose. This calf is called Fasu, and is considered sacred by the villagers. On the 11th day, special ceremonies for propitiating the eight Fasus and the eleven Radhas are performed, and gifts of a plot of ground, a cow, cooking vessels, various kinds of corn, golden images, silver and copper coins, clothes, shoes, umbrellas, bedding, etc., are given to the Brahmanas collected there. On the 13th day after death a feast is given to 13 or more Brahmanas and the other relatives. Navakidana, i.e., the gift of a ship and Gopradda, i.e., of a cow and a calf, are also given to the Brahmanas on the understanding that they will help the soul of the dead while crossing the river Vaitarna.1

Water mixed with til or sesamum seed, sandalpaste, and oblations of boiled rice are given daily to the manes to secure their goodwill towards the survivors.2

At Bankavi in the Dapoli taluka of the Ratnagiri District, in order to prevent the soul from assuming the form of a ghost, there is a custom of tying a piece of Guleel, a species of moonseed, or the seed of a vegetable known as Mrithbhajji, round the neck of the corpse before burning it. It is also believed that, by doing this, the soul is prevented from troubling the survivors.3

At Polapur in the Kolaba District, some villagers drive an iron nail into the head of the corpse before it is taken to the funeral ground. They believe that, in consequence, the soul of the deceased will not turn into an evil spirit. Some people scatter grain on the road while the corpse is being carried to the cremation ground.4

Among the Hindus in the Konkan, as well as in the Deccan, dead bodies are generally burnt, but under the following circumstances they are buried.

Persons dying of small-pox, women dying in childbirth or during their menses, children dying within six months from their birth, and Sanyasis are buried. The bodies of persons suffering from leprosy are necessarily buried.5 Among Lingayats the bodies are always buried. Certain mantras are repeated while burying or burning the dead body. While burying, coconuts and certain kinds of grain are thrown into the grave, and after covering the dead body with salt, the grave is filled up with earth and stones.6 While burning, the dead body is placed on the funeral pile with its head to the north and feet towards the south. Tulsi wood, sandal-wood, and Bel wood are kept on the pile before placing

---

1 Râo Sâheb Shelke, Kolhapur.
2 School Master, Bankavli, Ratnagiri.
3 School Master, Ubhâdânda, Ratnagiri.
4 School Master, Bándivade, Ratnagiri.
5 School Master, Polapur, Kolâba.
6 School Master, Ubhâmpur, Ratnagiri.
the dead body over it. Cocoanuts and camphor cakes are placed on the body, and it is set on fire. Among the Lingáyats and Gosávats the dead are buried. Before burying the Lingáyats have to take a written order from their priest, the Ayya or Jangam. The paper is then tied to the neck of the deceased, and the body is placed in a bag made of new cloth, the head being allowed to remain out of the bag. Bhasma or ashes, salt and camphor are also put into the bag along with the corpse, which is then buried. The Jangam repeats mantras when the body is in the grave. No such written order is necessary for the burial of Gosávats. A cocoanut is broken on the head of the corpse at the time of burying it. Among high class Hindus the corpse is carried to the funeral ground in a bier made of bamboo. Among the Lingáyats a gaily dressed frame called Makhar is prepared on the bier, and the body is dressed with clothes and head dress and seated in the Makhar. Some of them carry the dead body in a bag made of blanket. There is a custom of keeping foot-prints on the spot where a Sanyási is buried, and they are daily worshipped by the people. Among the Kathwatis of Thána and Kolába districts the dead body is first buried, and after a few days the skeleton is taken out of the grave and then burnt as usual. Among the high class Hindus the moustaches are shaved at the death of parents paternal uncle and elder brother. Among the Shudras it is not necessary to shave. Persons who have lost their parents have to perform certain funeral rites or Shrásdhas when they visit holy places such as Benares, Prayág, Ayodhya and Násik, and they have to shave their moustaches at all these places before performing the funeral rites. Moustaches are also shaved as a penance for certain sins.

The Agnibhuti, i.e., one who preserves perpetual fire in his house for worship, has to get himself shaved every fortnight.

Among high class Hindus boiled rice is daily offered to the dead after a portion has been thrown into the fire, the remainder being given to the crows. The portion thrown in the fire is called Vaishvádev, and that which is given to the crows is called Kágwás. Among other Hindus it is given on the last day of Bhádrapada and on the date of the father's death, annually. Oblations of boiled rice are given to the dead every day, on the last day of the Hindu calendar month, on the date of a person's death every month, on the same date of the dark half of Bhádrapada every year. These oblations are put out of the house before taking the meals. It is believed that the ancestors come down in the form of crows to partake of these offerings. Oblations of cooked food are also offered to a cow, and considered thus to be received by the dead. They are especially given to the crows annually in the dark half of Bhádrapada on the date of the deceased's death. After the corpse has been carried to the funeral ground, an oil lamp containing one cotton wick is kept on the spot where the deceased expired. The flame of the lamp is directed towards the south as it is believed that the soul goes to heaven by the south. A ball of boiled rice and a little quantity of water or milk is kept daily for the first ten days near the lamp while repeating the name of the deceased and of the gotra to which it belonged. The lamp is taken out of the house on the 11th day.

Hindus believe that impurity attaches to all the things in the house in consequence of the death of a person in that house. All those things which can be purified by washing are washed and taken back, while things like

---

1 Ráo Sáheb Shelke, Kolbápur.
2 School Master, Mokhade, Thána.
3 School Master, Mitáb, Ratnágiri.
4 Ráo Sáheb Shelke, Kolhápur.
5 School Master, Khed, Ratnágiri.
6 School Master, Kelwá-Máhí, Thána.
7 School Master, Ubbádanda, Ratnágiri.
8 School Master, Devgad, Ratnágiri.
9 Ráo Sáheb Shelke, Kolbápur.
earthly pots, cooked food, etc., are thrown away, special care being taken to break these pots, so that they may not be used again. Even the walls of the house are white washed. The earthen pots that are required for the funeral rites of the dead are all broken. One which is required for boiling water to bathe the corpse is broken when the body is carried to the funeral ground. Of the rest, one is broken at the funeral pile after the son has passed thrice round the pile with an earthen vessel filled with water. It is believed that birds and animals drinking water out of these vessels would be infected by disease, and this is the reason why these pots are broken. The mourners who use earthen vessels during the mourning break them at the end of the mourning period. Among the Agris of Chaul in the Kolaba District, all earthen vessels in the house are broken on the eleventh day after a death in the family, the chief reason assigned for this act being that the wishes and desires of the deceased might look in the earthen vessels and cause trouble to the inmates of the house.

All the members of the family of the dead have to observe mourning for ten days. They are purified on the eleventh day after taking a bath and sipping Panchagavya, or the five products of the cow. The son of the dead person, or one who performs the funeral rites of the dead is purified on the twelfth day after completing the rites of Sapindri. A man in mourning does not touch those who are not in mourning. If anybody touches him, both of them have to take a bath. The son of the deceased or, in the absence of a son, any male member belonging to the family is entitled to perform the funeral rites of the dead. These rites are performed during the first twelve days, beginning from the first day or from the 3rd, 5th, 7th or the 9th. One who performs these rites has to sleep on the ground during these twelve days. A person hearing of the death of a member of his family within the first ten days from the date of the death, becomes free from that mourning on the eleventh day. If he happens to hear it within one month of the death, he has to observe it for three days, and after one month he has to observe it for one day only. The son, or one who performs the funeral rites of the deceased has to sleep on the ground, and has to take his meals only once a day till the end of the 13th day. He takes his bath in cold water. Sweet things are not prepared in the house during the days of mourning. During the period of mourning, every morning, a Brähman comes to the mourner's house and recites some passages from the Garud Purana, which relates to the state of the soul after death. On the eleventh day the house is besmeared with cow dung, and cow's urine is sprinkled in the house. All the clothes are washed. Mourning is not observed in the case of a death of a Sanyasi, and the Lingayats do not observe any kind of mourning.

The brother of the deceased, his son, grandson and all the members belonging to the family, have to observe the mourning for ten days. The married daughter of the deceased has to observe it for three days. From the fifth or sixth generation in the same family, it is observed for three or one day only. In case of the death of a wife's parents, the husband has to observe mourning for three days. During the mourning days people do not worship the gods or go to the temples. Milk is also prohibited during the mourning period. The mourners are not to touch anybody except the members of their family.

On the thirteenth day the sons and other members of the family are taken out to visit the temple of any deity by the people assembled

---

1 School Master, Ubbadanda, Ratnagiri.
2 School Master, Chowli, Kolaba.
3 Rao Sahib Shelke, Kolhapur.
4 School Master, Ubbadanda, Ratnagiri.
5 School Master, Mithav, Ratnagiri.
6 School Master, Vavanje, Kolaba.
for the purpose. It is believed that after going to the temple on the 13th day, the sons and the other members of the family are at liberty to go out of the house.¹

At Kolhapur it is believed that the deities Etaléi and Kalkai of the Konkan districts keep with them evil spirits as their servants. These servant spirits obey the orders of these deities. Some people in this district go to the temples of these deities and request them to lend them the services of these spirit servants. It is considered very lucky to secure the help of these spirits. The temple minister then requests the deity to give a Kaul or omen. For this purpose, the temple minister calls on the deity to enter his body, and when he is possessed by the spirit of the deity, he allows the applicant to take with him one of the deity's servants for a fixed period. The Gurav, or the minister, then explains to the person the period for which the spirit servant is given, and the amount of the annual tribute required to be given to the deity for the use of her servant. He also gives him a coconut and sacred ashes. The applicant then returns home, believing that the spirit servant will follow him, and from that time he prospers. This spirit servant is called Chetuk, and it can be seen only by the person in whose charge it is given by the Gurav.²

At Achare in the Ratnagiri District, the spirit of a Brahman well versed in the Vedas is called Mahapurusha and it is said to be benevolent. It haunts Pipal and Umbar trees.³

At Murbad in the Thana District, the spirit known as Vetal, the king of evil spirits, is considered to be benevolent.⁴

The spirits known as Mahapurusha haunts the Pipal and Umbar trees. Avgat the ghost of a widow haunts the Avalu (Phyllanthus emblica) tree. Alwant, the ghost of a woman dying at childbirth or during her menses, lives in the Nagaampa, Surang and the Kajra trees. Devachar, Sambandh, Munja, Zoting, Khavis and Khapra reside in trees and plants.⁵

The people of Kolhapur believe that the spirits known as Brhamasambandh, Brahma Rakahas, and Khavis reside in trees.⁶

The spirits known as Devchar and Chalegat are considered to be the special protectors of crops and cattle.⁷

The people of Ubbadanda in the Ratnagiri District believe that the village deities and the Devachars are the special protectors of crops and cattle. Offerings of fowls and coconuts are made to them annually.⁸

At Kochare in the Ratnagiri District, the spirit known as Viswati is believed to be the special protector of crops and cattle.⁹

The people of Kolaba District consider that the spirits known as Mhaaya, Khavis, and Banda are the protectors of crops and cattle.¹⁰

At Dahamu in the Thana District, the spirit Cheda is believed to be the guardian of crops and cattle.¹¹

The people of Kolhapur believe that the deities of the fields protect the crops and cattle. Those who are in possession of the Chetuk, or the servant spirit, are sure to find their crops and cattle protected by this servant spirit.¹²

Evil spirits are not usually invoked to frighten children, but occasionally the names of goblins such as Bagulbawa, Bowaji, Gosavi etc., are mentioned to scare them.¹³

¹ School Master, Maldav, Thana.
² School Master, Achare, Ratnagiri.
³ School Master, Achare, Ratnagiri.
⁴ School Master, Fonde, Ratnagiri.
⁵ School Master, Kochare, Ratnagiri
⁶ School Master, Dahamu, Thana.
⁷ School Master, Mabud, Thana.
⁸ School Master, Kolhapur.
⁹ School Master, Ubbadanda, Ratnagiri.
¹⁰ School Master, Varsai, Kolaba.
¹¹ School Master, Achare, Ratnagiri.
CHAPTER VII.

TREE AND SERPENT WORSHIP.

Groves of mango trees are considered to be sacred as they have a pleasing appearance, and afford grateful shelter against the heat of the day. It is a general belief among Hindus that trees from which such pleasure and protection are derived must naturally be the abode of the gods. There are many such groves in Satara. During the spring season people go to these groves and worship the trees. The Hindus have a general prejudice against cutting living trees which yield fruits, and it is considered specially inauspicious to cut the following trees:

*Umbar*, *Vad* or Banian tree, *Pipal*, *Saundar* or *Shami*, *Palus*, *Bel*, *Rui*, *Avali* and the *Tulsi* plant, for it is believed that these trees are the abode of deities, e.g., the god Dattāraya resides under the *Umbar* tree, the goddess Pārvati on the Banian tree, and the god Vishnu resides near the *Tulsi* plant. The god Brahma, the creator of the world, is found in the *Pipal* tree. The plantain tree is also considered to be sacred. While gathering a bunch of plantains, the tree is first cut before the bunch. It is considered inauspicious to gather the bunch without so doing.

There are certain groves at Udbhādānda in the Vengurla taluka of the Ratnāgiri District which are supposed to be haunted by *Devačhār* and are therefore not cut by the people.

The people of Ibrāmāpur in the Chipuln taluka consider it inauspicious to cut the *Vad* and *Pipal* trees of which the thread ceremonies have been performed. After the thread ceremony of these trees is over, a stone platform is raised around them.

At Fonde in the Devgad taluka, it is considered inauspicious to cut the trees and the groves that surround the temple of a village deity, for they are believed to belong to that deity.

At Padghe in the Thāna District, the trees which are supposed to have been haunted by evil spirits such as *Sambandh*, *Munja*, *Devačhār*, etc., are not generally cut by the people through fear of these spirits. When any tree is cut down, the custom is to keep a stone at the root of the tree in order that the place may no longer be affected or haunted by the spirit in the tree. There are certain families who do not burn *Pipal*, *Khair*, or *Shivani* wood. They believe that the burning of these trees causes harm to their families. It is said that the burning of the *Apta* tree causes the breeding of the insect known as *Gochadi*, i.e., the cattle or dog louse.

There is an *Awdumbar* tree of the god Dattāraya at Bhillawadi, and a big Banian tree near the *math* of the Lingayat *svāmi* named Kadappa near Kolhapur, which are worshipped by the people of the neighbouring villages. The *Saundar* tree, better known as *Shami*, is worshipped once a year on the *Dusāra*, the 10th day of the bright half of *Ashvin* (October). It is said that Rāma, the seventh incarnation of Vishnu, kept his arms on the *Shami* tree during his fourteen years’ exile, and took them back again when he marched upon Lanka or Ceylon to kill Rāwan, the demon king of Ceylon. While going to Lanka he bowed to the *Shami* tree, and as he was successful in his undertaking, the Marāthās used to start for a campaign on the
Dasara day after worshipping the Shami tree, and distributing its leaves among their friends calling it Sunwar or gold. This is said to be the origin of the festival of Dasara. A species of the tamarind tree called Gorakh Chinch is said to be connected with the Hindu saint Gorakhnath. For this reason this tree is worshipped by the people. A great fair is held every year at Battis Shirale in the Satara District, which is situated at a distance of about ten miles from Kolhapur.¹

The Pipal, the Umbar, the Vad or Banian tree, and the Tulsi plant are worshipped by Hindus in general. The Apta tree is worshipped by Hindus on the Dasara day, and its leaves are distributed under the name of zone, or gold, among their friends and relatives.²

At Medhe in the Roha taluka of the Kolaba District, there is a tree Vehala (Beleric myrobalan) which is believed to be connected with the local deity Mhasoba. It is considered to be a sacred tree, and nobody dares to cut it or touch it with the feet.³

At Shirgaon in the Mahim taluka of the Thana District there is a Raminj tree on the bank of a tank called Khamble, which is said to be connected with the deity Brahma; and therefore no branch of that tree is cut by the people. It is considered harmful to cut the tree.⁴

At Ganganapur in the Kolhapur District, there is a Vad tree connected with the saint Kabir. It is called Kabiread. There is also an Awdumber tree connected with the god Dattatraya, and known as Dattatraya Awdumber.⁵

The Umbar, Pipal, Vad, and the Tulsi plant are considered to be sacred, and are respected by Hindus. The following are some of the legends about their sacredness.

Umbar—When the god Vishnu in his fourth incarnation, called Narasinh, i.e., half man and half lion, tore into pieces the body of the demon named Hiranyakashipu with his claws, he felt a burning sensation of the poison from the body of that demon, which was assuaged by thrusting his hands into the trunk of the Umbar or Awdumber tree.⁶

In order that they may get the auspicious sight of a deity early in the morning, Hindus generally plant the Umbar and Tulsi trees in front of their houses, and worship them daily. The juice of the root of the Umbar has a cooling effect, and hence it is freely used in cases of measles or itch. Its sap is also used as medicine for swellings. It is very pleasant to sit under the shade of this tree, and as it is believed that the god Dattatraya resides beneath this tree, it is held very sacred by the Hindus.⁷

Pipal—The Pipal tree is considered very sacred because it is believed that the god Brahma resides in the roots, the god Vishnu in the trunk, and the god Shiva on the top of this tree. Persons who make a particular vow or have any objects to be fulfilled worship the Pipal tree, and walk round it several times every day.⁸ The evil spirits Sambandh, Devachar, Munja, and Vetal haunt the Pipal tree. These spirits are considered to be the servants of the god Shiva. It is also believed that persons who worship and walk round this tree daily are not affected by those spirits. The Pipal tree is especially worshipped at dawn on Saturday as it is considered that the gods Brahma, Vishnu, and Mahesh or Shiva happen to be there at that time.⁹

¹ Rdo Sahib, Shelke, Kolhapur.
² School Master, Shiravade, Ratnagiri.
³ School Master, Medhe, Kolaba.
⁴ School Master, Umele, Thana.
⁵ Rdo Sahib, Shelke, Kolhapur.
⁶ School Master, Ponde, Ratnagiri.
⁷ Rdo Sahib, Shelke, Kolhapur.
⁸ School Master, Ubhaddanda, Ratnagiri.
⁹ School Master, Shirgaon, Thana.
Vad or the Banian tree—A prince named Satyawân died of snakebite under the Vad tree. His wife named Sâvîtri, who was very chaste and dutiful, requested Yama, the god of death, and succeeded in securing from him the life of her husband Satyawân. As the prince Satyawân returned from the jaws of death under the Vad tree, this tree was specially worshipped by her, and it is therefore believed that Sâvîtri has ever since then been responsible for the practice of worshipping the Vad tree by women for the purpose of securing a long life to their husbands. It is also believed that the god Vishnu takes shelter under the Vad at the time of the general destruction of the world. The worship of this tree is similar to that of the other deities, and women take turns around it at the close of the worship or puja.

The Tulsî plant is worshipped daily by the Hindus in general, and women in particular, by keeping the plant near their houses. The god Vishnu is worshipped particularly by the leaf of this plant. The Tulsî plant is considered by the people to represent the goddess Laxmi, the wife of Vishnu. Hindu women will not take their meals before worshipping the Tulsî plant daily in the morning. It is also said that the god Vishnu, in his eighth incarnation called Krishna, had loved Vrunda, the wife of a demon. After her death she was burnt, but on her burning ground there grew the Tulsî plant. As Krishna loved Vrunda very dearly, he began to love this plant also, and hence the image of Bâl Krishna, or the god Vishnu, is married to this plant every year on the 12th day of the bright half of Kârtik (November). As it is also believed that the god Vishnu realises in the Tulsî plant, the worship of this plant is equivalent to the worship of the god Vishnu.

Besides the above mentioned trees, the Palus (Butea frondosa), the Bel, a tree sacred to god Shiva, and the Shame (Prosopis spicigera), a tree sacred to god Ganpati, the son of Shiva, are considered to be holy by the Hindus.

A common custom among Hindus is for a person who has lost his two wives and wishes to marry a third, to be first married to a Rui plant, and then to the actual bride. His marriage with the Rui plant is considered as a third marriage. After the marriage, the Rui plant is cut down and buried, and thus the marriage with the third bride is considered to be a fourth marriage. The marriage with the Rui plant has been adopted in the belief that the third wife is sure to die unless the spirit of the deceased is made to enter the Rui plant.

When a girl is born under the influence of inauspicious planets which may be harmful to her husband, she is first married to a tree or an earthen pot, and then to the bridegroom. The marriage with the earthen pot is called Kambhasavîha, or the pot-wedding. It is believed that, by observing this practice, the danger to her husband is avoided. The danger passes to the tree to which she is first married.

Among the lower classes in the Thana District a poor man unable to marry owing to his poverty is first married to a Rui plant and then to a widow. This marriage with a widow is called pât lâvane. This remarriage of a widow among the lower classes is generally performed at night, and under an old mango tree. It is never performed in the house. A widow who has remarried cannot take part in any auspicious ceremony such as a marriage, etc.

At Vankavli in the Ratnagiri District there is a custom among the low class Hindus of a woman who has lost her second husband and wishes to marry for the third time, first marrying a cock, i.e., she takes the cock in her arms at the time of her marriage with the third husband.

Persons who have no children make a vow to Khandoba at Jejuri that the first-born, male or female, shall be offered to him. The females, offered in fulfilment of such vows are called...
Muralis. They are married to the god Khandoba, and have to earn their livelihood by begging in villages. A male child thus offered to the god is called a Vâghya.¹

There is a custom of offering children to the deities Yallamma and Khandoba in fulfilment of vows made in order to get a child. The child is taken to the temple of these deities, accompanied with music. The temple minister asks the child to stand on a wooden board on a heap of rice in front of the deity, and puts into its hands a paradi—a flat basket of bamboo, tying to its neck the darshana of the deity. A female child is married to the dagger—Katyâr—of the deity. When once this ceremony has been performed, parents abandon their rights to such children. When these children come of age, the males can marry but the females cannot. The latter earns her livelihood begging jogava in the name of the goddess Amba with a paradi in her hand. A male child offered to the goddess Yallamma is called jogata, and a female, jogatin. Children dedicated to the goddess Mâyâka are called Jogi and Jogin. Children offered to Firangâi and Ambâbâi are called Bhutya (male) and Bhutin (female).²

In the Konkan districts there is a class of women known as Bhâvinis who are said to be married to Khânjir, i.e., a dagger belonging to the god. They are also called deva yoshita, i.e., prostitutes offered to the god. They have no caste of their own. They retain the name of the caste to which they originally belonged, such as Marâthe Bhâvinis, Bhandâri Bhâvinis, Sutâr Bhavânis, etc. The following account is given of the origin of the sect of Bhâvinis. A woman wishing to abandon her husband goes to the temple of a village deity at night, and in presence of the people assembled in that temple she takes oil from the lamp burning in the temple, and pours it upon her head. This process is called Deval righane, i.e., to enter into the service of the temple. After she has poured sweet oil from the lamp upon her head, she has no further connection with her husband.

She becomes the maid servant of the temple, and is free to behave as she likes. Daughters of such Bhâvinis who do not wish to marry, undergo the process of sheśa bharane, and follow the occupation of their mothers. The sons of the Bhâvinis have an equal right to the property of their mother, but any daughter who marries a lawful husband loses her share in the property of her mother. A Devali follows the occupation of blowing the horn or cornet, and is entitled to hold the torches in the marriage ceremonies of the people in the village. Many of them learn the art of playing upon the tabour—mrudunga—and are useful to Kathekaris, i.e., those who recite legends of the gods with music and singing. Some of them become farmers while others are unoccupied.

Bhâvinis follow the occupation of a maid-servant in the temple, but their real occupation is that of public women. They are not scorned by the public. On the contrary, they are required to be present at the time of a marriage to tie the marriage-string—Mangalasutra—of a bride, for they are supposed to enjoy perpetual un widowhood—'Janma samâsini.' Some of the houses of Bhâvinis become the favourite resorts of gamblers and vagabonds. In the absence of a daughter, a Bhâvini purchases a girl from a harlot, and adopts her as her daughter to carry on her profession.³

Snakes are believed to be the step-brothers of the gods. They reside under the earth and are very powerful. The snake is considered to be very beautiful among creeping animals, and is one of the ornaments of the god Shiva. An image of a snake made of brass is kept in the temple of the god Shiva, and worshipped daily along with the god. There is a custom among the Hindus of worshipping Nâga, i.e., the cobra, once a year on the Nâga panchami day, i.e., the fifth day of the bright half of Shrâvan (August). Images of snakes are drawn with sandal paste on a wooden board or on the walls of houses.

¹ School Master, Palashet, Ratnagiri.
² Râo Sáheb Shelke, Kolhapur.
³ School Master, Kâlabe, Ratnagiri.
and worshipped by Hindu women on this day. Durva grass, sacred to Ganpati, parched rice lāhāya, legumes kadadan, and milk are offered to this image. Some people go to the snakes, abode Vārūli—an ant-hill—on this day to worship the snake itself, if they happen to catch sight of it.¹

It is said that at Battisa Shirāle in the Belgaum District the real Nāga comes out of its abode below the earth on this day, and is worshipped by the people. Milk and lāhāya, parched rice, are put outside the house at night on this day with the intention that they may be consumed by a snake. Hindus do not dig or plough the earth on Nāga panchami day. Even vegetables are not cut and fried on this day by some people.²

Earthen images of snakes are worshipped by some people in the Konkan districts on the Nāga panchami day. The Nāga is considered to be a Brāhman by caste, and it is believed that the family of the person who kills a snake becomes extinct. The cobra being considered a Brāhman, its dead body is adorned with the jānume, and then burnt as that of a human being. A copper coin is also thrown into its funeral pile.³

At certain villages in the Deccan a big earthen image of a snake is consecrated in a public place on the Nāga panchami day, and worshipped by Hindus in general. Women sing their songs in circles before this image while men perform tamāhās by its side. In fact, the day is enjoyed by the people as a holiday. The snake is removed next day, and an idol in the form of a man made of mud is seated in its place. This idol is called Shirāshet, who is said once to have been a king and to have ruled over this earth for one and one-fourths of a ghataka, i.e., for half an hour only. This day, is observed as a day of rejoicing by the people.⁴

The names of the snake deities are Takshaka, Vāsuki and Shesa. Their shrines are at Kollāpur, Nāgothane, Pārayaga, Nāgadevāchi Wādi and Subramanya. A great fair is held every year at Battisa Shirāle on the Nāga panchami day.⁴

There is a shrine of a snake deity at Sāvantwādi. The management of the shrine is in the hands of the State officials. It is believed that a real snake resides therein.⁵

There is a shrine of a snake deity at Awās in the Alibāg taluka of the Kolāba District, where a great fair is held every year on the 14th day of the bright half of Kārtik (November). It is said that persons suffering from snakebites recover when taken in time to this temple.⁶

It is said that a covetous person who acquires great wealth during his life-time and dies without enjoying it, or without issue, becomes a snake after death, and guards his buried treasures. At Kollāpur there was a Sānkār—money-lender—named Kodulkar who is said to have become a snake, and to guard his treasures. In the village of Kailava in the Panhāla petha of the Kollāpur District there is a snake in the house of a Kulkarni, who scares away those who try to enter the storehouse of the Kulkarni.⁷

It is a general belief among the Hindus that snakes guard treasures. It is said that there are certain places guarded by snakes in Goa territory. Persons who were compelled to abandon Portuguese territory owing to religious persecutions at the hands of the Portuguese buried their treasures beneath the ground. Those who died during exile are said to have become bhuts or ghosts, and it is believed that they guard their buried treasures in the form of snakes.⁸

The Hindus generally believe that the snakes who guard buried treasures do not allow any one to go near them. The snake frightens those who try to approach, but when he wishes

¹ School Master, Mithāv, Ratnāgiri.
² School Master, Khopoli, Kolāba.
³ School Master, Pendur, Ratnāgiri.
⁴ Rāo Sāheb Shelke, Kollāpur.
⁵ School Master, Apte, Panwel, Kolāba.
⁶ School Master, Uhhādānda, Ratnāgiri.
to hand over the treasure to anybody he goes to that person at night, and tells him in a dream that the treasure buried at such and such a place belongs to him, and requests him to take it over. After the person has taken possession of the treasure as requested, the snake disappears from the spot.  

It is said that a snake which guards treasure is generally very old, white in complexion, and has long hair on its body.  

Hindus worship the image of a snake made of Darbha grass or of silk thread on the Anant Chaturdashi day, i.e., the 14th day of the bright half of Ashvin (October), and observe that day as a holiday. Legends of the exploits of the god are related with music and singing on this day.

A snake festival is observed in the Nágakeshr temple at Áwás in the Kolába District on the night of the 14th day of the bright half of Kártiká (November). Nearly four hundred devotees of the god Shankar assemble in the temple, holding in their hands vetrá-sarpa long cane sticks with snake images at their ends. They advance dancing and repeating certain words, and take turns round the temple till midnight. After getting the permission of the chief devotee, they scatter throughout the neighbouring villages with small axas in their hands, and cut down, and bring from the gardens, coconuts, plantains, and other edible things that are seen on their way. They return to the temple after two hours, the last man being the chief devotee called Kumarkándya. The fruits are then distributed among the people assembled at the temple. Nobody interferes with them on this day in taking away coconuts and other fruits from the village gardens. On the next day they go dancing in the same manner to the Kanakešshr hill with the snake sticks in their hands.  

In the Deccan no special snake festivals like those described above are celebrated. But in the temples devoted to snake deities, on the full moon day of Kártiká, which is sacred to the snake deity, the deity is worshipped with special pomp, and the crests of the temples are illuminated on that night.  

The village cures for snakebite are:—

1. The use of charmed water and the repetition of mantras by a sorcerer.
2. The use of certain roots and herbs as medicines.
3. The removal of the sufferer to the neighbouring temple.
4. Branding the wound with fire.
5. The drinking of soap nut juice, or of water in which copper coins have been boiled by the patient, who is thus made to vomit the snake poison.

In the Deccan a person suffering from snakebite is taken to a village temple, and the ministrant is requested to give him holy water. The deity is also invoked. Thus keeping the person for one night in the temple, he is carried to his house the following day if cured. The vows made to the deity for the recovery of the person are then fulfilled. There is one tarabat, a tomb of Àвелà a Mahomedan saint, at Panhála where persons suffering from snakebite are made to sit near the tomb, and it is said that they are cured. In some villages there are enchanted trees of Kadulimb where persons placed under the shade of such trees are cured of snakebites. Some people tie a stone round the neck of the sufferer as soon as he is better, repeating the words Adi Gudi Imám the name of a Mahomedan saint. After recovery from snakebite the person is taken to the mosque of the Adi Gudi Imám Sáheb, where the stone is untied before the tomb, and jágri equal to the weight of the stone is offered. A feast is also given to the Mujárar or ministrant of the mosque. There is at present a famous enchanter—Mántrika—at Satára who cures persons suffering from snakebite. It is said that he throws charmed water on the body of the sufferer, and in a few minutes the snake

---

1 School Master, Chawk, Kolába.  
2 School Master, Pandur, Ratnágiri.  
3 Ráo Sáheb Sáheb, Kolápur.  
4 School Master, Chawl, Kolába.  
5 School Master, Jambivali, Kolába.
began to speak through the victim. The sorcerer enquires what the snake wants. The snake gives reasons for biting the person. When anything thus asked for by the snake is offered, the victim comes to his senses, and is cured. There are many witnesses to the above fact.\footnote{Ráo Sáheb Shelke, Kolhapur.}

At Mitháv in the Ratnágiri District chickens numbering from twenty to twenty-five are applied to the wound caused by the snakebite. A chicken has the power of drawing out the poison from the body through the wound, but this causes the death of the chicken. The remedy above described is sure to be successful if it is tried within three hours of the person being bitten. There are several other medicines which act on the snakebite, but they must be given very promptly. There are some men in this village who give charmed water for snake or any other bites. Many persons suffering from snakebite have been cured by the use of mantras and charmed water.\footnote{School Master, Mitháv, Ratnágiri.}

Water from the tanks of Vétávare in the Sávantwádi State and Mánjare in Goa territory is generally used as medicine for snakebite. It is believed that by the power of mantras a snake can be prevented from entering or leaving a particular area. This process is called sarpa bándhan\footnote{School Master, Ubhádánda, Ratnágiri.}. There are some sorcerers who can draw snakes out of their holes by the use of their mantras, and carry them away without touching them with their hands.\footnote{School Master, Náringre, Ratnágiri.}

At Náringre in the Ratnágiri District, persons suffering from snakebite are given the juice of Kadulimb leaves, and are kept in the temple of Hanumán. The feet of the deity are washed with holy water, and the water is given to the victim to drink.\footnote{Ráo Sáheb Shelke, Kolhapur.}

A snake is believed to have a white jewel or mani in its head, and it loses its life when this jewel is removed. This jewel has the power of drawing out the poison of snakebite. When it is applied to the wound, it becomes green, but when kept in milk for sometime, it loses its greenness and reverts to its usual white colour. It gives out to the milk all the poison that has been absorbed from the wound, and the milk becomes green. This jewel can be used several times as an absorbent of the poison of snakebite. The green milk must be buried under ground, so that it may not be used again by anyone else.\footnote{School Master, Kálshe, Ratnágiri.}

It is believed that an old snake having long hair on its body has a jewel in its head. This jewel is compared with the colours of a rainbow. The snake can take this jewel from its head at night, and search for food in its lustre. Such snakes never come near the habitation of human beings, but always reside in the depth of the jungle. This species of snake is called Deva Sarpa, i.e., a snake belonging to a deity. It is related that a snake was born of a woman in the Kinkar's house at Tardál in the Sángli State, and another one in the Gabale's house at Kolhápur.\footnote{School Master, Adivare, Ratnágiri.}
CHAPTER VIII.

TOTEMISM AND FETISHISM.

The worship of totems, or Devaks, prevails among Hindus in Western India. The term Devak is applied to the deity or deities worshipped at the beginning of a thread or a marriage ceremony. The ceremony is as follows: A small quantity of rice is put into a winnowing fan, and with it six small sticks of the Umbra tree, each covered with mango leaves and cotton thread. These are worshipped as deities. Near the winnowing fan is kept an earthen or copper vessel filled with rice, turmeric, red powder, betelnuts, sweet balls made of wheat flour, ghee and sugar; and on the top of the vessel is a small sprig of mango and a cocoa nut covered with cotton thread. This vessel is also worshipped as a deity, and offerings of sweet entables are made to it.

After the worship of this vessel, the regular ceremony of Punyavatuvchana is performed. Twenty-seven Matrikas, or village and local deities, represented by betelnuts are consecrated in a new winnowing fan or a bamboo basket. Seven Matrikas are made of mango leaves, six of which contain durva grass, and the seventh darbha grass. Each of them is bound with a raw cotton thread separately. They are worshipped along with a Kalasha or a copper lata as mentioned above. This copper lata is filled with rice, betelnuts, turmeric, etc., a sprig of mango leaves is placed on the lata, and a copra nut is put over it. The lata is also bound with a cotton thread. Sandal paste, rice, flowers, and durva grass are required for its worship. An oil lamp called arati is waved round the devak, the parents, and the boy or the girl whose thread or marriage ceremony is to be performed. A Sama, or Sama is called and requested to wave this Arati, and the silver coin which is put into the Arati by the parents is taken by her. The father takes the winnowing fan and the mother takes the Kalasha, and they are carried from the mandap to the devak consecrated in the house. A lighted lamp is kept continually burning near this devak till the completion of the ceremony. After completion of the thread or marriage ceremony the devak is again worshipped, and the ceremony comes to an end. The deity in the devak is requested to depart on the second or the fourth day from the date of its consecration. No mourning is observed during the period the devak remains installed in the house.

Among Marathas and many of the lower classes in the Ratnagiri District the branch of a Vad, Kadamba, mango, or an Apta tree is worshipped as their devak or hul.

Some Marathas have a sword or a dagger as their devak, which is worshipped by them before commencing the ritual of the marriage ceremony.

The family known as Rane at Naringre in the Devgad taluka of the Ratnagiri District, and the families known as Gadakari and Jadhav at Malvan, consider the Vad or Banyan tree as their devak, and do not make use of its leaves. In the same manner, some people consider the Kadamba tree sacred to their family.

There are some people among the Hindus in Western India whose surnames are derived from the names of animals and plants, such as Bake, Landge, Wagh, Dukre, Kamale, Garud More, Mhase, Rede, Keer, Popat, Ghode, Sheldar, Gayaonde, Waghmare, Shalunte, Bende, Padwal, Wale, Apte, Ambekar, Pimpalkhale, Kelkar and Kikke.

The Hindus believe that a cow, a horse, and an elephant are sacred animals. The cow is treated with special respect by the Hindus.

---

1 School Master, Adivare, Ratnagiri.
2 School Master, Aachare, Ratnagiri.
in general, and the bull by the Lingayats and oilmen. The milk, the urine, and the dung of a cow are used as medicines, and they are also given as offerings to the god in sacrifices.

The Shelar family considers the sheep as their devak, and they do not eat the flesh of a sheep. The Shalunke family respects the Shalunki or sparrow. People belonging to the More family do not eat the flesh of a peacock as they consider it to be their devak.1

The Bhandaris whose surname is Padwal do not eat the vegetable of a snake-gourd or Padwal.2

Hindus do not eat the flesh of the animal respected by them, and those who offer any fruit to their gur as a token of respect do not eat that fruit in future. Some Hindus do not eat onions, garlic and the fruit of a palm tree. The fruit of a tree believed to be the devak of a family is not eaten by the members of that family.

The families of Rava and Rane do not take their food on the leaf of a Vad or Banyan tree as they consider it to be their devak.3

There are some Hindu families in the Kolaba District who believe that their kul or totem consists of the tortoise and the goat, and they do not eat the flesh of such animals. A certain community of the Vanishyas or traders known as Swar believe that a jack tree or Phanas is their kul, and they do not use the leaves of that tree.4

It is believed among the Hindus that the deity Satwadi protects children for the first three months from their birth. The deity is worshipped on the fifth day from the birth of a child, and if there occurs any omission or error in the worship of that deity, the child begins to cry, or does not keep good health. On such occasions the parents of the child make certain vows to the deity, and if the child recovers, the parents go to a jungle, and collect seven small stones. They then besmear the stones with red lead and oil, and worship them along with a sheep in the manner in which the vow was promised to be fulfilled.5

The horse is connected with the worship of the god Khandoba because this animal is sacred to that deity, being his favourite vehicle. For this reason all the devotees or Bhaktas of Khandoba take care to worship the horse in order that its master, the god Khandoba, may be pleased with them.

It is well known that the cow is considered as most sacred of all the animals by the Hindus, and the reason assigned for this special veneration is that all the deities dwell in the cow.

The Nandi, or a bullock, made of stone, consecrated in front of the temple of Shiva, the Vagh or a tiger at the temple of a goddess and cows and dogs in the temple of Dattatreya are worshipped by the Hindus.

The mouse, being the vehicle of Ganapati the god of wisdom, is worshipped by the people along with that god.

In the Konkan cattle are worshipped by the Hindus on the first day of Kartika, and they are made to pass over fire.

The mountains having caves and temples of deities are generally worshipped by the Hindus. The Abucha Pahad, the Girmar, the Panchmahdi, the Brahmagiri, the Sahyadri, the Tungar, the Jivadascha dongar, the Munja dongar at Junnar, the Tagabaiha dongar, the Ganesh Lene, and the Shivabai are the principal holy mountains in the Bombay Presidency.

Mount Abu, known as the Abucha Pahad, is believed to be very sacred, and many Hindus go on a pilgrimage to that mountain.

Hills are worshipped at Ganapati Pule and Chaul. At Pule there is a temple of the god Ganapati, the son of Shiva, and at Chaul in the Kolaba District there is a temple of the god Dattatreya.
The place which produces sound when water is poured over it is considered to be holy, and is worshipped by the people.

In the Deccan, hills are worshipped by the people on the Narak chaturdashi day in Dipamāli, 14th day of the dark half of Aśvin (October). The legend of this worship is that the god Shri Krishna lifted the Govardhan mountain on this day, and protected the people of this world. A hill made of cow dung is worshipped at every house on the Narak chaturdashi day.1

Stones of certain kinds are first considered as one of the deities, or as one of the chief heroes in the family, and then worshipped by the people. Many such stones are found worshipped in the vicinity of any temple.

A stone coming out of the earth with a phallus or lingam of Shiva is worshipped by the Hindus. If such a lingam lies in a deep jungle, it is worshipped by them at least once a year, and daily, if practicable, in the month of Adhikamāsa, an intercalary month which comes every third year.2

The red stones found in the Narmada river represent the god Gampati, and are worshipped by the people.

A big stone at Phutaka Tembha near Murud in the Ratnagiri District is worshipped by the people, who believe it to be the monkey god Hanumān or Māruti. All the stone images of gade that are called Swayambhu or self-existent are nothing but rough stones of peculiar shapes. There are such swayambhu—natural-images—at Kelshi and Kolthare in the Ratnagiri District.3

There is a big stone at Palshet in the Ratnagiri District which is worshipped as Kālikādevī.4

Stones are sometimes worshipped by the people in the belief that they are haunted by evil spirits. We have for example a stone called Mora Dhon'da lying by the seashore at Malwa in the Ratnagiri District. It is supposed to be haunted by Devachār.5

The stones which are once consecrated and worshipped as deities have to be continually worshipped, even when perforated. The small, round, white stone slab known as Vishnu pāda, which is naturally perforated, is considered to be holy, and is worshipped daily by the Hindus along with the other images of gods. The holes in this slab do not extend right through.6

It is considered auspicious to worship the fractured images of gods, but the perforated black stone called Shāligrām, taken from the Gandaki river, is considered very holy, and worshipped by the people. For it is believed to be perforated from its very beginning. Every Shāligrām has a hole in it, even when it is in the river.7

Broken stones are not worshipped by the people. But the household gods of the Brāhmans and other higher classes which are called the Panchāyatana—a collection of five gods—generally consist of five stones with holes in them.8

No instances of human sacrifices occur in India in these days, but there are many practices and customs which appear to be the survivals of human sacrifices. These survivals are visible in the offerings of fowls, goats, buffaloes, and fruits like coconuts, brinjals, the Kohāle or pumpkin gourd and others.

Human sacrifices are not practised in these days, but among the Karhāda Brāhmans there is a practice of giving poison to animals in order to satisfy their family deity. It is said that they used to kill a Brāhman by giving him poisoned food.

It is believed that the people belonging to the caste of Karhāda Brāhmans used to offer human sacrifices to their deity, and therefore nobody relies on a Karhāda Brāhman in these

---

1 Rāō Sāheb Shelke, Kolhāpur.
2 School Master, Medhe, Kolhāra.
3 School Master, Anjarle, Ratnagiri.
4 School Master, Palshet, Ratnagiri.
5 School Master, Kālshe, Ratnagiri.
6 School Master, Mokhāde, Thāna.
7 School Master, Kālshe, Ratnagiri.
days. There is a proverb in Marathi which means that a man can trust even a Kastā or a butcher but not a Karhāda.

As they cannot offer human sacrifices in these days, it is said that during the Navarātra holidays, i.e., the first nine days of the bright half of Ashvin (October), they offer poisoned food to crows, dogs and other animals.1

At Kālshe in the Malwān taluka of the Ratnagiri District, the servants of gods, i.e., the ministrants or the Bhopis of the temple prick their breast with a knife on the Dāsara day, and cry out loudly the words 'Koya', 'Koy'. No blood comes from the breast as the wound is slight. This appears to be a survival of human sacrifice.2

In the Bombay Presidency, and more especially in the Konkan districts, fetish stones are generally worshipped for the purpose of averting evil and curing diseases. In every village stones are found sacred to spirit deities like Bahiroba, Chedoba, Khandoba, Mhasoba, Zoting, Vetāl, Jakhāi, Kokāi, Kalkāi and others. The low class people such as Mahārs, Māngs, etc., apply red lead and oil to stones, and call them by one of the above names, and ignorant people are very much afraid of such deities. They believe that such deities have control over all the evil spirits or ghosts. It is said that the spirit Vetāl starts to take a round in a village on the night of the moonday day of every month, accompanied by all the ghosts. When any epidemic prevails in a village, people offer to these fetish stones offerings of cattles, coconuts, fowls and goats.

There is a stone deity named Bhāvai at Kokisare in the Bavada State, to whom vows are made by the people to cure diseases. As the deity is in the burning ground, it is naturally believed that this is the abode of spirits.3

At Achare, in the Malwān taluka of the Ratnagiri District, the round stones known as Khetrpād are supposed to possess the power of curing diseases, and are also believed to be the abode of spirits.4

At Adīvare, in the Ratnagiri District, there is a stone named Mahār Purukha which is worshipped by the people when cattle disease prevails, especially the disease of a large tick or the cattle or dog louse.5

At Ubbādānda, in the Ratnagiri District, there are some stones which are believed to be haunted by Vetāl, Bhutnāth, Rawlināth and such other servants of the god Śiva, and it is supposed that they have the power of curing epidemic diseases. People make vows to these stones when any disease prevails in the locality.6

The Hindus generally consider as sacred all objects that are the means of their livelihood, and, for this reason, the oilmen worship their oil-nail, the Brāhmans hold in veneration the sacred thread—Yādnapati—and religious books, the goldsmiths consider their firepots as sacred, and do not touch them with their feet. In case any one accidentally happens to touch them with his foot, he apoligises and bows to them.

It is believed by the Hindus that the broom, the winnowing fan, the pāgali—a measure of four shers, the Samai or sweet-oil lamp, a metal vessel, fire and Sahān or the levigating slab should not be touched with foot.

The metals gold, silver, and copper, the King's coins, jewels and pearls, corns, the Shaligrām stone, the Ganpati stone from the Narmada river, conch-shell, sacred ashes, elephant tusks, the horns of an wild ox (Gava), tiger skin, deer skin, milk curds, ghi, cow's urine, Bel, basil leaves or Tulsī, coconuts, betelnuts, and flowers are considered as sacred by the Hindus, and no one will dare to touch them with his foot.

---

1 School Master, Chawk, Kolāba.
2 School Master, Kālshe, Ratnagiri.
3 School Master, Fonde, Ratnagiri.
4 School Master, Achare, Ratnagiri.
5 School Master, Nāringre, Ratnagiri.
6 School Master, Ubbādānda, Ratnagiri.
Hindus worship annually on the Dasara day the arms and all the instruments or implements by which they earn their livelihood. The corn sieve, the winnowing basket, the broom, the rice-pounder, the plough, the Awuta or wood bill, and other such implements are worshipped on this day. The agriculturists respect their winnowing fans and corn sieves, and do not touch them with their feet.

In the Kolhapur District all the instruments and implements are worshipped by the people one day previous to the Dasara holiday. This worship is called Khándépujan. They also worship all agricultural instruments, and tie to them leaves of Pipal and mango trees.¹

A new winnowing fan is considered to be holy by the Hindus. It is filled with rice, fruits, coconuts and betelnuts, and a Khána—a piece of bodice cloth—is spread over it. It is then worshipped and given to a Bráhman lady in fulfilment of certain vows, or on the occasion of the worship of a Bráhman Dampatya or married pair.

The broom is considered to be holy by the Hindus. Red powder—Kunku—is applied to a new broom before it is taken into use. It should not be touched with the feet.

At Rewadanda, in the Kolába District, some people worship a wood-bill or Kayata on the 6th day from the birth of a child. The rice-pounder, or Musal, is worshipped by them as a devak at the time of thread and marriage ceremonies.²

Fire is considered to be holy among the high class Hindus. It is considered as an angel that conveys the sacrificial offerings from this earth to the gods in heaven. It is considered as one of the Hindu deities, and worshipped daily by high class Hindus. A Bráhman has to worship the fire every day in connection with the ceremony Vaishnavadeva—oblations of boiled rice and ghi given to the fire. It is also worshipped by the Hindus on special religious occasions.

Fire is worshipped at the time of Yádnas or Sacrifices. Sacrifices are of five kinds. They are—

Devayadna, Bhumiyadna or Brahmayadna, Rishiayadna or Atithiyadna, Pitryadna and Manushyayadna. The offerings of rice, ghi, firewood, Til or sesamum, Java or barley, etc., are made in these yádnas. It is also worshipped at the time of Shravani or Upákarma—the ceremony of renewing the sacred thread annually in the month of Shravani.³

Among the lower classes fire is worshipped on the Mahálaya or Shraddha day. They throw oblations of food into the fire on that day.

The fire produced by rubbing sticks of the Pipal or Shevari tree is considered sacred, and it is essentially necessary that the sacred fire required for the Agnihotra rites should be produced in the manner described above.

Agnihotra is a perpetual sacred fire preserved in Agnikunda,—a hole in the ground for receiving and preserving consecrated fire. A Bráhman, who has to accept the Agnihotra, has to preserve in his house the sacred fire day and night after his thread ceremony, and to worship it three times a day after taking his bath. When an Agnihotri dies, his body is burnt by the people who prepare fire by rubbing sticks of Pipal wood together.⁴

There are some Bráhmans who keep the fire continuously burning in their houses only for Cháturmás or four months of the year. The fire which is preserved and worshipped for four months is called “Smára Agni.”⁵

---

¹ Rao Sáheb Shelke, Kolába.
² School Master, Rewadanda, Kolába.
³ School Master, Ibhrámpur, Ratnágiri.
⁴ School Master, Adivare, Ratnágiri.
⁵ School Master, Anjur, Thána.
CHAPTER IX.

ANIMAL WORSHIP.

The following animals, birds and insects are respected by the Hindus:—The cow, bullock, she-buffalo, horse, elephant, tiger, deer, mouse, goat, ants and alligators; and among the birds the following are held sacred.—Peacock, swan, eagle and kokil or cuckoo.

Of all the animals the cow is considered to be the most sacred by Hindus. It is generally worshipped daily in the morning for the whole year, or at least for the Chaitra or four months beginning from the 11th day of the bright half of Ashadha to the 11th day of the bright half of Kārtika; and a special worship is offered to it in the evening on the 12th day of the dark half of Ashwin (October).

The cow is believed to be the abode of all the deities and rishis. It is compared with the earth in its sacredness, and it is considered that when it is pleased it is capable of giving everything required for the maintenance of mankind, and for this reason it is styled the Kāma Dhenu or the giver of desired objects. It is said that a person who walks round the cow at the time of its delivery obtains the punya or merit of going round the whole earth. The cow is even worshipped by the god Vishnu.

The cow is considered next to a mother, as little children and the people in general are fed by the milk of a cow. Some women among high class Hindus take a vow not to take their meals before worshipping the cow, and when the cow is not available for worship, they draw in turmeric, white or red powder the cow's foot-prints and worship the same. At the completion of the vow it is worshipped, and then given as a gift to a Brāhmaṇ. It is considered very meritorious to give a Gopadān—a gift of a cow along with its calf, to a Brāhmaṇ. The sight of a cow in the morning is believed by all Hindus to be auspicious.

The bullock is respected by the people as it is the favourite vehicle of the god Shiva, and is very useful for agricultural purposes. The Nandi or bull is worshipped by Hindus. The bullock is specially worshipped on the 12th day of the bright half of Kārtika. When performing the funeral rites of the dead, a bull is worshipped and set free. The bull thus set free is considered sacred by the people, and is never used again for agricultural or any other domestic purposes.

In order to avoid calamities arising from the influence of inauspicious planets, Hindus worship the she-buffalo, and offer it as a gift to a Brāhmaṇ. The she-buffalo is compared with the Kāl Parusha or the god of Death, the reason being that Yama is believed to ride a buffalo. The Brāhmaṇ who accepts this gift has to shave his moustaches and to undergo a certain penance. The cowherds sometimes worship the she-buffalo. As it is the vehicle of Yama, the buffalo is specially worshipped by people when an epidemic occurs in a village. In certain villages in the Konkan districts the buffalo is worshipped and sacrificed on the same day.

The horse is the vehicle of the deity Kandobā of Jejuri. It is worshipped on the Vijaya Dashami or the Dasara holiday as in former days, on the occasion of the horse sacrifice or Ashamedha.

The elephant is the vehicle of the god Indra and is specially worshipped on the Dasara day. It is also believed that there are eight sacred
elephants posted at the eight directions. These are called Ashadik-Palias, i.e., the protectors of the eight different directions, and they are worshipped along with other deities on auspicious ceremonial occasions, like weddings, thread-girding, etc.

The deer and the tiger are considered to be holy by Hindus, and their skins are used by Brahmans and ascetics while performing their austerities. The deer skin is used on the occasion of thread girding. A small piece of the deer skin is tied to the neck of the boy along with the new sacred thread.

The mouse, being the vehicle of the god Gampati, is worshipped along with that deity on the Ganesh Chaturthi day, the fourth day of the bright half of Bhadrapada.

The goat is believed to be holy for sacrificial purposes. It is worshipped at the time of its sacrifice, which is performed to gain the favour of certain deities.

The ass is generally considered as unholy by the Hindus, and its mere touch is held to cause pollution. But certain lower class Hindus like the Longris consider it sacred, and worship it on the Gokul Ashtami day (8th day of the dark half of Shravan).

The dog is believed to be an incarnation of the deity Kandoba, and it is respected as the favourite animal of the god Dattatraya. But it is not touched by high class Hindus.

It is considered a great sin to kill a cat.

All domestic animals are worshipped by the Hindus on the morning of the first day of Margashirsha (December).

On this day the horns of these animals are washed with warm water, painted with red colours, and a lighted lamp is passed round their faces. They are feasted on this day as it is considered to be the gala day (Divali holiday) of the animals.

Hindus consider it meritorious to feed ants and fish, and to throw grain to the birds. Ants are fed by the people scattering sugar and flour on the ant-hills. It is believed that, by feeding the ants with sugar or flour, a person obtains the Punya or merit of sahasrabhojana, i.e., of giving a feast to a thousand Brahmans.

Alligators are worshipped as water deities by the Hindus.

The peacock is the favourite vehicle of Saraswati, the Goddess of Learning, and it is therefore respected by the people.

The swan is the vehicle of Brahma, the god of creation.

The eagle is the vehicle of the god Vishnu, and is a favourite devotee of that deity. It is therefore held sacred by Hindus.

The cuckoo or Kokil is believed to be an incarnation of the goddess Parvati. This bird is specially worshipped by high caste Hindu women for the period of one month on the occasion of a special festival called the festival of the cuckoos, or Kokila urat, which is held in the month of Ashadha at intervals of twenty years.

The crow is generally held inauspicious by Hindus, but as the manes or pitras are said to assume the form of crows, these birds are respected in order that they may be able to partake of the food offered to the dead ancestors in the dark half of Bhadrapada called Pitrupaksha.

It is necessary that the oblations given in performance of the funeral rites on the tenth day after the death of a person should be eaten by the crow. But if the crow refuses to touch these oblations, it is believed that the soul of the dead has not obtained salvation; and hence it is conjectured that certain wishes of the dead have remained unfulfilled. The son or the relatives of the dead then take water in the cavity of their right hand, and solemnly promise to fulfil the wishes of the dead. When this is done, the crow begins to eat the food.

The harsh sound of a crow is taken as a sure sign of an impending mishap.

The dog, cat, pig, ass, buffalo, rat, bhala, an old female jackal, lizard, and the birds cock, crow, kite, vulture, owl, bat, and pingla are considered as unholy and inauspicious by Hindus.
CHAPTER X.

WITCHCRAFT.

Chetak is an art secretly learnt by women. It is a form of the black art. A woman well versed in the mantras of chetak can do any mischief she chooses. She can kill a child or turn any person into a dog or other animal by the power of her incantations. The Chetakins can remove all the hair from the head of a woman, or scatter filth, etc., in a person’s house, make marks of crosses with marking nuts on all the clothes, or play many other such tricks without betraying a trace of the author of the mischief. The chetakins are able to mesmerize a man and order him to do anything they want. A Chetak or witch cannot herself appear in the form of an animal.

They follow revolting forms of ceremonies. All witches who have learnt the black art meet at night once a month on the Amaváya day or no moon day of every month, at a burning ground outside the village. On such occasions they go quite naked, and apply turmeric and red powders to the body and forehead. While coming to the cremation ground they bring on their heads burning coals in an earthen pot called Kondi. At this meeting they repeat their mantras, and take care that none are forgotten. After completing the repetition of the mantras, they go round the village and return to their respective houses. They have no special haunts or seasons.

In the Kolhapur District the woman who is in possession of a chetak is called chetakin. The chetak is said to abide by her orders. It is believed to bring corn and other things from houses or harvesting grounds. It is seen only by its mistress the chetakin. The belief that the chetakins can turn a person into the form of an animal does not prevail in this district. They do not wander from one place to another. The chetakin has to go once a year to the temple of the deity from whom the chetak has been brought, and to pay the annual tribute for the use of that chetak or servant spirit.

There are no witches in the Ratnagiri District. It is said that there are some at Kolwan in the Thana District. They are generally found among Thakars. Some of them come to the Ratnagiri District, but though no one can tell anything about their powers, ignorant people are very much afraid of them. It is believed that they can turn persons into animals by means of their incantations. The person once charmed by their mantras is said to blindly abide by their orders. It is also believed that they can ruin anybody by their magic.

There are no witches at Rai in the Thana District. The woman who can influence evil spirits to do harm to others is called a Bhutadi. It is said that the Bhutadis assemble at the funeral ground in a naked state on the full-moon day and on the Amaváya, or the last day of every month, to refresh their knowledge of the black art.

A witch has dirty habits and observances. The chief sign for detecting a witch or chetakin is a foam or froth that appears on the lips of

---

1 Ráo Sáheb Shelke, Kolhapur.
2 School Master, Anjarie, Ratnagiri.
3 School Master, Rai, Thána.
her mouth when she is asleep. The only means to guard against her witchcraft is to remain on friendly terms with her, and not to hurt her feelings on any occasion. People generally keep a watch over the actions of a woman who is suspected to be a witch, and if she is found practising her black art, and is caught red-handed, people then pour into her mouth water brought from the shoemaker’s earthen pot or kundi. It is believed that, when she is compelled to drink such water, her black art becomes ineffective.¹

In the Thána District it is believed that the skin around the eyes of a witch is always black, her eyes have an intoxicated appearance, her nails are generally parched and have a darkish colour, and the lower portions of her feet seem to be scraped. When any sorcerer gives out the name of such a Bhutáli, she is threatened by the people that, should she continue to give trouble in the village, her own black art or another spirit would be set against her; and she then ceases to give trouble.²

There are some sorcerers in the Thána District who can move a small brass cup or váli by the power of their magic. They can detect a witch by the movement of this vessel. When the brass vessel or váli reaches the house of a witch, it at once settles upon the witch’s head. She is then threatened by the people that she will be driven out of the village if found practising her black art.³

In the Kolhápur District, when the people come to know of the existence of a witch in their village, they take special precautions at the time of harvest. They arrange to harvest a different kind of grain to the one selected for harvesting by the witch. After some time they go to the field of the witch, and discover whether there is a mixture of grain in her field. If they are convinced of the fact, they take further precautions. In order to avoid being troubled by the chetak, they keep an old, worn out shoe or sandal and a charmed copper amulet under the eaves at the main door of their houses, or make crosses with marking on both sides of a door. At some places chunam spots or circles are marked on the front of a house, the object being to guard against the evil effects of the chetak’s tricks.⁴

¹ School Master, Khopoli, Khámba.
² School Master, Padghe, Thána.
³ Bão Saheb Shelke, Kolhápur.
⁴ Bão Saheb Shelke, Kolhápur.
CHAPTER XI.

GENERAL.

Offerings of coconuts, fowls or goats are annually made to the spirits that guard the fields. They are generally made at the time of beginning a plantation or the harvesting of a crop. When making these offerings, the farmers pray to the god to give prosperous crops every year. They prepare their cooked food in the field on the first harvesting day and offer it as naivedya (god's meal) along with the above mentioned offerings.

At Bandivade in the Ratnagiri District, while commencing the sowing of crops, the farmers worship a certain number of bullocks made of rice flour and then throw them into the pond or river adjoining the fields. On other occasions, offerings of coconuts and fowls are sacrificed to the deities that protect the fields. Some people give a feast to the Brahmanas at the end of the harvesting season.

Ceremonies in connection with ploughing, etc., are not observed for all the lands. But fields which are supposed to be haunted by evil spirits are worshipped at the time of ploughing, and the evil spirits are propitiated, coconuts, sugar, fowls or goats being offered to the local deities or devachārā. There is a custom of worshipping in the fields the heaps of new corn at the time of harvest, and this custom generally prevails in almost all the Konkan districts.

At Fonde in the Ratnagiri District the Shiwar, generally composed of boiled rice mixed with curds, is kept at the corner of a field at the time of reaping the crops. The Shiwar is sometimes composed of the offerings of fowls and goats. This ritual is also known by the name Chorana.

At Dāsgāv in the Kolāba District, there is a custom of carrying one onion in the corn taken to the fields for sowing, and placing five handfuls of corn on a piece of cloth before beginning to sow the corn. At the time of Lāwani or plantation of crops a fair called Palejatra is held by the people, and every farmer breaks a coconut in the field at the time of plantation or Lāwani of crops. At the time of harvesting it is customary with many of the cultivators in the Konkan to place a coconut in the field and to thrash it with the first bundle of crop several times before the regular operation of thrashing is begun. At the close of the harvest the peasants offer coconuts, fowls or a goat to the guardian deity of the field.

At Vāda in the Thāna District the ploughs are worshipped by the farmers on Saturday and then carried to the fields for ploughing. At the time of harvesting, the wooden post to which the bullocks are tied is worshipped by them, and at the close of the harvest the heap of new corn is worshipped and coconuts are broken over it.

In the Kolhāpur District the farmers worship the plough before beginning to plough the land. At the time of sowing the corn they worship the Kuri, an implement for sowing corn. At the time of Ropani or transplanting the crops they split a coconut, and worship the stone consecrated by the side of the field after besmearing it with red powders, and make a vow of sacrificing a goat for the prosperity of their crops. At the time of harvesting they also worship the heap of new corn, and after giving to the deity offerings of coconuts, fowls or goats they carry the corn to their houses.

In the Konkan districts the village deity is invoked to protect the cattle. People offer fowls and coconuts in the annual fair of a village deity, and request her to protect their cattle and crops. They have to offer a goat or buffalo to the deity every third year, and to hold annual fairs in her honour. The procession of bāli is one of the measures adopted for averting cattle diseases.
When there was scarcity of rain the Hindus formerly invoked Indra, the god of rain, by means of Yadvyas or sacrifices, but such sacrifices are now rarely performed as they are very costly. The general method of ensuring rainfall in these days is to drown the lingam of the god Shiva in water and to offer prayers to that deity.¹

The following rural rites are intended to ensure sunshine and to check excessive rain. A man born in the month of Falgun (March) is requested to collect rain water in the leaf of the Alu plant, and the leaf is then tied to a stick and kept on the roof of a house. Burning coals are also thrown into rainwater after passing them between the legs of a person born in the month of Falgun.²

In order to protect the crops from wild pigs the people of Umborgão in the Thâna District post in their fields twigs of Ayan tree on the Ganesh Chaturthi day (fourth day of the bright half of Bhadrapada or September) every year.³

In the Kolhápur District the deities Tamjáí Tungáï, and Wagháï are invoked by the villagers for the protection of cattle. When the cattle disease has disappeared the people offer coconuts and other offerings to these deities. The potters and the Chudbade Joshis observe the following ceremony for causing rainfall. A lingam or phallus of Shiva made of mud is consecrated on a wooden board or pát, and a naked boy is asked to hold it over his head. The boy carries it from house to house and the inmates of the houses pour water over the phallus. The Brâhmans and the high class Hindus pour water on the lingam at the temple of the god Shiva continuously for several days. This is called Kudrabhisheka. It is a religious rite in which eleven Brâhmans are seated in a temple to repeat the prayers of the god Shiva.

In order to scare noxious animals or insects from the fields, the owners of the fields throw charmed rice round the boundaries of their fields. The figure of a tiger made of dry leaves of sugarcane is posted at a conspicuous place in the fields for protecting the crops of sugarcane.⁴

Great secrecy is required to be observed on the occasion of the special pujâ of Shiva which is performed on the first day of the bright half of the month of Bhadrapada (September). This rite is called Maunya vrata or silent worship, and should be performed only by the male members of the family. On this day all the members of the family have to remain silent while taking their meals. Women do not speak while cooking, as the food which is to be offered to the god must be cooked in silence.⁵

Newly married girls have to perform the worship of Mangala Gauri successively for the first five years on every Tuesday in the month of Shrâwan (August), and it is enjoined that they should not speak while taking their meals on that day. Some people do not speak while taking their meals on every Monday of Shrâwan, and others make a vow of observing silence and secrecy at their meals every day. All Brâhmans have to remain silent when going to the closet and making water.⁶

Certain persons observe silence at their meals during the period of four months (Châturmaṇi) commencing from the 11th day of the bright half of Ashâdhâ (July) to the 11th day of the bright half of Kartik (November). Certain classes of Hindus observe the penance of secrecy in the additional month that occurs at the lapse of every third year.⁷

Silence is essential at the time of performing certain austerities such asSandhya, worshipping the gods, and the repetition of the Brâhma Gâyatri mantra and other such mantras. Secrecy is specially observed when a disciple is initiated by his Guru or spiritual guide with the sacred mantras or incantations.⁸

Secrecy and silence are essential when learning the mantras on snakebite, on evil eye and the evil spirit of Vetâ. All followers of the Shâkta

¹ School Master, Fonde, Ratnâgiri.
² School Master, Umborgão, Thâna.
³ School Master, Chinchani, Thâna.
⁴ School Master, Dabhol, Ratnâgiri.
⁵ School Master, Nâringre, Ratnâgiri.
⁶ Rao Sahib Shelke, Kolhápur.
⁷ School Master, Dahânu, Thâna.
⁸ School Master, Fonde, Ratnâgiri.
the sacred fire they take five turns round the Holi accompanied with the beating of drums and raise loud cries of obscene words. After this they play the Indian games of Atiyapatiya and Khokho and occasionally rob the neighbouring people of their firewood and other combustible articles. At the close of these games they daub their foreheads with sacred ashes gathered from the Holi fire. They consider these ashes especially auspicious and carry them home for the use of the other members of their families. This process is continued every night till the close of the full moon day. Elderly persons take part in this festival only during the last few days.

On the full moon day all the males of the village, including old men, start after sunset for the Holi spot, collecting on their way pieces of firewood from all the houses in the locality and arrange them in the manner described above. After having arranged the Holi, the officiating priest recites sacred verses and the puja is performed by the mánkari of the village. This mánkari or pátil is either the headman or some other leading person of the village, and to him belongs the right of kindling the Holi fire first. Some persons kindle a small Holi in front of their houses and worship it individually, but they can take part in the public Holi. In the towns the Hollis of different localities are kindled separately while in small villages there is only one for every village.

At Vijaydurg in the Ratnágiri District a hen is tied to the top of a tree or a bamboo placed in the pit dug out for kindling the Holi fire. The fowl tied to the top of the bamboo is called Shit. A small quantity of dry grass is first burnt at the bottom of this tree when the Mahárs beat their drums. The Shit (fowl) is then removed from the tree after it is half burnt and taken by the Mahárs. The Holi fire is then worshipped and kindled by the Gurav. Worshipping and kindling the Holi and taking the Shit (fowl) are considered as high honours. Occasionally quarrels and differences arise over this privilege and they are decided by the village Pancha.4

1 School Master, Chauk, Kolába.
2 School Master, Váde, Thana.
3 Rao Sáheb Shake, Kolhapur.
4 School Master, Polapur and Vijaydurg.
After the kindling of the Holi the people assembled there to offer to the Holi a Naivedya (god’s meal) of poti—a sweet cake made of jagri, wheat flour and gram pulse. Cocoanuts from all the houses in the village are thrown into this sacred fire. Some of these cocoanuts are afterwards taken out of the sacred fire, cut into pieces, mixed with sugar and are distributed among the people assembled as prasada or favoured gift. Lower classes of Hindus offer a live goat to the Holi, take it out when it is half burnt and feast thereon.

On the night of the fullmoon day and the first day of the dark half of Fālgun, the people assembled at the Holi fire wander about the village, enter gardens and steal plantains, cocoanuts and other garden produce. Robbery of such things committed during these days is considered to be pardonable. Some people take advantage of this opportunity for taking revenge on their enemies in this respect.

The fire kindled at the Holi on the fullmoon day is kept constantly burning till the Rangpanchami day i.e., fifth day of the dark half of Fālgun. Next morning i.e., on the first day of the dark half of Fālgun, the people boil water over that fire and use it for the purpose of bathing. It is believed that water boiled on the sacred fire has the power of dispelling all the diseases from the body. People go on dancing in the village and sing songs for the next five days. They generally sing Lāvanai, a kind of ballad, during this festival. Among these dancers a boy is dressed like a girl and is called Rādha. This Rādha has to dance at every house while the others repeat Lāvanai.

The second day of the dark half of Fālgun is called Dhulad or dust day when people start in procession through the village, and compel the males of every house to join the party. They thus go to the Holi fire and raise loud cries of obscene words throwing mud and ashes upon each other. They afterwards go to the river or a pond to take their bath at noon time and then return to their houses. The third day of the dark half is also spent like the previous one with a slight difference which is that cow dung is used instead of mud. This day is called Shennaa day. On the fourth day the Dhunda Rāksha-hisn (a demon goddess) is worshipped by the people, and the day is spent in making merry and singing obscene songs called Lāvanai. The fifth day of the dark half is known as Rangpanchami day and is observed by the people in throwing coloured water upon each other. Water in which Kusumba and other colours are mixed is carried in large quantity on bullock carts through the streets of a city and sprinkled on the people passing through these streets. On this day the sacred fire of the Holi is extinguished by throwing coloured water over it. This water is also thrown upon the persons assembled at the Holi. The money collected as puja during this period is utilised in feasting and drinking.

At Ibrahimpur in the Ratnāgiri District the image of cupid is seated in a palanquin and carried with music from the temple to the Holi ground. The palanquin is then placed on a certain spot. The place for thus depositing the image of the god is called Sāhān.1 At Nāringkre there is a big stone called Holder which is worshipped by the people before kindling the Holi fire.2 After the kindling of the sacred fire the palanquin is lifted from the Sāhān, and carried round the Holi fire with great rejoicings. The palanquin is then carried through the village and is first taken to the house of a Mānkari, and then from house to house during the next five days. The inmates of the houses worship the deity in the palanquin and offer cocoanuts and other fruits and make certain vows. The palanquin is taken back to the temple on the fifth day of the dark half of Fālgun when on its way gudal or red powder is thrown over the image and on the people who accompany it.3

Among high class Hindus the thread girding ceremony of a boy is performed when he attains puberty. The girls are generally married at an early age, and when a girl attains puberty, sugar is distributed among the friends and relatives of her husband. She is then seated in a Makhār—a gaily dressed frame. Dishes of sweets which are brought by the

---

1 School Master, Ibrahimpur, Ratnāgiri.
2 School Master, Nāringkre, Ratnāgiri.
3 School Master, Ibrahimpur, Ratnāgiri.
parentis and the relatives of her husband are
given to her for the first three days. She
takes her bath on the fourth day, accompanied
by the playing of music and the beating of
drums. Sweetmeats in dished are brought by
the relatives till the day of Ratushanti (the
first bridal night). The Garshadán or Rutu-
shánti ceremony is one of the sixteen ceremo-
nies that are required to be performed
during the life of every Hindu. This ceremo-
ny is performed within the first sixteen
days from the girl's attaining her puberty, the
4th, 7th, 9th, 11th and the 13th being con-
cidered inauspicious for this purpose. While
performing this ceremony the following three
rites are required to be observed. They are
Ganpatipujan or the worship of the god Gan-
patí, Punyáhavachan or the special ceremony
for invoking divine blessings and Navagraha-
shánti the ceremony for propitiating the nine
planets. The ritual of this ceremony is as
follows:—

The husband and wife are seated side by
side on wooden boards to perform the above
three rites. The Kadali pújan or plantain tree
worship is performed by the pair. The sacred
fire or Homa is required to be kindled. The
juice of the Durma grass is then poured into the
right nostril of the bride by her husband. This is
intended to expel all diseases from the body of
the girl and to secure safe conception. They
are then seated in a Makhar, and presents of
clothes, ornaments etc., are made by the parents
of the girl and other relatives. After this the
husband fills the lap of the girl with rice, a
cocoanut, five betelnuts, five dry dates, five
almonds, five plantains and five pieces of
turmeric. The girl is then carried to a temple
accompanied by the playing of music. A grand
feast is given to the friends and relatives at
the close of this ceremony.

The Hindus generally make various kinds
of vows in order to procure offspring or with
some other such object, and fulfill them when
they succeed in getting their desire. The fol-
lowing are the different kinds of vows made.
They offer cocoanuts, sugar, plantains and
other fruits, costly new dresses and ornaments
to the deities, and give feasts to Bráhmans.

Special ceremonies called Laghumátra and
Maháruda in honour of Shiva the god of destruc-
tion are also performed. Sweetmeats such as
pennas etc. are offered to the gods in fulfil-
ment of vows. Some people make vows to
observe fasts, to feed Bráhmans, and to dis-
tribute coins and clothes to the poor; while
others hang toranas, wreaths of flowers and
mango leaves—on the entrance of the temple,
and hoist flags over it. Rich people erect new
temples to different Hindu deities. Some ob-
serve fasts to propitiate the goddess Chandika
and worship her during Navarátra the first nine
days of the bright half of Ashvin (October)
and others offer fowls and goats to their fa-
vourite deities. Women make a vow to
walk round the Audambar or Pipal tree, and
to distribute cocoanuts, sugar, jagri, copper or
silver equal to the weight of their children.

Vows are made by people with the object of
securing health, wealth and children and other
desired objects such as education, etc. They are
as follows:—

Performing the worship of Shri Satya
Nárýan, offering clothes and ornaments to the
temple deities, hanging bells, constructing a
foot path or steps leading to the temple of the
special deity. Vows are also made to ob-
tain freedom from disease or such other calam-
ities. When any person in the family becomes
ill or when a sudden calamity befalls a family
an elderly member of the family goes to the
temple of a deity and makes certain vows
according to his means, fulfilling them as soon
as the calamity or disease has disappeared.²

Vows are usually to perform acts of bene-
volence. These consist in distributing coco-
anut mixed in sugar, giving feasts to Bráhmans
priests, observing fasts on Saturday, Tuesday
and Sunday, offering clothes and ornaments to
deities, building new temples and guest houses
(dharmáhála), digging out new wells and in
distributing clothes and food to the poor.³

At Khopoli in the Koláb District, people
who have no children or whose children die
shortly after birth make a vow to the Satwádi
deity, whose temple is at a short distance from
Khopoli. The vow is generally to bring the
child to the darshana (sight) of the deity and

1 School Master, Fonde, Ratnágiri.
2 School Master, Bankavil, Ratnágiri.
3 School Master, Vijaydurg, Ratnágiri.
to feed five or more (married) Brâhman pairs. Such vows are fulfilled after the birth of a child. Some worship the god Satya Nârâyan on a grand scale and others propitiate the god Shiva by the ceremony of Abhisheka (water sprinkling). Some offer nails made of gold or silver to the goddess Sitala after the recovery of a child suffering from smallpox. Eyes and other parts of the body made of gold and silver are also occasionally offered in fulfilment of vows. People abstain from eating certain things till the vows are fulfilled.

Vows are made in times of difficulties and sorrow. The person afflicted with sorrow or misfortune prays to his favourite deity and promises to offer particular things or to perform special ceremonies, and fulfils his vows when his desired objects are attained. The ceremonies commonly observed for these purposes are the special puja of Satya Nârâyan and Satya Vinâyak. Native Christians make their vows to their saints and Môt-Mâvali (Mother Mary) in the taluka of Salsette.

There is a shrine of the god Shankar at Kanakshwar a village on the sea side two miles from Milâv in the Ratnâgiri District. Many years ago it so happened that a rich Mahomedan merchant was carrying his merchandise in a ship. The ship foundered in a storm at a distance of about two or three miles from Kanakshwar. When the vessel seemed to be on the point of sinking the merchant despairing of his life and goods, made a vow to erect a nice temple for the Hindu shrine of Kanakshwar if he, his vessel and its cargo were saved. By the grace of God the vessel weathered the storm and he arrived safely in his country with his merchandise. In fulfilment of this vow he erected a good temple over the shrine of Shri Shankar at Kanakshwar, which cost him about rupees six thousand. This temple is in good condition to the present day. Many such vows are made to special deities. When the people get their desired objects they attribute the success to the favour of the deity invoked, but when their expectations are not fulfilled they blame their fate and not the deity.

In the Konkan districts there are some persons who practise black art of several kinds such as Chetak, Jâran, Mâran and Uchâtan. Chetak is a kind of evil spirit brought from the temple of the goddess Italâi of the Konkan districts. It is brought for a fixed or limited period, and an annual tribute is required to be paid to the goddess for the services.

Another kind of black art widely practised in the Konkan districts is known by the name of Muth mârâne. In this art the sorcerer prepares an image of wheat flour, and worships it with flowers, incense, etc. A lemon pierced with a number of pins is then placed before the image. The sorcerer begins to pour spoonfuls of water mixed with jagri on the face of the image, and repeats certain mantras. Meanwhile, the lemon gradually disappears and goes to the person whose death it is intended to secure. The person aimed at receives a heavy blow in the chest and at once falls to the ground vomiting blood. Sometimes he is known to expire instantaneously. The charmed lemon, after completing its task returns to the sorcerer, who anxiously awaits its return, for it is believed that if the lemon fails to return some calamity or misfortune is sure to occur to him. For this reason the beginner desiring to be initiated into the mystery of this black art has to make the first trial of his mantras on a tree or a fowl.

Females are also initiated into the mysteries of Jâdu or black art. Such women are required to go to the burning ground at midnight in a naked state, holding in their hands hearths containing burning coals. While on their way they untie their hair, and then begin the recital of their mantras. There they dig out the bones of buried corpses, bring them home, and preserve them for practising black art.

There is a sect of Hindus known as Shâktas who, practise the black art. The Shâktas worship their goddess at night, make offerings of wine and flesh, and then feast thereon.
ERRATA.
THE DATE OF AKBAR'S BIRTH AND DEATH.
BY VINCENT A. SMITH.

For

Read

320.
" 37.
" 34.
" 9.
" 9.
" 10.
" 12.
" 17.
" 39.
" 37.
" 40.
" 15.
" 18.
" 34.
" 34, 39.
" 30.
" 14.
" 40.
" 29.
" 41.
" 43.
" 7.
" 12, 13.
" 24.
" 26.
" 26.
" 26.
" 25.
" 27.

For'

or' Omarké
Terash
shahada
4th
Rajab
th
Jauhár
Sunday
Atza
Azad-l Daulah
वानवा
Dawson
s
faïser
Sir
Ravuty
1852
Protagonner
After 'In A. H. 949.'

Gulbadans
Douson
Du Jarrice
Muhummadan
Sunday
Octobrio
Vérim
octestum
inta
catastrophe
hidnum

DECATOURED.

NEW DELHI ARCHAEOLOGICAL
LIBRARY

76234